

# 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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## SELF-WORSHIP AND ITS END.

MAN must worship: what and whom shall he worship? Man needs a gospel; whose shall he believe?

Here is a sample of the self-gospel taught so much now-a-days, by one of its high-priestesses:—

Make up your mind this very hour to do something worth while. You know what you can do, or at least what you can try to do. You need ask no advice. No one understands you so well as you understand yourself.

Sit down alone with yourself a little while each day and be quiet and *listen to the voice within you.*

It will tell you the truth after a few sittings. Then look *in your own soul for light. It is there, and it is the light for you to follow.*

Whether you are a Christian, a Jew, a pagan, a Protestant, or a Roman Catholic, *does not matter so long as you follow your soul's light, nor does it matter that there are shining lighthouses in each of the other harbours. Follow the light which radiates from within.*

Now all of this is the absolute acceptance of the gospel of Satan,—the will-o'-the-wisp which lures to destruction—and the utter rejection of the Gospel of Christ. The Gospel of Christ never admonishes man to look to *himself*, but to Christ.

The adversary thus deceived our first parents: "Ye shall not surely die [that is, by following your own way]; . . . your eyes shall be opened, and *ye shall be*

yourself the knowledge of good, and finding it not.

Thus speaks one who had so sought it, and come back sorrowful from the search: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10: 23. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Jer. 17: 9.

And thus speaks another, who had sought diligently, and had returned broken and weary from the quest: "For I know that in me, that is, in my flesh, dwelleth no good thing." "They that are in the flesh cannot please God." See Rom. 7: 14-24; 8: 8.

And this is the revelation of the Master: "That which cometh out of the man, that defileth the man. For from within, *out of the heart of men*, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things *come from within*, and defile the man." Mark 7: 20-23.



"The entrance of Thy Word giveth light," as God; knowing good and evil," Gen. 3: 4, 5.

Man believed; found the knowledge of evil, and has ever since been seeking in

That is the gospel of Satan, a false light, which flatters the human, which ministers to human lust, human depravity, human pride, and human ambition, human desire to do some great

thing, and which leaves man at last in the wreck of character,—his lust an unsatisfied, unquenched burning; his pride a base humiliation; his selfish ambition a mad, jealous, envious, disappointing dream; his great thing a collapsed balloon a bursted bubble; and the end of all death.

This is the gospel of self, that at its very best develops only selfish characters, each glorying in himself and envious of the greater fame of others.

Believing, undeceived, we may accept the answers given by the prophet as to the One who knows the heart and can properly correct it. "I, Jehovah, search the mind, I try the heart." "O Jehovah, correct me." Jer. 17: 10; 10: 24. And God has answered the human longing.

The Gospel of God, the good tidings in Christ Jesus, comes to poor, fallen, sinful, impotent man, with this message from the Master of the mighty, this instruction from the Teacher of the taught, this clear pathway from the Prevailer over the prince of darkness, this invitation from the Interpleader: "*Look unto Me, and be ye saved, all the ends of the earth; for I am God and there is none else.*" Isa: 45: 22.

"*Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.*" Matt. 11: 28-30.

And knowing man's ever-constant need, knowing all the devices of the enemy to deceive, knowing the natural desire of man to exalt self, in the very closing message of the blessed Book come these words of hope: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." Rev. 22: 17.

"Ye must be born from above, said the Master to the Jewish moralist. Faith must make connection with the great Fountain of life, and by its constant exercise preserve the interflow of life, and light, and love from Jehovah, our covenant God, revealed through Jesus Christ our Lord.

O soul, why not reject forever every message which ministers of self, and receive Jesus Christ, a personal Saviour, the Way, the Truth, and the Life to every one that believes; the Wisdom, the Righteousness, the Sanctification, the Redemption to every trusting soul? M. C. WILCOX.

### ONE OF THE TROUBLES.

After all, the preaching is the great test of the church. Is the preaching of to-day loyal to the Word of God? and does it bear the character of a divine message? We fear not. The so-called Higher Criticism is permeating our pulpits, and leavening the churches. The minister who gives up the divine authorship of the Bible, can not preach with authority any longer. He loses his character as a servant of God, and becomes a sort of teacher of philosophy. His sermons may be perfect from the æsthetic standpoint; they may be suggestive, thought-stimulating, inspiring, uplifting; but they will not be soul-saving. His congregation may be pleased; they will not be fed.

Philosophy is attractive to the educated classes,—to the men and women of leisure; it never has appealed to working men. To the extent, then, that the pulpit has degenerated into a chair of philosophy and the minister has taken to discussing the problems of life without offering the divine solution of them, the working classes will stay away.

There is to-day an urgent need of positive preaching. The Word of God must be expounded, its lessons enforced. The trumpet must give a certain sound. Men must repent and believe, if they would be saved. Sin is a terrible reality from which Christ alone can save. Sin must be plainly pointed out; the axe must be laid at the root of the tree. God's Word is to be magnified as the sole test of doctrine, and the perfect guide to right conduct in the daily life. M. E. OLSEN.

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### THE BIBLE.

THIS Book contains: The mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is its grand subject; our good, its design; and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read

it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment, and be remembered forever. It involves the highest responsibilities, rewards the greatest labours, and condemns all who trifle with its holy contents. "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."—*Seb.*

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### NOTHING WORTH BEING ANGRY OVER.

A WRITER says: A dear old lady of my acquaintance confided to me an excellent piece of advice when I asked, "Now, tell me, how do you manage to keep so unruffled a temper?"

"Ah," she replied, "there are very few things in this world worth being angry about; so when I feel annoyance rising within me, I ask myself, quite judiciously: 'Is this worth being angry over?' and in nine hundred and ninety cases out of a thousand my common sense answers, 'Oh, no.'"

If you want your husband to love you to his life's end, if you want him to turn to you as his best friend, if you want to keep him your devoted lover, if you want to make him a thoroughly happy man, be amiable, even if it is rather an effort and does not come to you by nature.—*Selected.*

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### SHADOWS.

I AM told that engine-drivers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree, but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God, and to see great troubles rising up before us. Time after time have we come to the place, and either like the women at Christ's tomb found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all the days to come: "My grace is sufficient for thee."—*J. B. F. Hallock.*



### TWO GREAT LANGUAGES.

THE message of Revelation 14 is to go swiftly, as by an angel flying in the midst of heaven, to every nation and in every tongue.

Divine providence so ordered that this message proclaiming the hour of God's judgment should rise in the English-speaking world.

By this tongue the largest number of people in Christendom may be reached. It is distributed over the earth more widely than any other.

The expansion of English-speaking peoples is one of the remarkable facts of modern history.

In the year 1500, for instance, just as the era of exploration and discovery was being ushered in, the English language was spoken by four millions of people. And these people were huddled together in the British Isles.

Now, about one hundred and twenty-five millions speak the language, and the English speech girdles the whole earth.

The English tongue has been the vehicle of the widest dissemination of the Word of God. While all nations in Christendom have been the scene of the missionary awakening, the great movements in modern missions have sprung from the English-speaking peoples.

Another tongue, widely distributed among the peoples of earth, is the Arabic. It has been the vehicle by which the great Mohammedan missionary movement has been carried forward. A speaker at the London World's Missionary Congress said;—

Have you any idea of the extent of the Arabic language? When the morning sun rises from the Pacific Ocean, eager eyes are straining from the minarets of China to catch the first beams of that sun; and as they rise out of the Pacific Ocean, the song goes up, "There is no God but God;" and that song is caught up and carried from minaret to minaret, across the whole breadth of China. It resounds in the valleys of the Himalayas; its echo is heard all over the plains of India. It sounds out in the Islands of the Indian Ocean. It is caught up and

echoed back across Persia, far along from peak to peak, among the mountains of Persia and Armenia and Nestoria and Lebanon. It is carried down into the great Arabian peninsula, and then it is taken up in the valley of the Nile. It is carried to the head waters of the Nile, the great lake region, and it sweeps across the Sudan and the Sahara, and not until the sun has set in the Atlantic are its last echoes overcome by the roar of the surf of that western sea. It is a language more extended over the face of the earth, and which has had more to do with the destiny of mankind, than any other except English.

As yet we have made little use of this language in sending forth the final message.



"Unto Earth's Remotest Bounds."

Yet the peoples touched by it, need the very same warning and the same gospel that we need in these western lands. The mysticism of Babylon of old—which lies geographically within the circle of Moslem influence—is flourishing in Eastern lands. The third angel's message, clear, definite, and uplifting, must be carried through the Moslem world. The Arabic tongue must ring out the message far and wide.

