

THE ORIENTAL WATCHMAN

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

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THE TEST OF LOYALTY.

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not with me. It cannot be gotten for gold neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold. Whence then cometh wisdom? and where is the place of understanding. . . Behold, the fear of the Lord, that is wisdom and to depart from evil is understanding."

We shall learn how to depart from evil by studying the word of God, and fulfilling the directions that are given us in the Scriptures. The psalmist says, "The entrance of thy word giveth light; it giveth understanding unto the simple." Those who ever bear in mind the fact

that they are learners, those who are willing to be instructed, those who open their

hearts to receive every ray of light that shines from the Word of God, or that is presented to them by messengers whom God has commissioned to preach the Gospel, will

both the Old and the New Testament, for it takes the complete Scriptures to unfold the Gospel. The Bible is the treasure-house of wisdom.



The character of sin and God's treatment of sin, are first unfolded to us in the transgression of Adam. Sin is the transgression of the law, and when Adam and Eve sinned, they opened the floodgates of woe upon our world. The promise given to Adam that the seed of the woman should bruise the serpent's head, and that it should bruise his heel, was the first proclamation of the Gospel. But while a way was provided for the forgiveness of sin, yet in no way did this provision lessen its hateful character in the sight of God, or do away with the dire consequences that would fall upon impenitent transgressors. Christ was the Lamb slain from the foundation of the world; and men could always say, "Behold the Lamb of God, which taketh away the sin of the world."

Christ became our substitute and surety. He took the case of fallen man upon himself. He became the Redeemer, the Intercessor. When

learn the fear of the Lord, which is the beginning of wisdom. We are to study

death was proclaimed as the penalty of sin, he offered to give his life for the life

of the world, in order that man might have a second probation, and that individually he might enjoy the privileges that would come to us through this divine provision, and receive power to form a character after the divine image. But God has a day in which he will judge the world by that Man whom he hath ordained. All judgment is given into the hands of the Son. Christ has engaged to become the sinner's surety, but he does not engage to lessen or detract from the obligation to the divine law. Should Christ change the law in any particular, the demands of Satan would be fulfilled, and God and Christ and the universe would be brought under bondage to his claims. Christ is the star of hope. He is the one to contest the claims of Satan; he is the seed of the woman that shall bruise the serpent's head. He overcame Satan in heaven, and cast him out because of his rebellion and apostasy.

It was when he was in conflict with man that Satan gained his first victory. Changing his appearance, assuming the disguise of a serpent, in the most subtle, artful manner he assailed Eve, saying, "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The woman erred when she entered into controversy with the serpent. The Lord had not said, "Ye shall not touch it." He had said, "of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

"And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," she began to be charmed with Satan's representations, and thought that God was unnecessarily restricting their liberty, and holding them back from that which would be for their advancement. "She took of the fruit thereof and did eat." She told her husband what the serpent had said, "and gave also unto her husband with her; and he did eat."

They forgot the great love that God had manifested toward them in giving them life, in providing them with a beautiful garden, in furnishing them with pleasant employment. They forgot his mercies and thought him selfish and unkind. "And the eyes of them both were opened, and they knew that they were naked." The garments of light which had enveloped them disappeared when they sinned against God.

There was nothing poisonous in the fruit of the tree of knowledge itself, nothing that would cause death in partaking of it. The tree had been placed in the garden to test their loyalty to God.

The Lord designs that we shall contemplate the lesson that Adam failed to learn in his first experience, and would have us realise that the claims of God in this age are no less than they were in the Garden of Eden. The Gospel, first given to Adam in Eden, has lost none of its high claims since that time. We are required to obey all the commandments of God. The Sabbath commandment is placed in the midst of the Decalogue, and it was instituted in Eden at the same time that God instituted the marriage relation. God gave the Sabbath as a memorial of his creative power and works, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." He made its observance obligatory upon man, in order that he might contemplate the works of God, dwell upon his goodness, his mercy, and love, and through nature look up to nature's God. If man had always observed the Sabbath, there would never have been an unbeliever, an infidel, or an atheist in the world. If Adam and Eve had contemplated the works of God in creating the world, if they had considered the reason that God had in giving them the Sabbath, if they had looked upon the beautiful tokens he had given them in withholding nothing that would add to their happiness, they would have been safe, they would have adored him for his goodness and love toward them, and in place of listening to the sophistries of Satan in casting blame upon God, in ascribing to him motives of selfishness, they would have considered the works of his hands, and songs of melody and thanks-giving and praise would have burst forth from their lips in adoration of him who had bountifully supplied them with every good thing.

If they had considered how he had made them the object of his overflowing love, they would not have fallen; but they forgot the presence of God. They forgot that angels surrounded them to guard them from every danger, and they looked away from their great Benefactor.

The Sabbath is a test to this generation. In obeying the fourth commandment in spirit and truth, men will obey all the precepts of the Decalogue. To fulfil this commandment one must love God supremely, and exercise love toward all the creatures that he has made. The Lord exhorts us to "remember the Sabbath day, to keep it holy:" and since this is his exhortation, will any one charge us with wearying them in bringing this commandment to their remembrance?

MRS. E. G. WHITE.

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THE GREAT PLAN.

A GENTLEMAN who was walking near an unoccupied building one day, saw a stone-cutter chiselling patiently at a block of stone in front of him. The gentleman went up to him. "Still chiselling?" he remarked pleasantly. "Yes, still chiselling," replied the workman going on with his work. "In what part of the building does this stone belong?" asked the gentleman. "I do not know" replied the stone-cutter. "I haven't seen the plans." And then he went on chiselling, chiselling, chiselling. And that is what we should do. We have not seen the great plans of the Master Architect above, but each of us has his work to do, and we should chisel away until it is done.—S. H. Haines

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TALK faith. The world is better off without Your uttered ignorance and morbid doubt. If you have faith in God, or man, or self. Say so; if not, push back upon the shelf Of silence your sad thoughts till faith shall come:
No one will grieve because your lips are dumb.

Talk happiness. The world is sad enough Without your woes. No path is wholly rough; Look for the places that are smooth and clear, And speak of those to rest the weary ear Of earth, so hurt by one continuous strain Of human discontent and grief and pain.

—Selected.

"LOVE cannot long remain silent. It is an active principle as well as a passion. It finds expression in life. It sympathises, sacrifices, serves. It is benevolent, neighbourly, pure, holy. Envy and hatred and vanity are foreign to its nature. It is hopeful and rejoiceth in the truth."

RIGHTEOUSNESS AND LIFE



HOW THINGS ARE MADE SACRED.

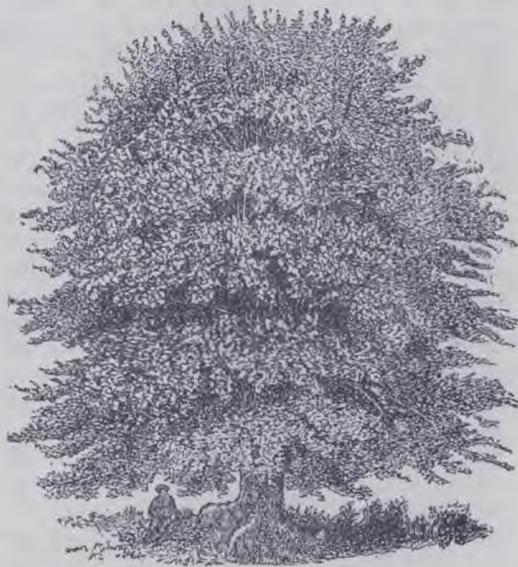
To set up as sacred, and hold as sacred, anything that God has not made sacred by special action, is idolatry. For man to assume the power and prerogative of imparting sacredness to any thing or any institution, is to assume the prerogative of God, and is therefore blasphemous. It is common to hear that such a day or such a thing is made sacred because of its association with some act or some occurrence: but such ascription of sacredness is sheer assumption.

Neither custom nor human decree nor oft recurrence can add sacredness to the character of anything. Nothing but the direct Word of God can impart sanctity to any person or thing, or to any institution. The seventh day was not made sacred because God had rested on it from His work of creation until He so ordained. The fact of His resting on the seventh day would not of itself make that day holy any more than His working on the other six days would make them holy. It was God's *decree* that the seventh day should be holy that made it holy. He made it holy not *by* resting upon it, but He so decreed because he *had* rested on that day; it was not any more holy than any other day until God had so declared it, and He did not so declare until after He had rested on the day. The first seventh day was not a sacred day.

"God blessed the seventh day, and sanctified it; because that in it He *had* rested from all His work which God created and made." Gen. 2:3. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; *wherefore* the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. God gave Moses directions as to what he should do to the sanctuary, after it was completed, and added, "It shall be holy." Chapter 40:9, 10. Moses might have spent his life-time pouring oil on the tabernacle and its appurten-

ances, and it never would have been holy without the declaration of the Lord that it should be holy.

People assume that the first day of the week is holy because Christ rose from the dead on that day; that it is sacred because of the long custom of observing the day as a holiday. But there lacks the one essential thing to make the day holy, or sacred; there has been no divine decree to that effect. Christ's rising from the dead on a certain day would not make it a sacred day any more than His being born on a certain day, or being baptized, or being crucified, on certain days would make those days sacred. Nothing that He



"A corrupt tree cannot bring forth good fruit."

would do as a merely physical act would make the day holy without His decree to that effect.

The assumed sacredness of Sunday, and other so-called church holy days, has only the fallible decrees of fallible men as authority for the claim of sacredness. And neither by custom nor by human decree can anything be made sacred. To regard any institution of man as sacred is idolatry. Man may make a *holiday* but he cannot make a *holy* day. Nor has he any right to enforce the observance of any day upon his fellow-man.

W. N. GLENN.

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We trust as we love, and we trust where we love; if you love Christ much, surely you will trust him much.

ACQUAINTED WITH GRIEF.

THERE are some of us who have *tasted* sorrow; we have, perhaps, at times, known bitter grief, and look back upon a day of deepest anguish, or a night when a horror of great darkness sat upon our souls. But our griefs were transient; we did not become accustomed to sorrow in a day, or acquainted with sadness in an hour. But of Him who was touched with the feelings of our infirmities, and tempted in all points like as we are, who tasted the bitterness of earthly sorrow, and bore our sins in his own body on the tree, it was said, "He is despised and rejected of men, a Man of sorrows, and *acquainted* with grief."

He knew what grief was. By day and by night He shared its bitter companionship year after year. He bore upon His heart the burden of human sorrow, human anguish, and human guilt. He endured misunderstandings, misrepresentation, reproach, betrayal, desertion, scorn, shame, mockery, crucifixion, and death. He measured the heights of human anguish, and sounded the depths of human woe. He was "*acquainted* with grief;" and having become acquainted with our sorrow, He offers to make us acquainted with His eternal joys. How mighty the change, how rich the privilege! But how vast the price the Saviour paid, when, that He might bring many sons to glory, He, as the Captain of their salvation, was made perfect through sufferings, bearing our griefs, and carrying our sorrows, and by the grace of God tasting death for every man.