We must hasten on from land to land and with tongue after tongue, with the definite message of the coming of Christ in glory to gather his people. Then will come that glorious scene around God's throne in heaven, of which the prophet

said: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Now is the time to gather out from the world the precious souls who will then behold God's face and praise him for the gospel of his salvation. W. A. SPICER.

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### BOUND IN A BUNDLE WITH THE LORD.

"A MAN is risen to pursue thee, and to seek thy soul; but the soul of my Lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine enemies them shall He sling out, as out of the middle of a sling." 1 Sam. 25: 29. These were the words of Abigail to David concerning Nabal. They were prophetic. "And it came to pass about ten days after, that the Lord smote Nabal, that he died. And when David heard that Nabal was dead, he said, Blessed be the Lord, that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil; for the Lord returned the wickedness of Nabal upon his own head." 1 Sam. 25: 38, 39. This was the result of David's letting the Lord plead his own cause rather than taking it in his own hands. It also showed how our life can "be bound in the bundle of life with the Lord thy God." It is far better than to take the care in our own hands and fight our own battles. God lives and reigns. He is a God of justice and mercy. And He delighteth in those that hope in his mercy. —Selected.

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THE report of Carroll D. Wright, commissioner of labour for the United States, shows, says the *Christian Endeavour World*, that in the last twenty years this country has had more than twenty-two thousand labour strikes. The largest number in any one year was 1,799 in the year 1900. The loss from strikes in twenty years is estimated at £51,000,000 for wages, and £52,000,000 for employers.

"One may do a very good action and not be a good man, but he cannot do a very bad action and not be a bad man."

"No one follow Christ without leading somebody else."



### LAST DAY PROTESTANTISM.

Why do Seventh-day Adventists stand apart, denominationally, from other people in the religious world? What is it that justifies them in maintaining this religious separation? A definite and weighty reason is demanded in explanation of their peculiarity in this respect. And in every Seventh-day Adventist mind this reason should be clearly defined.

It is not because it is, naturally, either pleasant or advantageous for them to be peculiar, that they have separated themselves from other churches. It is only for a reason which in their view amounts to a positive necessity for such action, that they occupy this position. Anything short of such a reason would not justify them in it. And that reason is that they are Protestants. They protest against every manifestation of the papacy, and they cannot remain in any church which is dominated by the principles of the papacy.

It is the manifestation of the papal spirit which has driven Seventh-day Adventists out of all other churches in the world. All Seventh-day Adventists should therefore know what the characteristics of the papacy are, and what are the principles of Protestantism to which as a denomination they are committed.

The essence of the papacy consists in the exaltation of man into the place of God. In the Vatican at Rome sits one who openly proclaims himself the viceroy of God on earth; invested with authority to command all men in matters of religious faith and morals. Those who admit his claims do not go beyond his word for the foundation of their faith. They believe, nominally, in God, but their ideas of the will of God are supplied wholly by the teaching of pope and prelates. Thus they look to man instead of God for a knowledge of the way of salvation; and thus it is that a man, mortal, fallible, sinful, like unto his fellow beings of earth, "as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:4.

This is the papacy in its full flower; here is seen the fullest development of which the papal system is capable. But the papal spirit has budded and blossomed elsewhere in our world than at the Vatican. The popes are not the only men who have been exalted into the place of God. The papal church is not the only one in which the Word of God has been supplanted by the word of man. The history of the Protestant churches shows the workings of the same anti-Christian influence. The rule of Protestantism is that God's Word, and that only is the true foundation of faith, and that the only sure guide into religious truth is the Holy Spirit. But the spirit of self, which leads an individual to cling to his own opinions and practices in opposition to light from God, has prevailed in the Protestant churches, so that, as new light has come to them from the inspired Word,—some new message making a forward movement in the work of God, and calling for a reform in religious life,—they have rejected it, and fallen back upon the word of man for their justification. Thus when the Sabbath message came, pointing out that God's Word declares the Sabbath to be the seventh day and not the first, they persisted in observing the first-day institution, and for justification in so doing appealed to the writings of the church "fathers." Finding no authority in the Word of God for the first-day sabbath they turned for authority to the word of man. Against the Scripture for the seventh day they set up the sophistry and speculations of human minds in behalf of the first day, claiming that Christ and the apostles changed the Sabbath day, though there is nothing to support this claim save the historical fact that a change of the day was made in the early centuries under the authority of "the church." This is Catholic church history, and agrees with the papal claim that the church had authority to change the Sabbath, and did change the day as a sign of her authority. But he who goes over to this position can no longer consistently claim to be a Protestant.

The Protestant churches one after the other, have become dominated by a spirit which sets up human ideas, arguments, and traditions against the message of truth from the Word of God. He who would be guided by that Word alone must of necessity seek a place of worship

where "the word of the Lord may have free course, and be glorified." 2 Thess. 3:1. "Where the Spirit of the Lord is, there is liberty," and that Spirit will not remain in any company where the Word of God is bound by human traditions. In the plan of salvation that Word is supreme, as being the sole foundation of faith, without which salvation is impossible. Therefore, as one church fell away from allegiance to the Word of God, and turned to tradition and human authority for support in its system of worship, God called out a new company in whose midst the Word of God could be free, and intrusted to them the message of salvation to the world for their time. It is thus that Seventh-day Adventists have been called out from the churches of this day, and intrusted with the proclamation of the great message announcing the hour of God's judgment, and warning men against the worship of the "beast" and his "image."

For a knowledge of Christian truth and duty, do you look to man? or do you look to God? Your answer to these questions tells in what company you belong, whether in that one in which the spirit of Christian liberty prevails, or in that one dominated by the spirit of the papacy. Is it the Word of God, or the word of the pastor, that settles in your mind the question of Christian duty that has been raised? In the pathway of your religious experience, are your eyes fixed upon some human leader? or do you see "no man, save Jesus only"? Some people think that a religious movement must come to naught unless it can point to some visible leader—some man who directs every action, and whose word in all matters is supreme. We thank God there is no such leader in the work of the third angel's message. There is no one, and we want no one, to draw the attention of the people away from God to himself. If our leader be not Jesus Christ, and if his Word and that alone, be not sufficient for our faith in all points, then the message we hear is not of God. But by these very tokens we know that it is of God, and that it is moving forward under his guidance to a glorious triumph.

Let us study more and more to be true to the Protestant rule of life,—Jesus Christ, and him only, our leader; the Word of God, and that only, our rule of faith.

L. A. SMITH.

"A great fortune is great slavery."

# RIGHTEOUSNESS AND LIFE



## ARE THE DEAD CONSCIOUS?

With Me in Paradise.

### IV. The Souls Under the Altar.

OUR fifth question in this series is as follows:—

“When the thief repented, Jesus said to him, ‘To-day shalt thou be with Me in Paradise.’ Luke 23:43. How could this be, if the dead are unconscious?”

We will get a better understanding of this scripture if we will consider its immediate context. “And he [the penitent thief] said, Jesus remember me when Thou comest in Thy kingdom. And He [Jesus] said unto him, ‘Verily I say unto thee to-day thou shalt be with Me in Paradise.’”

Let us study the following points of interest growing out of this suggestive scripture:—

1. **The Thief's Request.**—It was not that his disembodied spirit or soul might be saved; it was not that he should be taken somewhere when he died. He asked to be remembered by Jesus at some future time, namely, when Jesus came in His kingdom. Doubtless, mingling with the large throngs which followed our Lord, the criminal had heard Him speak of His coming and kingdom: he had heard Jesus in the judgment hall declare the nature of His kingdom, and he wanted to be with Him.

2. **What Christ's Kingdom Is.**—It is not some vague and shadowy realm beyond the bounds of time and space; it is a definite, tangible kingdom, as real as its King and its subjects. It is, in fact, this earth given to man in the beginning; lost to man through his sin; purchased back by Jesus Christ; promised to Abraham and to David; and to be renewed forever. All this the Scriptures abundantly prove. So the Father says to the Son, “Ask of Me, and I will give thee the nations for thine inheritance, and the uttermost part of the earth for thy possession.” Ps. 2:8. Christ's kingdom is the stone kingdom

which shall succeed all earthly kingdoms. Daniel 2. Jesus taught the same truth when he illustrated His kingdom by “a certain nobleman [who] went into a far country, to receive for himself a kingdom and to return.” Luke 19:12. Of course Christ sets up His reign in the hearts of His children and in His church; this, however, is but a partial manifestation of His righteous sway, which will, sometime be earth-embracing.