"O, for such love let rocks and hills
Their lasting silence break!
And all harmonious human tongues
Their Saviour's praises speak."

—Selected.

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WE who love the Bible have an idea that times are a little serious just now; but it is not because the Bible is in any danger. It is because some young men and women are in danger of losing their grip on the Word of God. When you lose your faith in the Scriptures, you sink, but the Bible floats. The Bible is all right; look out for yourself.— *Burrell*.

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It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.— *Scottish Reformer*.



THE HIGHER CRITICISM TESTED.

The "higher criticism" professes to test the reliability of the claim of the Bible to be the word of God, and to discover many instances in which its statements are misleading and erroneous; but how fares the "higher criticism" itself when its own reliability is put to the test? On this point the following illustrations are given by the Rev. T. T. Eaton, editor of *Western Recorder* (Baptist), who is a staunch upholder of the conception of Bible infallibility that prevailed before the "higher critics" arose:—

At the Baptist congress Detroit (1894), Dr. Howard Osgood, the greatest Hebrew scholar in America, in the presence of men who were well informed on the subject, and who were quite favourable to the alleged "results of higher criticism," stated what those "results" are as told by their advocates. He asked to be corrected if in any particular he erred; but no correction was offered. From slips of paper he read statements of these "results," and when all present had assented to the correctness of the presentation, Dr. Osgood startled them by saying that all his quotations were from Thomas Morgan, a deist of the early part of the eighteenth century, and from Tom Paine, the well-known infidel of the latter part of that century.

This shows the character of "higher criticism" as revealed by its fruits; and the following illustration touches the point of its accuracy:—

Not long ago two leading ministers in the North united in writing an account of a great religious gathering, and they sent their combined article to a number of "higher critics," requesting that they separate it into two documents, giving to each of the two authors his portion. Their failures were most egregious, and no two of them agreed, because they worked independently. And yet these men, utterly unable to resolve an article, avowedly written by two men, in plain English, and written in their own time and country, into its original documents,—these men are sure they can correctly divide a book written in Hebrew thousands of years ago, with no evidence of composite authorship, so as to give each supposed author his exact portion! And they claim to do this so accurately that they divide a single sentence among three authors, with perfect confidence!

One more test is made by Mr. Eaton, when he calls upon the "higher critics" to furnish the world with an up-to-date Bible. In view of the statements they put forth that "God has by no means confined His inspiration to those who wrote the Bible," but has "inspired men in all ages as truly as He inspired the prophets and apostles," and that the old Bible, while of great spiritual value, is to a great extent invalidated by the defects of the thinking and beliefs of the men of the times in which it was produced, Mr. Eaton says:—

If these things be true, it necessarily follows that we ought not to be dependent for our Bible on men that lived between 800 B. C. and 100 A. D. In all these eighteen hundred years, with the wonderful progress man has made along all lines, with the correction of so many crude and erroneous ideas held in the long ago, surely a better Bible can be gathered from the works of great leaders about problems of religion, during the past eighteen hundred years, than was gathered for the nine hundred years previous. To admit that the thoughts of the leaders in regard to religion between B. C. 800 and A. D. 100 are superior to the thought of the leaders in these last days is to surrender the whole case of the modern school of theologians. And just as editors and redactors gathered (according to this modern theory) the good things about religion in the literature of their time so as to give the world our Bible, so let this modern school furnish some editors and redactors who will gather the good things about religion in modern literature and give us a bible that shall be up-to-date. This new bible ought to be as much better than the one we now use, as our times are more enlightened than the times of the prophets and apostles.

This is sound logic, and those to whom it is applied should have the consistency to hold their peace until they have produced at least some portion of the better up-to-date bible.

L. A. SMITH.

A MYSTERY REVEALED.

LORD KELVIN, who is a recognised authority on Mathematics and physical science, has lately been tracing the probable history of the earth (according to geology) from its origin up to the time of the creation of the living. Of the latter he says:—

Mathematics and dynamics fall short when we contemplate the earth, fitted for life but lifeless, and try to imagine the commencement of life upon it. This did not take place by any action of chemistry, or electricity, or crystalline grouping of

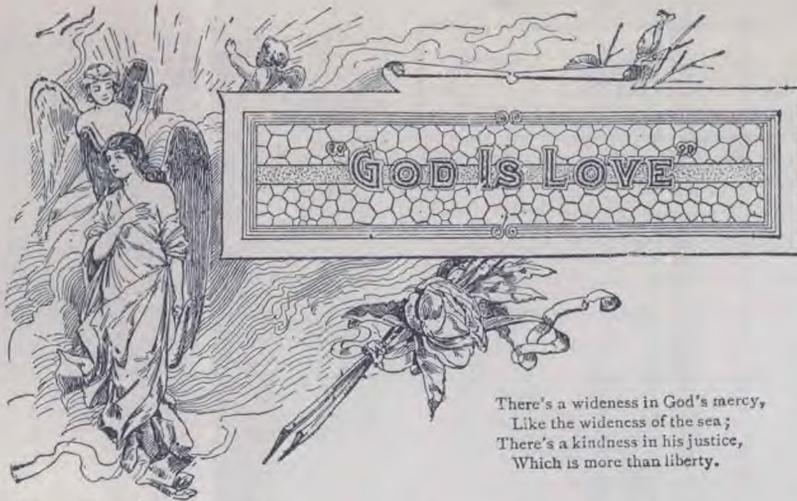
molecules, under the influences of force, or by any possible kind of fortuitous course of atoms. We must pause face to face with the mystery and miracle of the creation of living creatures.

When men leave the plain, simple statements of the Bible regarding creation, their reasonings and speculations soon get them into a labyrinth of mystery that mathematics or dynamics cannot solve. But there need be no guess-work as to how the earth came into existence, or of the "creation of living creatures." "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake, and it was done; He commanded and it stood fast." Ps. 33: 6, 9. It was God's word that did it all—not only the heavens and the earth, but the creation of living creatures as well. "And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast after his kind: and it was so." There it is, so plain, that a child can understand it, and the greatest wordly-wise man living knows no more of fact. Guessing is not fact, nor is speculation truth.—*Present Truth*.

GOOD PRINCIPLES.

It is said of Plato that when, on one occasion, he raised his hand to correct a servant, he kept his arm fixed in that position for a considerable time. To a friend coming in, and inquiring the reason of his singular conduct, he replied, "I am punishing a passionate man!" At another time he said to one of his slaves, "I would chastise you if I were not angry." When told that his enemies were circulating reports to his disadvantage, he remarked, "I will so live that no one will believe them." When asked how long he intended to be a scholar, he replied, "As long as I have need to grow wiser and better."

Such principles are just as good for men and women in this age as they were for Plato. If we spent more time correcting ourselves for our errors, we would have less time for looking after those of our neighbours. If we spent the time that is too often spent in chasing those who circulate detrimental reports against us, in correcting our own faults, and living above reproach, our enemies would soon cease to circulate the reports, for no one would believe them. We all need to be learners as long as we remain on this earth.—*Selected*.



RELIGIOUS LIBERTY IN NOAH'S TIME.

THE religious liberty of a man does not cease because he is wicked. This was demonstrated in the time of Noah. Mankind had become so corrupt that God determined on a general obliteration of sinners and the result of sin. He said, "I will destroy man whom I have created from the face of the earth, both man and beast, and creeping thing, and the fowls of the air." Gen. 6: 7. But, that there might be no appearance of rashness in this judgment, a hundred and twenty years of special probation was given, during which time a final effort was to be made for the salvation of the condemned race.

Of all men, Noah alone "found grace in the eyes of the Lord," and he was entrusted with the proclamation of the last message of mercy to that generation. The means of salvation from the threatened Deluge was to be an ark; and the method of inducing men to repent and turn to God and live was the Gospel.

There is no record of any civil law in the matter at all; there is no record that Noah, or any one else, had authority to enact or to execute any reform law. Although "the earth was filled with violence," no effort was to be made to work a moral reform by means of human law. If Noah had been instructed to secure, or had secured, anything in that line, we would have some record of it. God was just as wise then as He is to-day, and He was just as anxious to save that generation as He is to save the people of to-day. So it is evident that if there could have been any efficacy in a civil reform law it would have been forth-coming.

But we know that the law of God was in force; for "death reigned from Adam to Moses" (Rom. 5: 14), and death is

the result of sin (chapter 6: 23), which is the "transgression of the law" of God. 1 John 3: 4; Rom. 7: 7. Where there is sin and death, there must be the law of God in force; for "where no law is, there is no transgression?"—"sin is not imputed when there is no law." Rom. 4: 15; 5: 13. Therefore there would be no need of the Gospel when there was no sin; no matter what the antediluvians did, it would not be sin, and their destruction would be an injustice.

God proclaimed Noah to be "righteous" (Gen. 7: 1), and his righteousness was the righteousness of faith (Heb. 11: 7). Therefore when he preached righteousness (2 Peter 2: 5), he preached righteousness by faith. He exhorted men to repent, to turn to God, and to put away their sins. In other words, he exhorted them to come into harmony with the law of God, which they were so grossly violating. This is evident from the statement that, "dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." 2 Peter 2: 8. It was by the Spirit of Christ that Noah preached, "while the ark was a preparing," to those "disobedient" ones who were in the prison-house of condemnation to death. 1 Peter 3: 18-20.

While Noah was preaching the Gospel to the people, he was building "an ark to the saving of his house." Heb. 11: 7. And God had said, "Thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." Gen. 6: 18. God gave directions for the building of the ark—the size, the arrangement, and who and what should go into it; yet there was preparation for only eight people. What does this apparently meager preparation mean?

1. It means that God foreknew that

only the eight persons mentioned would believe and accept the proffered terms of mercy.

2. It means that no compulsory method was to be used to induce men to accept salvation from the approaching doom.

3. It means that men can not be saved against their will. They must believe in order to get any permanent benefit from the Gospel; and belief is a matter of the free exercise of the will.

Now the Lord has told us that a like condition will obtain just prior to His second advent as existed before the Deluge. Matt. 24: 37-39; Luke 17: 26, 27. "Because iniquity shall abound, the love of many shall wax cold," is another testimony concerning the last days. Matt. 24: 12. And the description of the "days of Noah" fits the conditions of the present day, while the testimony of the daily record of events fulfils the prophecy of the apostle Paul, that "evil men and seducers shall wax worse and worse." 2 Tim. 3: 13.