3. **The Time of Christ's Kingdom.**—This is indicated by the scripture last quoted, namely, when our Lord *returns* to take possession of His kingdom. And this is confirmed by the following: “Who shall judge the quick and the dead at *His appearing and His kingdom.*,” 2 Tim. 4:1 Just previous to Christ's coming to earth, He receives from the Ancient of Days this kingdom (Dan. 7:13, 14), in which all the angels with Him, *then* shall He sit on the *throne* of His glory.” Matt. 25:31. And then, too, will that great voice be fulfilled: “The kingdom of holiness and health eternal that the penitent wished to be remembered.

4. **Where Is Paradise?**—There are three scriptures which refer to this garden of delights: 2 Cor. 12:4; Rev. 2:7; Luke 23:43. The first of these show it to be identical with “the third heaven,” where God dwells. The second text clearly proves that in the midst of the Paradise is the tree of life. Connecting this with Rev. 22:1, 2, we learn that hard by the tree of life is the very throne of God. Once that tree and that garden were upon this earth, the Eden of God; now Paradise is in the New Jerusalem on high, the city which will be the capital and metropolis of this earth renewed and redeemed from the curse. Revelation 21.

5. **When did the Thief Die?**—Not on that day in all probability. Crucifixion was not a rapid death. Sometimes the victim would live for days in his horrible torture and agony. The suffering would literally wear him out, as no vital part was touched in nailing him to the cross. In fact, this very week we clip from the *Philadelphia Press*, of August 29, this item:—

The crucifixion of two criminals was recently reported from China. The men were each nailed to a cross by four large

spikes. After three days of suffering they were given a poisonous drink.

And, evidently, the same protracted suffering followed the crucifixion of the thieves. In the closing hours of the day on which they were persecuted, the soldiers came to them. They found Jesus dead, and “Pilate marvelled” (Mark 15:44), and so the soldiers broke not his legs; but they found the thieves alive as they expected, took them down from the cross and brutally broke their legs to prevent their escaping (John 19:31-33). All evidence clearly indicates that the thief did not die that day.

6. **Jesus Did Not Go to Paradise That Day.**—We have learned that Paradise is where the throne of God is, the centre of the universe, the special habitation of the Eternal. Jesus said to Mary on His resurrection day, when she was about to embrace His feet in her homage, “Touch Me not; for *I am not yet ascended to My Father.*” John 20:17. As Jesus did not go to Paradise on the day of Crucifixion, it is certain that His promise to the thief did not imply that He would, upon His death, go with the thief to Paradise.

It is strange that those who believe in the conscious state of the dead do not see the inconsistencies of their belief. They will quote a text in 1 Peter, which they think proves that Jesus when dead went into the under world somewhere and preached to sinful spirits, waiting without their bodies; another text (as Luke 23:43) to prove that he went directly to heaven, where souls ascend at death; and still another (as Rev. 6:9-11) to prove that these disembodied righteous souls, supposed to be in heaven, are crying for vengeance upon their persecutors. “The legs of the lame are not equal.”

10. **The Promise of Jesus to the Thief.** It is very simple in the light of the truth we have learned in this study, if we will pay no heed to human punctuation, a comparatively modern art. The original would read, literally translated: “And said to him the Jesus verily I say to thee to-day with Me thou shalt be in Paradise.” Some of the ancient MSS. have no division of words. What Jesus did say was this: Verily, I say unto thee to-day, Thou “shalt be with Me in Paradise.” The adverb “to-day” modifies the verb “say.”

Note the force of Christ's thus speaking. The thief, in wonderful faith, had made a request of a dying man to all ap-

pearance having no power to grant it. But, in answer to that prayer, our Lord in effect replies: You ask Me *to-day* when all have turned against Me, when to all human appearance I have no power to grant, *to-day* when My own nation have forsaken Me; *to-day* when My own disciples are doubting; but, as you have asked, I will answer, and *declare to thee to-day* that when I come in My kingdom, thou shalt be remembered, thou shalt be with Me in Paradise at that time.

This text (Luke 23: 43), therefore, when examined aright, does not teach the consciousness of the dead. It does teach suggestively, and, in fact, what the kingdom of Christ is, when it will be established, a sublime faith, and Christ's power to save even in that hour when power he seemed to have none. M. C. WILCOX.

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#### "FOR A PERPETUAL COVENANT."

A POWERFUL foe, who puts on a very inviting appearance, is ever soliciting men and women for their companionship. He presents to them glowing advantages, which he tells them will be theirs if they will follow his advice. As the enemy tempted Eve, so he tempts human beings to-day, promising that in disobedience they will find liberty and freedom, which will make them as gods. Thus thousands upon thousands are drawn into the broad road that leads to destruction.

Satan has endeavoured to change God's law by instituting a spurious sabbath, and he uses every device to induce men and women to unite with him in his apostasy: and under his leadership the Christian world has chosen another mark than that of God. I will copy a few lines from an article I have read, called "The Changed Signpost:" "Some years ago, when the world was more boisterous than it is at present [a questionable assertion], it was thought a good joke to turn round a signpost erected at a junction where two roads met. Of course the perplexity and misery which that often caused was great. Once a signpost was erected by God for those who journeyed through this world. The road to happiness was as clearly defined as was the road to the city of refuge under the Jewish dispensation. One finger of the signpost pointed out loving obedience to the Creator as the road to felicity; while the other indicated disobedience, or sin, as the path to misery. In an evil hour for

our race, the great enemy turned the signpost round; so that ever since that time, multitudes have mistaken the true road to happiness."

The Lord has stated expressly that life and truth are to be found in the path of obedience. Obedience is the waymark all must follow. God has declared that the seventh day is the sabbath of the Lord. He has exalted this day as a memorial of his work of creation, plainly stating that it is to be a sign between him and his people throughout their generations. Thrice is this repeated in the thirty-first chapter of Exodus, and the speaker is Jesus Christ. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel. Saying, 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. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

In these words the Lord has clearly defined the road to the city of God; but the great apostate has changed the signpost, setting up a false one—a spurious sabbath. He says: "I will work at cross purposes with God. I will empower my delegate, the man of sin, to take down God's memorial, the seventh-day Sabbath. Thus will I show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day bearing not the credentials of heaven, a day that can not be a sign between God and his people. I will lead the people who accept this day, to place upon it the sanctity that God placed upon the seventh day. Through my vicegerent I will exalt myself. The first day shall be extolled, and the Protestant world shall receive

this spurious sabbath as genuine. Through the non-observance of the Sabbath God instituted, I will bring his law into contempt. The words 'A sign between me and you throughout your generations,' I will make to serve on the side of my sabbath. Thus the world will become mine. I will be ruler of the earth, prince of the world. I will so control the minds under my power that God's Sabbath shall be an object of contempt. A sign? I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. *Human laws shall be made so stringent that men and women will not dare to observe the seventh day Sabbath.* For fear of wanting food and clothing, they will join with the world in transgressing God's law, and the earth will be wholly under my dominion."

The man of sin has instituted a false sabbath, and the professed Christian world has adopted this child of the papacy, refusing to obey God. Thus Satan leads men and women in a direction opposite to the city of refuge; and by the multitudes who follow him, it is demonstrated that Adam and Eve are not the only ones who have accepted the words of the wily foe.

The enemy of all good has turned the signpost round, so that it points to the path of disobedience as the path of happiness. He has insulted Jehovah by refusing to obey a "Thus saith the Lord." He has thought to change times and laws; but has he done this? The words in the thirty-first chapter of Exodus answer this question. With his own finger the Lord wrote the commandments on the tables of stone. "In six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." The Creator has plainly stated that after creating the world, he rested on the seventh day, sanctifying and blessing this day as a memorial of creation and giving it to his people as a rest day, "that ye may know," he says, "that I am the Lord that doth sanctify you." Thus he desires to test their loyalty. Shall we set aside the divine command given in such positive language and follow the path of the transgressor? Who will venture to change the signpost, so that it shall point the wrong way, vindicating the man of sin? It is a terrible thing to place a human institution where

the Lord's great memorial should be. It is a terrible thing for men to arrogate to themselves the power to set aside the day that God has sanctified and blessed, declaring it to be his holy day, and put in its place a common working day; to try to compel men to respect and reverence this day.

The Lord's work is truth. It is so plain that we cannot mistake its meaning. It is not evidence that people need; for this they have. But they do not desire to walk in the way of the Lord's commandments. The world is walking contrary to the divine will; but God has a people on this earth, and between him and them the Sabbath is a sign, whereby they know that he is the Lord that sanctifies them. Upon them his mark is placed. "They that shall be of thee shall build the old waste places: . . . thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my* holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord? and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father."