What then shall be the remedy for such conditions? God is the same in all ages; sin the same in all ages; and there is but one remedy for sin, one way of saving sinners, in all ages, and that is by the Gospel. Acts 4: 10-12. The terms are, "Believe on the Lord Jesus Christ, and thou shalt be saved." There is no provision for making professed disciples, nominal Christians, by law. "He that believeth not [is not a voluntary disciple] is condemned already," and no amount of law can save him. It can only make him a hypocrite, which, if possible, makes his condition worse. W. N. GLENN.

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MANY people truthfully say that they see no signs that the end is near at hand. Why not? — Simply because they are giving no attention whatever to the subject. They do not think about it, nor read about it, nor care about it. How could they know? What does the unlettered man know about astronomy? He has never studied it. So we cannot expect to be intelligent upon a subject to which we never give the least attention. Those who have carefully studied the signs for years are sure that the end is near. — *Bible Echo*.

It is astonishing how soon the whole conscience begins to unravel if a single stitch drops; one makes a hole you could put your head through.

Charles Buxton.

THE DEAD KNOW NOT ANYTHING.

SPIRITUALISM.

WE are living in an age of startling developments. Leading churchmen are becoming sceptical on the authorship of the Ten Commandments and the Bible. They are also becoming sceptical on the work of creation and the atonement.

The announcement by Dr. Savage of his acceptance of spiritualism is but another wave of the popular tide of apostasy that has set in. He is reported as follows :

Rev. Dr. J. Savage, one of the best known clergymen in America, and one of the leaders on the subject of psychic phenomena and investigation, is out with an explanation of his belief in spirit visits. In an interview, he says he has seen "manifestations" that can not be accounted for any other way than as supernatural phenomena, and so strongly is he convinced of this that he says he would be willing to pay £200 to any magician who will duplicate them.

Ever since the death, five years ago, of his son, who at the time was employed in the Boston public library, Dr. Savage has sought for communication from the spirit land, and he now claims to have succeeded in his search. Dr. R. Heber Newton has also recently announced himself a spiritualist. This is but the logical result of believing the unscriptural doctrine of the immortality of the soul.

While the writer was pastor of the church in St. Louis, a gentleman who was a church member, seeing my announcement to speak on the subject of Spiritualism too late to reach the appointment, wrote me requesting an early interview. I called at his office the next morning. In the course of our conversation he said he believed he had fallen into the hands of the spirits of devils, and they were determined to destroy him. He said he was powerless to release himself from their grasp, and unless he could soon make his escape he would become a nervous wreck and lose his reason. He had recently lost his wife with whom he had lived very happily for many years. In his bereavement he was overwhelmed with grief, and was seeking for comfort and consolation, when a friend pointed him to a spirit medium. He visited the medium and was assured on returning home that night his wife would meet him. What appeared to be his wife came according to the prediction of the medium. He felt her gentle touch

as natural as life. The visits were repeated every night for two weeks. He was so disturbed by the carresses of this spirit that he could not sleep. In his desperation he visited the medium again. She promised to rebuke that spirit, and permit it to disturb him no more.

On retiring that night in place of one spirit coming, he said, there came about a dozen demons which patted him all over, night after night, for seven nights. Convinced that he had fallen under a deception, knowing his wife would not thus torment him, he sought release from these spirits. He agreed with me that it was not the spirit of his wife. He earnestly requested prayer for deliverance. I told him I knew of but one remedy; faith in God's Word was his only hope. Together we read the following Scriptures :

"For the living know that they shall die; but the dead know not anything neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9 : 5, 6.

"Thou prevailest forever against him, and he passeth; thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14 : 20, 21.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146 : 3, 4.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4 : 14-18.

When Christ comes, He finds His people in their graves and calls them forth. "Marvel not at this; for the hour is coming, in the which all that are in the graves

shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5 : 28, 29.

It is at Christ's second coming that this mortal puts on immortality, this corruption puts on incorruption, and the dead shout the victory over death and the grave. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15 : 51-55.

We have a parallel case of the spirit of friends being called up, back in the days of Saul and the witch of Endor (1 Samuel 28); it is quite remarkable, however, that it was after the Lord had departed from Saul and refused to communicate with him by Urim and Thummim, by prophets or by dreams, that he seeks a witch to call back his dead friend Samuel. Did God then co-operate with the witch of Endor, whom He so abhorred that He had commanded that all such should be put to death, and, through her, bring back the spirit of Samuel?—Assuredly He did not. The whole thing was a deception of the devil, and the work of the spirits of devils. It is the same thing spoken of in Rev. 16 : 13, 14. "And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Notice, they are unclean spirits, the spirits of devils, working miracles, performing real wonders. They give no pure and holy joy, no sweet and perfect peace.

Christ only is the Prince of Peace. He does not torment His people, but "He giveth His beloved sleep."

All this I told him, and asked, Will you

take these words of God and believe them? He replied, I have always believed that the spirit of the dead goes away and is conscious and cognisant of our actions after death. I inquired, If that is true, why can they not return? What does God's Word say in these plain texts of Scripture? Does it not say plainly that the dead neither love, hate, nor know anything of what is done under the sun, and have no portion in the doing of it? He replied, It certainly does. I believe God's Word.

We prayed, claiming the promise, "All things are possible to him that believeth." Drawing nigh to God, resisting the devil in the name of the Lord, the spirits of devils departed, and sweet and peaceful sleep came. "Earth hath no sorrow that heaven can not heal."