It is obedience to the word of the living God that brings men into close relationship with Christ. To-day he is saying, as he said to the Jewish people, Oh that "thou hast known, even thou, at least in this thy day, the things which belong unto thy peace"! And soon will be heard the irrevocable sentence, "But now they are hid from thine eyes." He said again, as he wept over the devoted city: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." *It was not that the Jewish people could not receive Christ; they would not. Thus it will be with many in our day.*

What does the Lord require of us?—The observance of his Sabbath, "as a perpetual covenant." God wishes every family to bear this sign. Thus we may show that we are loyal and true to his commandments. Look at our world, full of disrespect for God, in open rebellion

against him who in a moment could destroy every soul that breathes the breath of life. What has made the world so full of violence?—A disregard of God's law. This was what filled the earth with rebellion and corruption in the days before the flood. See the regard shown to-day for the spurious sabbath. *And those who make laws to guard this false rest day make laws also which legalize the liquor traffic, a curse that is brutalizing the beings made in the image of God, by taking away the reason.* Knowing full well the sure result, man takes the wages of his fellow man, giving him in return poison that destroys his reason, and sends him from the saloon full of false ideas. He has sold his reason for liquor, and is led into all kinds of violence. Satan presents before his mind things that, though unreal, seem real to him. He is filled with a determination to kill the one who, he supposes, stands in his way. Terrible crime, and sometimes murder, is the result. Yet notwithstanding its fearful effects, the liquor curse is protected by law.

Why do not those who make laws abolish this debasing traffic?—Because they do not bear God's sign. They do not keep his commandments. Therefore they tolerate that which is making the world a second Sodom. As it was in the days of Noah, when wickedness of men was so great that God swept from the face of the earth every living thing save that which found refuge in the ark, so shall it be when the Son of man is revealed. Man's theories are exalted, honoured, and placed where God and his law should be. But God has not altered the thing that has gone out of his lips. His word will stand fast forever, as unalterable as his throne. When every case is decided in the courts of heaven, this covenant will be brought forth, plainly written with the finger of God. The world will be arraigned before the bar of infinite Justice to receive sentence—a life measuring with the life of God for obedience, and death for transgression. E. G. W.



Please explain Gen. 2: 1-3. Is not the great principle taught in this text six days' labour and one day's rest, rather than the observance of some particular day.?

Scripture should be interpreted literally unless there is good reason for interpreting it otherwise. We see no good reason why this Scripture should not be interpreted literally, as we must accept the account of creation as literal if God's word is true.

The Sabbath day is God's rest day. "And God did rest the seventh day from all his works." Heb. 4: 4. But Sabbath means rest, therefore the Sabbath of God depends upon the rest of God. But if the Sabbath of God depends upon the rest of God, then the day of the Sabbath depends upon the day of the rest. It therefore follows that the day of the rest being the seventh day, the day of the Sabbath must be likewise the seventh day.

But why was the Sabbath instituted in Eden? That God might rest? By no means, for we read, "The Sabbath was made for man." Mark 2: 27. But though it was made for man it is still God's Sabbath, for Christ says, "The Son of Man is Lord also of the Sabbath." Mark 2: 28. In Isaiah 58: 13 God speaks of the Sabbath as "my holy day." But we have before seen that God's day of the Sabbath depends upon God's day of rest. Then if man is keeping God's Sabbath day, he must keep God's rest day which is the seventh day of creation's week. Man is to enter into God's rest, not his own (Heb. 4: 1-11); and this rest is said to be "a keeping of a Sabbath." Verse 9, Margin. In keeping this Sabbath we cease from our own works as God did from His (Vs. 10); and God ceased from His work on the seventh day. (Vs. 4.)

From this same Scripture, it is plainly evident that God gives as a test of faith the keeping of the seventh day Sabbath, for he says it is those who believe that enter into his rest; and the rest spoken of is that which dates from "the foundation of the world." Then the great principle taught in Gen. 2: 1-3 is, according to Scripture a keeping of the day that God kept, and that day was the seventh of the first week in this world's history. That day is the only day that can ever be a Sabbath day because it is the only day which God ever made a Sabbath. Man's rest is earthly and physical and may be entered into on any day of the week, but God's rest is heavenly and spiritual and depends upon the power and work of God to make it so.

## THE ORIENTAL WATCHMAN

### Editorial.

#### STUDIES IN THE REVELATION.

##### The Seven Trumpets of Rev. 8-9.

God deals with history from various standpoints. He suits the record of world events to the moulds of different minds, and thus appeals to the sympathies of men of widely opposite characters and dispositions. Thus we see Him revealing world history to the heathen Nebuchadnezzar by the symbol of the great image, but to the prophet by fierce and ravenous beasts.

The Seven Seals treated history ecclesiastic, but the Seven Trumpets disclose history political. As the outlines of church experience revealed in the Seven Seals have led us step by step through the ages, and we have seen the footprints of history following these prophetic waymarks, so shall we see how God with a few bold strokes has placed upon the canvas of national events, striking contours of political occurrences to be filled in by the stretch of centuries from the time of their delineation till the end. To God, the end of history is in sight at the beginning; and while He does not satisfy our curiosity by telling us all the happenings beforehand, enough is given to let us know where we stand in this world's history with reference to the world to come.

As used in the Scriptures a trumpet is a symbol of war. Jer. 4: 19-21; Joel 2: 1-7 etc. The first four trumpets disclose to our view the political convulsions which cluster about the dissolution of the Roman Empire. The most lucid exposition of these that could be given is unconsciously uttered by Gibbon; and the singular spectacle of a prophetic interpretation by this supposedly infidel historian, renders these predictions all the more striking. The disintegration of Rome had its beginning in the first great raid into the empire by the Goths under Alaric.

##### The First Trumpet.

After introducing the angels with the Seven Trumpets in verse 2, we read in Rev. 8: 6, 7; "And the seven angels

which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."

Note here the expressive language of Gibbon: "Their (the Goths) countrymen, who had been condemned, by the conditions of the last treaty, to a life of tranquility and labour, deserted their farms at the first sound of the trumpet; and eagerly resumed the weapons which they had reluctantly laid down. . . . At the hour of midnight the Salarian gate was silently opened, and the inhabitants were awakened by the tremendous sound of the Gothic trumpet.

"Hail and fire mingled with blood." "The barriers of the Danube were thrown open, the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter allowed the poet to remark, that they rolled their ponderous wagons over the broad and icy back of the indignant river." (Note the allusion suggested by the word "hail.") The invaders were said to have come from the frozen regions of the north. Further; "The fertile fields of Phocis and Boeotia were instantly covered by a deluge of barbarians; who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle of the flaming villages. The travellers, who visited Greece several years afterwards, could easily discover the deep and bloody traces of the march of the Goths. . . . Athens itself resembled the bleeding and empty skin of a slaughtered victim."

"The third part of the trees. . . . and the green grass was burnt up." speaking of the aged Claudian, whose trees were his pride, Gibbon says; "His trees, his old contemporary trees, must blaze in the conflagration of the whole country." The Goths were said to have "spread desolation over the fruitful face of Tuscany."

We cannot better represent the effect of these incursions upon the empire, or more forcefully comment upon the prediction of this seal, than has Gibbon in the closing words of his thirty-third chapter. He says: "The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church, on the altars of Diana and Hercules. The union

of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the North, had established their victorious reign over the fairest provinces of Europe and Africa."

##### The Second Trumpet.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed."

We note the expression, "the third part," which is used several times both in this seal and in others. It has undoubted reference to the tripartite form of government existing immediately after the reign of Constantine the Great, but introduced about 311 A. D. when the empire was in the hands of Constantine, Licinius, and Maximin.

This trumpet transfers the conflict from the earth to the sea. Hail and fire mingled with blood were cast upon the earth in the first trumpet, but here a burning mountain is cast into the sea. And what in the language of imagery could better represent the din and confusion, the smoke of burning ships amid the roaring of the elements, the collision and clashing of opposing fleets as in ancient warfare, than the figure of a mountain of fire cast into the sea?

Genseric the chief of the Vandals, who in his incursions into maritime Rome, followed closely the victorious Alaric's land campaign, was a name held in respectful and lasting dread by the Romans. Early in his career Africa was conquered, and historic Carthage the long lost rival of Rome was made his seat of empire. His mode of warfare was almost exclusively naval, and time after time the imperial fleets met crushing defeat at his hand. "The discovery and conquest of the Black nations, that might dwell beneath the torrid zone, could not tempt the rational ambition of Genseric; but he cast his eyes towards the sea."

Rome itself suffered first at the hand of Genseric. After a horrid pillage of fourteen days and nights in which the imperial city was shorn of its wealth and treasure the rapacious invaders retired to Carthage heavily laden with plunder. But this was only the opening blast of



the trumpet. Time after time bleeding Rome groaned under the lash of the relentless Vandals. The strength and wealth of the empire was repeatedly called into play only to meet crushing disaster at the hands of Genseric's well-disciplined navy. The prudent emperor, Marjorian exhausted the treasury and the forests of the empire, and in an incredibly short time collected a fleet of three hundred large galleys. But with his usual craftiness Genseric parleyed with his foe until, utilizing the treachery of some of Marjorian's powerful subjects, "he surprised the unguarded fleet in the bay of Carthagens, many of the ships were sunk, or taken, or burnt; and the preparations of three years were destroyed in a single day."

Still more disheartening was the overwhelming fate of the immense fleet of Leo, emperor of the East. At enormous expense eleven hundred and thirteen ships manned with over one hundred thousand men were launched against the corsair Vandals, who were now the terror of the entire Mediterranean coast. Genseric with the wisdom of a veteran eluded his foes and lured the enemy into a "fatal truce" which he broke at the first favourable opportunity. "During this short interval, the wind became favourable to the designs of Genseric. He manned his largest ships of war with the bravest of the Moors and Vandals; and they towed after them many large barks, filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by the sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. While they laboured to extricate themselves from the fire-ships, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valour; and many of the Romans who escaped the fury of the flames, were destroyed or taken by the victorious Vandals."

Thus we see how fully the prophecy of the mountain of fire cast into the sea,

was fulfilled in the naval career of Genseric. He was another scourge of corrupt Rome; "and, before he died, in the fulness of years and of glory, he beheld the final extinction of the empire of the West." J. C. L.

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#### GOD'S PURPOSE IN THE ATONEMENT.

In our study of the atonement system of the Jewish ritual we found that one day was set apart in every year to make reconciliation for the sins of the people. On this day the people all assembled and sought the Lord with fasting and weeping for their sins. Much depended upon this attitude of the people. "for whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people."

As the sins of the people were transferred from day to day through the offerings to the sanctuary, and then upon the day of atonement from the sanctuary to the high Priest and from him to the scapegoat; so, Paul tells us, is a like work to be accomplished in the sanctuary above,—the sanctuary of which the earthly sanctuary was a pattern. Heb 9: 22-24.

As the question of a proper relation to the typical day of atonement was vital to every person of ancient Israel, so now is the consideration of our part in this last service of the heavenly sanctuary all important. With what reverence must the child of God approach that which determines whether he is entitled to a rightful place with the people of God.

In Dan. 8: 14 we have a prophecy of this event to take place at the end of the longest prophetic period in the Bible, the 2300 days. Beginning with the commandment to restore and build Jerusalem in B. C. 457 (Dan. 9: 24) this period ended in A. D. 1844. And this can be no other than the heavenly temple, which John in Rev. 11: 19 says was opened in heaven. Nor can we think of it in any other sense than remarkable that when he saw the temple thus open it was in the time of the judgment when Christ was to be revealed in the clouds of heaven to reward every man according to his work. Rev. 11: 18; cf. Matt. 16: 27. Observe that it was in this time of the judgment that the temple was open in that apartment where the law of God was kept. "There was seen in his temple the ark of His testament."

Then in 1844 Christ entered the Most

Holy apartment of the heavenly sanctuary and the work of judgment began. And this is entirely in keeping with the service in the earthly sanctuary on the day of atonement. There we read that every person who would not afflict his soul by confessing his sins should be cut off from among his people. Lev. 23: 27-29. In this last day service every person must make his peace with God while mercy lingers, for when the judgment is passed the word goes forth from God: Let him that is filthy be filthy still; and he that is holy, let him be holy still; and behold I come quickly. Rev. 22: 11.

And what about the scapegoat being sent into the wilderness, laden with the sins of the world? In Rev. 20 we read of a time when the devil is going to be cast into the bottomless pit for a thousand years. This time begins with the resurrection of the righteous who ascend to heaven with Christ there to reign with Him a thousand years. Rev. 20: 3; cf. 1 Thess. 4: 16, 17. The earth in this time is going to be desolate, the cities turned upside down and the land without inhabitant. It will be in a chaotic condition. See Isa. 13: 9; 24: 1-6; Jer. 4: 23-27. Here the devil will be placed with the sins of his whole career to ponder over. It may be observed here that the word as translated "bottomless pit" in Rev. 20 is the same word translated "deep" in Gen. 1: 2.

Nor is the final separation from sin to be less complete here than in the typical service. At the end of the thousand years Christ again comes to this earth, the devil and all his subjects are cast into the lake of fire, and every vestige of sin is thus wiped from the universe. Rev. 20: 5-10. Then the new earth is the home of the servants of the Most High forever.

Dear reader as you see the harmony and truth revealed in the word of God concerning the atonement, as you see how completely the plan of God is to be met as it was laid in the beginning, do you not wish to be one of the number to enjoy its provisions? God is long-suffering not willing that any should perish. But ample as his provisions are they never will be ours if we do not want them. Do you want them? J. C. L.

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WHEN men and women think they honour the church by uniting with it, they stand about as close to the edge of perdition as any other sinners do.



### WEANING THE BABY.

All infants do not develop with equal rapidity, but the time for weaning may correctly be stated to be between the tenth and fifteenth months. Weaning should never be abrupt if it can be avoided; in fact, so gradually should the change in food be made that neither mother nor baby should be aware by any disturbance of health that it has taken place. At least a month, or better, six weeks or two months, should be taken in making the change from the maternal food with its large percentage of soluble carbohydrates to the farinaceous foods and cow's milk which are to take its place. A child should not be subjected to the strain of weaning when still weak from an attack of some acute disease, as measles, whooping-cough, or any form of disorder which has caused great loss of flesh and weakened the vital energies, nor in the very hot months, nor when the teething process is active. Select a time when the health is good, in the cooler months of the year, and in the intervals between the active periods of dentition.

The first step of the process is to replace one meal of mother's milk by a meal of well-cooked gruel, and milk. Begin with this food at the end of the eighth month. At that time, if the infant has been fed with regularity, it will be taking five or six meals a day at most, and no food at all at night. After a week or ten days, two meals of the artificial food may be given, one some time in the morning, and the other in the afternoon at one o'clock. After a week or two, three meals of artificial food may be given

daily; in another week, four; five, a week later; and in a few days more the breast can be entirely withheld without the little one's missing it.

By this method there is time to find out what kind of food agrees best with its digestion. If any food seems to disagree it can be replaced by some other and more suitable substance. If from any cause the baby becomes ill, it will have its natural food to depend upon for nutrition, which is often a very important matter in case of a delicate child. The writer has more than once seen children a year old made seriously ill by weaning abruptly and before it was ascertained what form of food they could best digest; and has also known infants to lose their lives in the process of experimenting to find out what would agree with them.

It might be well to sum up the directions for successful weaning by the following rules:—

1. When it is decided to wean the little one, examine it as to general health, teething, size, and development, and next consider its environment, the season, weather, and whether the locality is healthful or not; and as to the food supply, whether well-cooked farinaceous foods and healthy milk can be obtained to replace the mother's.

2. Allow at least two or three weeks for the process, or better still, a month or six or eight weeks. All this time watch the effects of the change of food on the weight, nutrition, and health of the child.

3. Remember that gruels and porridge made from cooked meals, or well-baked bread with milk, are better than those made from raw meals, and that when any raw meal is used, it should be subjected to long cooking.

4. Remember that until its molar teeth are cut, an infant cannot masticate its food; therefore it should not be given such food

until well along in the third year, unless the food has been broken up into a fine pulp so that the gastric juice can come in contact with and digest it without irritating the stomach.

5. Take time to feed children one or two years old properly, as well as to provide and prepare suitable food. Feed them slowly and with a spoon, at regular intervals. Educate the growing appetite on the principle of eating to live, not living to eat.—KATE LINDSAY M. D.

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### HIS ONLY VICE.

I WAS riding in a street-car in Chicago one day, when I noticed a little fellow sitting beside me who had a great bunch on the side of his face. Pretty soon he expectorated upon the floor, and I found out what was the matter with his face—he was chewing tobacco. He was a bright-looking little fellow, and I said to him, "Sonny, this looks pretty sad, for you to chew tobacco. Don't you know that tobacco is poison?" "No," he said. "Don't you think it will injure you?" "No." "But, I urged, "it will certainly harm you." "Well," he said, "it is the only vice I have; I don't smoke, and I don't swear—I only chew." "Why don't you smoke?" I asked. "Because if I should smoke, I would get the nicotine in my lungs; I just chew, and then I spit it all out." He had evidently been studying into the philosophy of the subject, and was trying to be a good boy. I expostulated with him, and asked what made him chew, and he said that if he didn't chew, he felt "bummy." This boy was already so far advanced in the narcotic habit, that if he didn't chew, he felt wretched.