R. C. PORTER.

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WIRELESS TELEGRAPHY IN AFRICA.

"MANY explorers have commented on the speed with which news travels among savage tribes," says *Amateur Work*. "A curious observation as to a possible solution of the problem of their methods has been made by the Rev. A. Rideout, who, as a missionary among the Basutos, has noticed their method of sending messages from village to village by means of a signal drum or gourd, covered with the dried and stretched skin of a kid, gives out a sound which travels and can be heard at distances of from five to eight miles. The transmission and reception on messages on these drums is entrusted to special corps of signalers, some one of whom is always on duty, and who beats on the message in what is practically a Morse alphabet. 'On hearing the message,' says Mr. Rideout, 'the signaller can always tell whether it is for his chief or for some distant village, and delivers it verbally or sends it on accordingly, and it is thus carried on with surprising rapidity from one village to another till it reaches its destination. King Lerothody granted me the privilege of sending messages to our missionary workers by his great telegraph system, and never have I known a message sent by it to fail to reach the person for whom it was intended in its proper form. All that took place in the Boer War, victories and reverses in the Transvaal and Orange Free State, was known to us by gourd-line message hours before the news ever reached us by field telegraph. The nat-

ives guarded the secret of their code carefully. To my knowledge, messages have been sent a thousand miles by means of it.' This is probably one of the earliest forms of wireless telegraphy."—

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FAITH.

"But without faith it is impossible to please Him." Heb. 11 : 6. We can not please God without living faith in him. A faith that will keep the commandments is the faith that is needed. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3 : 31. A faith that comes short of this is not a saving faith.

When justified by faith and through faith, we are made Christlike, because that justification embraces the keeping of Jehovah's precepts. Faith never makes void the power of God's word in our hearts but it fixes, or establishes, the ten commandments in the heart of each child of God.

The Holy Ghost is a witness to the fact that God will put his law into our hearts, and sin shall have no more dominion over us, for the divine word shall control us, and thus our sins are remembered no more against us. "Whereof the Holy Ghost also is a witness to us: for after that he had said before. This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Heb. 10 : 15-17.

We should desire this holy condition, and should live and pray for it; for inspiration declares: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11 : 24.—*Selected.*



Are not we to understand that the days mentioned in Gen. 1 as making up what is commonly known as "Creation's week" were not literal time, but represented vast periods of unknown duration?

Why should not the record be taken literally? Certainly the objects created on the various days were not symbolical, and why should we consider the days any-

thing but literal? No one ever thought of making these days more than twenty four hours long until man began, apart from the revelation of God's word, to speculate on how the earth was created. That kind of science which reasons from a hypothesis which can not be demonstrated, has set forth the theory that this earth has slowly evolved in the last ten millions of years or more into its present condition. Men who wish to accept this science and still be in harmony with the divine record have conjured up the above theory and set it afloat among men.

There are some positive reasons why we must reject the above theory. Of those days the record says: "The evening and the morning were the first day: The evening and the morning were the second day" etc. The R. V. reads "There was evening and there was morning, one day;" thus showing that these days were marked by the natural divisions of time as we have them now. Moreover if the first six days were long periods of time the seventh must be likewise a long period and God must still be resting: but the record says "He rested."

Furthermore, Adam was created near the close of the sixth day, and to all accounts lived through the seventh. He should be yet living, or at all accounts be an old man indeed at death, if these days were vast periods of time. Or perhaps the record that he lived nine hundred and thirty years means countless ages instead, according to the above theory.

One more point. God sanctified, that is set apart for a holy or sacred use, the seventh day. Does that mean that he handed down to man a vast, indefinite period of time or does it mean a day's rest of twenty four hours. Doubtless the questioner recognises a weekly rest day; which his theory would overthrow, for it might be one million in every seven million years.

THE one safe thing for us to do is to make every opinion subordinate to the Word of God. Bring your science into harmony with divine revelation which has stood the test of ages instead of trying to make Scripture conform to what men are pleased to call the discoveries of science. The Bible record of creation and the fall of man forms the foundation upon which the eternal love of God as revealed in Christ is based, and he who denies that record impugns the fundamental principles upon which Christianity rests.

THE
ORIENTAL WATCHMAN

Editorial.

"THE LAW" AND "LAW."

[The following is written by a subscriber who states that she is not in harmony with the views of the *Watchman* regarding our relation to the law and grace. The reader may find (as the editor has noted with regard to Gal. 3:13 and Gal. 3:9-11 especially) some difficulty in determining from what version the writer has quoted, or whether an exact quotation has been made from any well-known version. We invite careful study of both sides of this question as here presented. Ed.]

The law was like a straight-edge given by God to make manifest the crookedness of man. "But law came in, in order that offence might abound" (Rom. 5:20) that is, not to increase sin, but to show its exceeding offensiveness, and to bring it home to the soul; "for by law is the knowledge of sin." Rom. 3:20. Man would not have known lust had not the law said, "Thou shalt not lust." Rom. 7:7. The object of the law therefore was to evince the heinousness of sin, while it was a test of the obedience of man to God.