That is the way with tea and coffee drinkers, also. Anything that makes a person feel "bummy" when he dispenses with it, is a bad thing for him, whether it is tea, coffee, or whatever it may be; it is a stimulant. A person does not feel wretched if he goes without bread, and takes in its place some other wholesome food, although he has been accustomed to eating bread; and so with apple-sauce or any other article of wholesome food.

*Good Health.*

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THE great law of hygiene has been defined as that of the least effort; "to obtain with the least possible effort the most desirable results."

**RECIPE FOR A HAPPY DAY.**

TAKE a little dash of cold water,  
A little leaven of prayer,  
A little bit sunshine gold  
Dissolved in morning air.

Add to your meal some merriment,  
Add thought for kith and kin,  
And then, as a prime ingredient,  
A plenty of work thrown in.

Flavour it all with essence of love  
And a little dash of play;  
Let a nice old book and a glance above  
Complete the well-spent day.

—Selected.

—:o:—

**HEAT AND COLD TO THE SPINE.**

The application of heat and cold to the spine, or to any part of the body is a remedial agent of great value. The derivative effects of the heat are intensified by the cold following it, provided they are both applied in the proper way.

The heat should always be applied first in the form of a regular fomentation. The hot cloths should never be applied directly to the skin, but a woolen cloth should intervene. Some prefer to give the fomentation with the regular fomentation cloths—one fourth of a woolen bed blanket; others use the spine bag half filled with very hot water. Undoubtedly the cloth is more effective, as it fits the figure more closely, and can be made to cover a greater surface.

The fomentation should be left on from three to five minutes, or as long as it feels quite warm to the patient. Then the ice should be applied two or three seconds, passing it quickly up and down the spine, or over the spot being treated.

The applications of heat and cold should be alternated thus for fifteen minutes, or even longer, according to the effect it is desired to produce. In some cases they are continued for half an hour.

This treatment may be given with the patient lying on her face, which is considered the better way: or the patient may lie on her back, simply turning on her side for the ice application. In this case the attendant must be careful to press the hot cloths well up in the small of the back.

Heat and cold to the spine is a vigorous treatment, and hence is not adapted to very feeble patients. Its chief use is as a tonic and as a soother of the nerves. The effects are both soothing. Hot and cold applications are often made over the heart, to stimulate its action; they are

also used to reduce the congestion in bruises on different parts of the body.

J. H. KELLOGG.

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**HE SAW THE POINT.**

THE following story is told of a Philadelphia millionaire who has been dead some years. A young man came to him one day and asked pecuniary aid to start him in business.

"Do you drink?" asked the millionaire.

"Once in a while."

"Stop it! Stop it for a year, and then come and see me."

The young man broke off the habit at once, and at the end of the year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! Stop it for a year, and then come and see me again."

The young man went home, and broke away from this habit. It took him some time, but finally he worried through the year, and presented himself again.

"Do you chew?" asked the philanthropist.

"Yes, I do," was the desperate reply.

"Stop it! stop it for a year, then come and see me again."

The young man stopped chewing, but he never went back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me now that I have stopped drinking and smoking and chewing, I must have saved enough to start myself in business. *And I have.*"—*Youth's Companion.*

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**FRESH AIR.**

WE can not all move outdoors, but we can bring a great deal more of the outdoors indoors. To have fresh air in our houses during the winter will require more fuel, but the cost will come back to us in what we will save in funeral expenses. Could the truth be told, we would be amazed at the number of tombstones upon which could truthfully be inscribed, "Died from the plague of house air," "Killed by bed-room climate," "Gradually smothered to death in a tenement flat."

Those who are afraid of taking cold at

night if they should open their windows, can wrap up their heads just as they do when they go out driving in the daytime. Those who will do this will find in the majority of instances, instead of waking in the morning with a brown taste in the mouth, a congested feeling in the lungs, and a feeling in the head as if they had recited mental arithmetic all night, that they will wake refreshed, thankful to be alive to enjoy one more day.—DAVID PAULSON, M. D.

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**NIGHT AIR BETTER THAN DAY AIR.**

THE old feeling of aversion to night air, especially because it is supposed to carry all sorts of miasms with it, is now recognised as absolutely without any good foundation. As has been well said, the only fresh air at night is the night air. Instead of being more dangerous than day air, it is actually more salubrious. Night air in large cities particularly does not contain, as a rule, so many dust particles as day air, because there is not so much traffic, with movement of truck, carriage, and trolley to disturb the dust. It is the dust particles to which microbes cling that makes air dangerous."

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**SPONGE CAKE.**—For this will be required four eggs, one cup of sugar, one tablespoonful of lemon-juice with a little of the grated rind, and one cup of white flour. Success in the making of sponge cake depends almost wholly upon the manner in which it is put together. Beat the yolks of the eggs until very light and thick, and then add the sugar little by little, beating it in thoroughly; add the lemon-juice and the grated rind. Beat the whites of the eggs until perfectly stiff and firm, and fold or chop them very lightly into the yolk mixture. Sift the flour with a sifter little by little over the mixture and fold it carefully in. On no account stir in either the white of the eggs or the flour, since stirring will drive out the air which has been beaten into the eggs. Do not beat after the flour is added. The cake, when the flour is all in, should be stiff and spongy. If it is liquid in character, it will be apt to be tough and may be considered a failure. Bake in a shallow pan in a rather hot oven for fifteen or twenty minutes.

*Good Health.*

TRUTH sometimes tastes like medicine, but that is an evidence that we are ill.

# THE HOME.

## SMILE UP YOUR FACE.

"THE sum of all I have been trying to say to you," concluded the speaker at the Mothers' Meeting, "is contained in Joubert's maxim, 'Children have more need of models than of critics.'"

The ladies applauded as she sat down. Then a pretty mother, with twinkling blue eyes, rose to open the discussion.

"I heard something once which, I think, illustrates that theory of Joubert's capitally," she began. "A new family had moved in next to us, and our houses were so close together that their three children played under my bedroom window a great deal. One morning, as I sat there sewing, they got into a wrangle over something, and the first I knew, the two little brothers were both slapping the older sister as hard as they could.

"I leaned out to remonstrate,—they were all just babies, you know,—and what I saw was the little girl, in a perfect fury, shaking the first one and then the other of her small brothers, while she said savagely, with a shake to emphasize each phrase :

"Let love—through all—your actions run  
And all—your words—be mild."

The Mothers' Meeting laughed softly, but that was not all of the story.

"By that time all three of the children were crying, and just then the door opened and out came their mother, looking like a perfect thunder-cloud.

"She dashed into the midst of that quarrel, and clapped her hands together sharply close to the face of each of those three children in turn, repeating something to them, over and over, in a loud, cross voice.

"At first I didn't understand, but after a minute I caught it. It was :

"Smile up your face ! Smile up your face ! Smile up your face, I tell you !"

The faces into which the blue-eyed mother was looking "smiled up" in unison.

"You find that funny," she went on, "and so did I ; but those children did not. Their mother went back into the house with a good-by scowl, and left them frightened into silence for the moment—but crosser than ever."

*Youth's Companion.*

## CHILD TRAINING.

FATHERS and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and body, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you.

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children cannot be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God.

We have much to learn in regard to child training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this ?" Say, "Children, help mother do this ;" or, "Come children, let us do this." Be their companion in doing these things. When they finish their work, praise them.

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting work ?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?—Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly.

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone

down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as Church-members bear the responsibilities of church relationship.

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play.

Dress your children neatly in simple clothing, and allow them to spend much time out of doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. The Lord recognizes every such effort.

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for his blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers.

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise him from whom all blessings flow.

Mrs. E. G. WHITE.

—:o:—

MAKE sure that however good you may be, you have faults ; that however dull you may be, you can find out what they are ; and, that, however slight they may be, you would better make some effort to be quit of them.—

### THE LORD'S PRAYER AS A PASSPORT.

In the third decade of this century the Argentine Republic in South America was under the absolute dictatorship of President Rosas. Crafty and cruel, he had risen to this position from the lowest ranks; and while occupying it, he put to death more than six hundred men. From motives of policy he invited European immigration and protected industry and commerce; but no foreigner was permitted to enter public employ or hold a command in the army. During this period a young man from the interior of the country applied to the German consul from Bremen for a certificate of his birth of German parents; without this he would be forced to enter the army—which was no trifling matter under the rule of Rosas. The young man spoke Spanish fluently, and the conversation which followed took place in that language.

"Well, my friend," said the consul, "where is your original certificate of parentage?"

"I have none."

"And have you no other certificate?"

"No sir."

"Well, bring your parents here."

"They are both dead, not long ago."

"But you can speak German, can't you—a few words at any rate?"

The young man was silent.

"It is a difficult case. How can I give you a certificate of German parentage unless you furnish the evidence?"

"As truly as God lives, it is certain that I am a German; both my parents came from Germany, and I was born there. I am not telling a lie."

The consul walked to and fro, considering. The young man had an honest look, and spoke openly and frankly; and yet—Suddenly the idea occurred to the consul; he stopped before the applicant and said,

"My friend, don't you remember something of your childhood—some hymn or prayer which your mother taught you?"

The eyes of the young man brightened. "Yes sir!" he exclaimed; and folding his hands like a child, he repeated the Lord's prayer in German accurately and without hesitation; and as he concluded, tears stood in his eyes at the remembrance of the mother at whose knees he had learned this prayer. Twenty years had blotted from his memory everything

that could prove his German birth except this first prayer.

The spontaneousness and naturalness of this evidence stamped it as genuine, together with the reverent air of the young man, his emotion at the thought of his mother, and the sacredness of the words he called to mind; for it was almost like calling God to witness, and such artless appeals have great convincing power with men, even without the formality of an oath.

The consul himself was much moved. "Well my young fellow-countryman," said he, "now I can safely give you the certificate you desire, for only a German mother can have taught you the Lord's prayer in your mother-tongue."

Blessed are those parents who succeed in engraving the Lord's prayer and his other teachings on the hearts as well as the memories of their children. The hour will come when the one thing we most need will be some sure evidence to certify that we are children of God. No certificate of birth from pious parents will then avail; but happy shall we be if the Searcher of hearts finds the Saviour enthroned there.—*The Child's Paper*.

—:o:—

### THE THINGS WE LEAVE OUT.

Some things have to be left out—that is certain. No matter how ambitious a girl may be, nor how industrious, no matter how carefully she makes the most of every moment, she cannot do everything she would like. All the time we are choosing between one thing and another. And it is very important that we should leave out only what does not count, and do the thing best worth doing.

Without any intentions of being selfish it is very easy for a girl to fall into the way of leaving out the little acts of kindness and helpfulness for which each day gives a chance. There is her school, which makes such large demands on her time and attention. Perhaps she has a taste for music, too and adds an hour or an hour and a half of practice to the daily program. In these days almost every girl likes to read, and probably on her book shelves are two or three volumes which look most inviting. And her little circle of intimate friends, the girls she is fond of and wishes to be with, helps her to spend the leisure that remains.

You will see in a minute that there is nothing wrong in any of these things I have mentioned. Instead they are right

and good and beautiful in their places. But they ought not to take up all of a girl's time. She should have a little to spare for other people. It may not be particularly pleasant to spend her recess chatting with some slow-witted classmate who is neglected because she is dull and uninteresting. It is a temptation to join the circle of kindred spirits, the girls who are bright and vivacious, and are so plainly enjoying themselves off in their select corner of the school room. But if this little talk with a girl of an entirely different sort means that the whole day will be brighter for her, that she will lose that slighted feeling which is a sore spot in her heart week after week, isn't it too good a chance to miss? Ought we not to make up our minds that we will not leave it out?

The average girl is not confronted with wonderful opportunities. The chances that come to her are for doing little kindnesses, and, if she misses them, she may feel that it does not matter much; that, even if they are left out, it makes little difference. But it makes quite a difference whether that lonely girl a thousand miles from home gets the letter you agreed to write. It makes a difference if your sick neighbour watches for your coming day after day, and falls asleep at last heart-sick and disappointed. With all the toil and trouble in this big world, and the tears and heart-aches, all the failure and blighted hopes, every one is needed. You are falling short if you cannot be counted as a helper.

But, after all, the girl who is so absorbed in herself and her self-advancement that she has no time for other people, is the chief sufferer. It is a fine thing to be well posted in history and literature, to master some other languages than your own, to possess some accomplishment which will minister to your own pleasure and that of your friends. But if you buy these things by giving up your right to be of service to others, you have sold your birthright cheap. Your life will be narrow, unsatisfactory. Often in the things we leave out lies our best hope of happiness.

*Annette L. Stanhope.*

—:o:—

"Patient suffering for Christ's sake is one of the highest possible tests of loyalty to him."

GREAT souls have wills, feeble ones have wishes.—*Chinese Proverb.*

## OUR LITTLE ONES.

### PRETTY IS THAT PRETTY DOES.

The spider wears a plain brown dress,  
And she is a steady spinner ;  
To see her, quiet as a mouse,  
Going about her silver house,  
You would never, never, never guess  
The way she gets her dinner.

She looks as if no thought of ill  
In all her life had stirred her ;  
But while she moves with careful tread,  
And while she spins her silken thread  
She is planning, planning, planning still  
The way to do some murder.

The girl who reads this simple lay,  
With eyes down dropped and tender,  
Remember the old proverb says  
That pretty is that pretty does,  
And that worth does not go or stay  
For poverty or splendour.

'Tis not the house, and not the dress,  
That make the saint or sinner.  
To see the spider sit and spin,  
Shut with her web of silver in,  
You would never, never, never guess  
The way she gets her dinner.

*Alice Cary.*

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### THE EIGHTH COMMANDMENT.

A NEW boy had entered Professor Palmer's school, and he had not been there more than a few hours before the teacher observed that there seemed to be a strong feeling of dislike to the newcomer manifested among the other boys in the school. At noon he called one of the older boys to him, and asked him why the pupils were not more courteous to the new boy, and why there had been so many meaning glances cast at him, and no kindnesses shown him.

"Well, sir, to tell you the truth," explained Nevins, "one of the boys here says he used to know of him, and that once it was said that he had taken some money that did not belong to him. It was never proved exactly, but still we don't feel as if we want to associate with a thief."

"I am afraid he may feel that in that case he has some reason for not wanting to associate with you," said Professor Palmer.

"What do you mean, sir?" asked Nevins, his face flushing hotly with anger, and his voice trembling as he tried to speak respectfully. "You don't mean that any of us are thieves, do you?"

"What is a thief?" asked Professor Palmer.

"Anyone who takes what does not belong to him," answered Nevins promptly.

"Then can you plead not guilty in that respect?" asked the professor gravely.

"Of course I can, sir," Nevins replied

hastily. "Why, you can't mean—you don't think—surely you don't mean that I am a thief, do you?" he asked.

"Nevins, I have been wanting to have a talk with you for some days, and this is a good opportunity," said his teacher. "You say a thief is one who takes that which does not belong to him. Now are you aware that not a day passes that you do not lay yourself open to the accusation of stealing even although you may not take money?"

"No, sir," Nevins responded. "I don't understand you at all, sir."

"Well, we will begin with your gravest offence, then," said the professor. "What do we do during the first fifteen minutes of school time every morning?"

"We have prayers," answered Nevins in a puzzled tone.

"Yes, and so that time is set apart for God's worship. We give Him that time, and consider it His, each day, do we not?"

"Yes, sir," Nevins answered. He was beginning at last to have some idea of what his teacher meant.

"When I see a boy during that time, either studying his lessons, or looking about the room, or trying to attract the attention of some of his school-mates, am I not right in saying that he is taking something which does not belong to him?"

"Yes, sir," answered Nevins.

"That is surely a grave offence, and one which I do not believe you will be guilty of again, now that you realise what it is," went on Professor Palmer. "I do not think you would willingly take from God that which we have set apart for His service. But beyond that, what does your father send you here to school for?"

"To learn," Nevins replied.

"Yes, he sends you here to get an education, and he pays me to provide you with opportunities of instruction. When you spend the hours of school in diverting your schoolmates by mischievous pranks, in studying your lessons just as little as possible to avoid disgrace and being kept in after school, do you not think that you are robbing your father of what is justly his due? Has he not a right to expect from you that you will make the best of yourself during these hours that he wishes you to study?"

"Yes, sir," Nevins answered again, feeling his face grow hot with embarrassment.

"Then, when you certainly have laid yourself open to the charge of having violated the eighth commandment, Nevins, even although you may have done it thoughtlessly, without a full realisation of what you were about, do you not think it would be well to suspend judgment upon a stranger, at least until you are quite sure that he is guilty of the charge

that you prefer against him? I am grieved that you should have been the leader in making the first day so uncomfortable for a stranger, my boy, and I hope that you will try the rest of the day to atone for your hasty judgment. I am sure that when the story you have heard shall be more investigated you will find out that it is a mistake, for I know the boy too well to believe that it can be true."