It was given to Israel only, the one nation which was under God's special dealings, and in which He was trying man in the flesh under special conditions. The heading of the Ten commandments is "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage;" and this could only apply to the Israelites. That they were in relation with God under special conditions read, Deut. 32:1-14 and Amos 3:2. The Gentiles, on the other hand, are described as not having the law, "For when (those of) the Nations, which have not the law, practise by nature the things of the law, these having no law, are a law unto themselves" (Rom. 2:14); that is, they had a conscience which bore witness when they did wrong. As the Gentiles became associated with Israel, and heard what God required morally of man, doubtless they became more responsible according to the light they received. But fuller greater light having come in, through the gospel, the Galatian Christians are sharply rebuked by the Holy Spirit, for putting themselves

under law, where, as Gentiles, they had never been.

Man naturally clings to law because it recognises him as alive in the flesh. And though the curse follows the not keeping in all points, yet he is not willing to give up that ground, because he does not believe in man's complete ruin in sin and God's perfect remedy in Christ: and that "Christ is the end of law for righteousness to every one that believes." Rom. 10:4. "Christ has redeemed us out of the curse of the law, having become a curse for us." Gal. 3:13! He went down to the utmost depths of our ruin, and all our sin, measured it, judged it, and put it away forever, root and branch, by the sacrifice of Himself; "He condemned sin in the flesh." Rom. 8:3. Let me beseech of all the readers of this brief article to allow "the voice of God" to prevail above "the hiss of the serpent" for the Lord's sake.

The subject of "law" is not restricted in the scriptures to the law given by Moses. God gave a commandment (or law) to Adam, which made Adam's subsequent sin to be transgression. Where is no law there is no transgression (Rom. 4:15), though there may be sin, as there was from Adam to Moses. (Rom. 5:13.) This doubtless signifies that specific acts were not put to account as a question of God's governmental dealings, *when there was no law forbidding them*. Men sinned and death reigned, though they "had not sinned after the similitude of Adam's transgression" (Rom. 5:14), for no definite law had been given to them. *The Nations that had not the law, were a law into themselves, having some sense of good and evil, and their conscience bore witness accordingly. It is not a true definition of sin, to say that it is, "the transgression of the law," as in the A. V. of 1 John 3:4. The passage should read "Every one that practises sin, also practises lawlessness: and sin is lawlessness;" that is, man doing his own will, defiant of restraint; and regardless of his Creator and of his neighbour.*

"Law" should be considered as a *principle* in contrast to "grace," in which sense it occurs in the New Testament; the word "law" being often without the article. In this sense it raises the question of what *man* is for God (Rom. 2:13), and hence involves works, "the doers of law shall be justified: but if, on the other hand, salvation be "by grace, then it is no more of works: otherwise grace

is no more grace." Rom. 11:6. The conclusion is that "by the works of (the) law no flesh shall be justified before Him; for by (the) law is the knowledge of sin." *None can be saved on that principle. In opposition to it "the righteousness of God without (the) law is manifested."* The believer is "justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:20, 24 "Law" as a principle also stands in contrast to "faith."

"The just shall live on the principle of faith; but the law is not on the principle of faith; but he that doeth them shall live by them." Gal. 3:11. "So that they who are on the principle of faith are blessed with believing Abraham. For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which are written in the book of the law to do them." Gal. 3:9, 10.

MRS. M. F. SMYTHE.

ANSWER.

In the first place it appeals to us as strange that any one should inveigh so strongly against the moral law,—that law which forms the most perfect rule of life ever given to man. As we survey the various precepts of the decalogue, we are at a loss to know why anyone should seek to cast them aside as useless or out of keeping with rules of a well-regulated, consistent Christian life. Certainly with the vast object lesson before us of the condition of India's millions, no one would consent to drop out "Thou shalt have no other gods before me;" or "Thou shalt not make unto thee any graven image." We are sure no one would care to part with "Thou shalt not kill, Thou shalt not steal," etc. in any country. These are all great moral principles as are the other precepts not above mentioned, and who except the individual who wished to persist in committing these evils could wish to have them abolished?

It seems strange that the law should be a test of *man's* obedience and yet be given only to the Jew! Does not the entire human race need the sense of sin's exceeding sinfulness? Both Jews and Gentiles are declared to be alike sinful. Rom. 3:8; Gal. 3:22. God's righteousness is imputed to all who believe "for there is no distinction." But who is Israel? Answer: "He is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is

a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter." "If ye are Christ's, then are ye Abraham's seed, heirs according to the promise." Unless we become spiritual Jews we are not eligible to the kingdom of God. See Eph. 2: 1-3, 11, 12.

And what does God say of those "having no law?" Reading the context we find that they "*perish* without law." They are not held accountable for what they do not know, but "how shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard?" They are without the knowledge of Christ and hence without faith in him. Therefore we conclude that those who have not received the knowledge of God and his law, who know nothing of the "only name under heaven given among men whereby we must be saved," simply perish; they die "having no hope and without God in the world." But those who know are judged righteously according to the great moral standard and rule of life—the law of God. Rom. 2: 12; Jam. 2: 8-12. And when the Galatians were censured, was it for seeking to live in harmony with the moral law? By no means: but when they sought to be justified by the works of law they were plainly told that "by the deeds of the law shall no flesh be justified."

If our friend believes "in man's complete ruin in sin," she must also believe in the law; for what condemns man to death and ruin unless it be law? The law is no remedy, but why do we need one? Because the law pronounces death upon us. And what is the remedy? The Law? No; Christ. That we may continue transgressing? No, but that we may sin no more. Our life is in Christ.