"All right, professor," Nevins replied, looking up honestly at him. "I shall not set myself up above a boy again in a hurry unless I am quite sure that I am not worse than he is. I'm sorry, anyhow, that we acted so to that new fellow. As you say, very likely we shall find out that that story is just a mistake."

And it did prove to be a mistake, and the accusation had never been made against this boy at all, but against another one bearing a similar name. The boys not only learned a lesson upon the wisdom of not forming hasty judgments, but they learned that there is more than one way of breaking the eighth commandment.—*Mrs. George A. Paull.*

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### MARJORY'S CONFESSION

I SUSPECTED my brother Bobbie of a dreadful thing the other day, and I have been sorry ever since. It wasn't true at all, and I am not going to suspect people any more until I am sure it is true. This is the way it happened.

Mamma gave Bobbie and me a panful of nuts. She never divides them up for us, for Bobbie is just as generous as he can be, and I hope I am not a greedy girl. So we sat down and were picking them out and eating them.

Just when we had begun, mamma called, "Marjory, come here, and let me comb your hair."

Of course, I had to go right away. It takes a long time to brush and curl my hair, and I thought Bobbie would set the nuts aside, and wait till I came back; but he didn't. I was just in the next room, and I could see through the door. There he sat, picking them out as fast as he could, and he seemed to be looking through the pan for the best ones. I could hardly believe it, even if I did see it myself. I felt bad because I wasn't to have any nuts, but I felt worse to think that Bobbie would be so mean.

When mamma had my hair all curled, I walked in very slowly. I wasn't going to say a word to him about it: I was going to leave it to his conscience. Mother does that way sometimes and it makes me feel worse than anything else.

Then Bobbie said: "Look here Marjie, I picked these all out for you." And there he had them laid on a paper—a whole lot of nice kernels!

I felt so sorry and so ashamed that I pretty

nearly cried : but I didn't. I said, "Let's have a little tea-party with them."

Bobbie said, "All right." So I got out my tea-set, and arranged the table. I managed to give Bobbie more than half, and he never noticed. I didn't feel as if I deserved any at all. —*Sunday-School Times.*

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#### TOMMY'S DREAM.

TOMMY had a curious dream one night. He had been kept in from play to help his father. But, instead of being proud to think that his father wanted his help, he was very cross about losing his play—so cross that his father quietly remarked he would not ask him to stay in again.

When he lay down to sleep that night he dreamed that two angels were sent down to earth to make a record of all the nice loving things all the boys and girls were doing. One angel was to take note of all the big things that were done; and the other was to write down all the little unnoticed deeds of life. They parted as they reached the earth, and, when they met again on their way back to heaven, they compared notes. One had scarcely filled two pages on his book. "There are not many conspicuous things done after all," he said, in explanation.

"I have scarcely found time to write down all that I have seen," said the other angel; and he showed a little book filled from cover to cover with the record of loving little deeds.

Tommy's heart stood still and he thought, "My name must be there, too, for it was a nice thing to stay in and help father."

But he heard the angel explaining why there were some boys and girls he did not take any notice of at all. "They did nice things," he said, "but they were so cross about it and so unwilling that I could not write them down. For you know I was told only to record the loving deeds of life."

Then Tommy woke up, and as he lay still and thought about it, he knew that he could not possibly have been in the angel's book that day.—*Hannah Temple.*

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#### JACK'S KODAK.

Whenever Uncle Jack came to see Jack junior, his namesake, he always brought him something.

This time he delighted Jack more than ever before, for he brought him a small kodak.

Although Jack was only a little fellow, he soon learned to use it very well, and felt very proud indeed. "Now," said Uncle Jack when he said "good-by," "give and get as much pleasure as you can out of my little present until I come again."

Uncle Jack always said something like this and it was a help to Jack to remember it when he did not like lending his things.

One day mamma sent Jack on an errand. He carried his kodak with him, for he thought he might get a picture. Presently he passed a small house. There were three children in the yard. They were sitting huddled up by the fence, and two little boys were crying.

The little girl, who was older, looked as if she wanted to cry, too. When Jack saw them he thought it would be fun to take a picture and call it "The Cry Babies." He decided he would do this, it would be such a funny picture to show the boys.

Just then he thought of Uncle Jack. It was not very kind to make fun of those little boys, and it would not be giving any pleasure to take a picture of them when they were so distressed. He opened the gate and went in.

"What is the matter?" he said. "Don't you have any good times?"

The little boys did not answer, but presently the little girl said, "We are so lonely without mamma; she has gone away because papa is sick, and she had to go to him, and we miss her, and a neighbour is taking care of us."

And here the tears came in her eyes.

"Don't cry," said Jack.

Then a happy thought came to him.

"I'll tell you," he said. "I'm going on an errand for my mamma, and when I come back I'll take a picture of you and you can send it to your mamma: it will surprise her."

The children were delighted. "Can you really?" they said. "We will get ready."

Jack hurried back. The children were waiting for him, and had put on their best clothes. The little girl stood between her two brothers. Jack took two pictures.

"When they are finished I will bring them to you, and you can send them to your mamma," said Jack.

The children were now smiling happily. Jack felt happy also. He was so glad he had not taken "The Cry Babies!"—*Selected.*

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Is this a sunny or a cloudy day? If sunny help out the good old sun in making it bright. If cloudy all the more try to make it bright all about you.

Remember, children, that "he that is faithful in that which is least is faithful also in much." If we do carefully and well the little duties that we have to do at home, God will give us something greater to do by and by.

Courtesy in small things is the best training for larger usefulness.

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However much people may talk of the Old and the New Covenants, it is quite evident that the great majority do not understand the provisions, not to say anything of having an actual, experimental knowledge, of the New Covenant. A most prominent present day theory places the Old Covenant back in the typical dispensation before Christ and the New Covenant since the cross. We believe that a little consideration of the two covenants will clear away the mist and reveal to us something of God's eternal purpose in Christ.

It may be observed that one of the provisions of the New Covenant, which people in these days talk so much of enjoying is that the Law of God shall be written in the heart. Israel of old failed because the law was not written in the heart. God said: "O that there were such an heart in them, that they would fear me, and keep all my commandments always." Deut. 5: 29. But Israel failed because they were under the Old Covenant (Heb. 8: 7-9); and this being under the Old Covenant meant that they failed to let God write the law in their hearts. Abraham was under the New Covenant, for the work of the law in the heart is a work of faith; and the faith of Abraham was the working out of the great covenant of faith, which was the New Covenant. Gal. 3: 8-17.

This righteousness of faith possessed by Abraham is put in opposition to the righteousness which is of the law, which is man's righteousness. Rom. 10: 3-8. But this righteousness of faith, Paul tells us, was preached by Moses when he said, "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, who shall go up for us to heaven, and bring it unto us that we may hear it and do it? Neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thine heart that thou mayest do it." Paul adds; "That is the word of faith which we preach." So then the apostles preached the same word of faith, or in other words the same New Covenant gospel that Moses preached when he rehearsed to Israel the great principles of righteousness by faith, in the wilderness.

But Moses tells us that this gospel in its reception or rejection meant life or death to the people then. "See, I have set before thee this day life and good, and death and evil." So also Paul tells us that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." This law of sin and death is none other than the carnal mind which "is not subject to the law of God neither indeed can be." Its works are the works of the flesh which are only sin; and "the wages of sin is death."

As far as our experience is concerned, the great question is, Are we now subject to the law of the spirit of life, or to the law of sin and death? Every individual is under one or the other; we are either followers of Christ or servants of corruption. And there is but one great qualification or condition whereby we become followers of Christ; that is "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Moreover this righteousness of the law fulfilled in us is only the New Covenant principle,—the principle that plants God's law in our hearts. And when this is a real, living, personal experience with you, dear reader, then you will have the righteousness of God. But lastly, this righteousness of God will be lawful righteousness, for it be witnessed by the law and the prophets. Rom. 3: 20-22.

So, then, it is plainly evident that to-day men may fall under the Old Covenant just as really as in days of old. We can plainly see that the whole question hinges on the righteousness of the law through faith in Christ, or man's righteousness, through the works of the flesh. They which are of faith are blessed with faithful Abraham, and also with the faithful of all ages; for they all attained to the righteousness of faith, which is "to all and upon all them that believe; for there is no difference." Gal. 3: 8, 9; Rom. 3: 22.

The Bible has always been what it is, and all its books are crying to its critics. "Do thyself no harm: for we are all here."—Dr. C. F. Jefferson.

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