But when the just lives by faith, which is life by Christ, he lives in conformity to law, for his life of rectitude is "witnessed by the law." Rom. 3: 19, 20. The curse of the law is death, and that is what Christ bore for us that we might be delivered. Gal. 3: 13. "Christ is the end (object, design; see Jas. 5: 11) of the law for righteousness." Indeed the object or design of the law is met in Christ for every one that believes, but what about him who believes not? The answer is obvious. If he is striving after righteousness at all he is not trusting to the source of strength, Christ, but to his own right doing and therefore fails. It will

be noted also here that the same power of life only in Christ revealed in Rom. 10: 4 is declared in Vs. 5-8 to have been preached by Moses. So the same great gospel of justification by faith dates back to the very discourse where Moses admonished Israel to keep the moral law through faith. Christ became our sacrifice, not that we might fulfil the lusts of the flesh and the mind, but that we might live above them, thus fulfilling the moral law as did he.

True, "where there is no law there is no transgression;" but this only proves more strongly that there was law from Adam to Moses. Would our friend have us believe it would not have been sin for Adam to kill or lie or steal or (as he did) covet? Then if these were sin they existed so because the law defined them as such to Adam. And does not the record prove that "specific acts" were "put to account as a question of God's governmental dealings" during this period? If they were not, why did God condemn Cain for transgressing one of the precepts of the decalogue? Why did Joseph declare adultery to be a sin? for "by the law is the knowledge of sin." How did Jacob know it was wrong to steal, or to have other gods and images. Gen. 31: 19, 30-33; 35: 2-4. Jethro advised Moses not to choose liars or covetous men, and as as yet the law had not been proclaimed from Sinai. So far as government is concerned indefinite law is *no law*, but can we consider for a moment that God's governmental dealings were not manifest in the judgments upon the antediluvians and Sodom? Our correspondent's premise forces us to one of two untenable conclusions: either Adam and all his descendants up to Sinai had no law and therefore no transgression; or Adam had the definite law by which he sinned while all his descendants had none, and therefore were subject to the judgment of God without any rule of that judgment. The first is illogical because they were transgressors, many of them, from Adam down; and the second falls because God held men accountable then as now, and based his judgments upon their lawlessness.

What is lawlessness? According to the best lexicons it is *transgression of law*. "Man doing his own will, regardless of his Creator and of his neighbour" is purely and simply transgression of the decalogue, for every precept of that decalogue is based upon duty to God and duty to man.

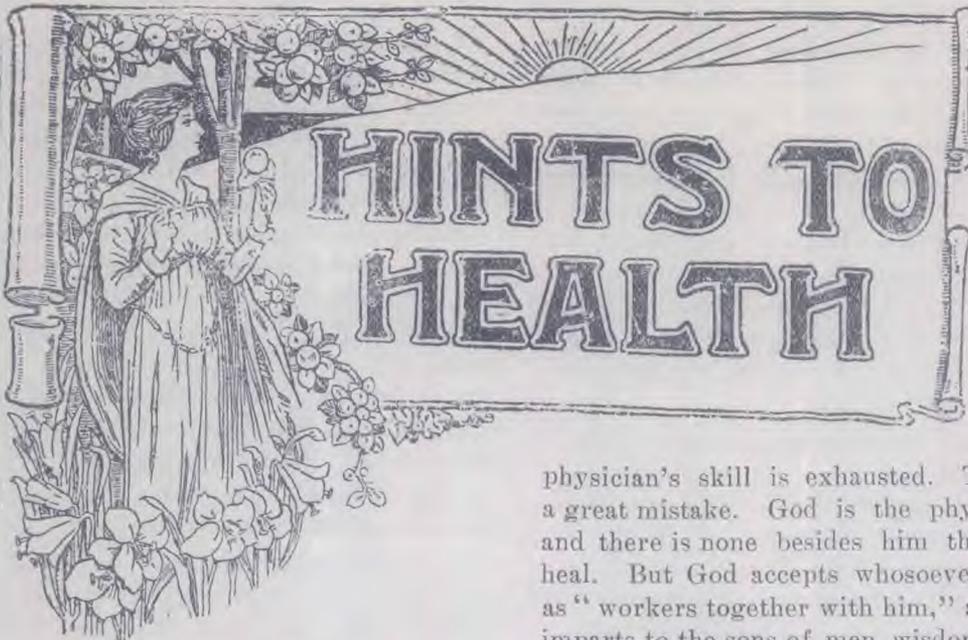
"For not the hearers of a law are righteous before God but the doers of a law shall be accounted righteous" (Rom. 2: 13), is in perfect accord with, "Be ye doers of the word and not hearers only deluding your own selves." Jas. 1: 22. Certainly the doctrine that faith in Christ allows us to live in open violation of God's law is a delusion. The question of law and grace is merely a question of righteousness by works and righteousness by faith. The change wrought by Christ in conversion is not a change in the great fundamental principles of morals as revealed in the decalogue, but a change in men's hearts. "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be;" and therefore "they that are in the flesh cannot please God." "The law is spiritual;" but the natural man is "carnal, sold under sin." Rom. 7: 14. Now when we receive "the mind of the spirit," does that spiritual mind war against the spiritual law of God as when it was carnal? By no means. "It is God that worketh in you both to will and to do of His own good pleasure."

Christ considered law as a principle when he said, "I came not to destroy the law or the prophets. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all things be accomplished." Matt. 5: 17, 18. Paul likewise regarded it when he said, "Do we then make law of none effect through faith? God forbid: nay we establish law"

We are in full sympathy with any tendency the writer may have to guard against justification by works. We are justified by faith, but it must be a faith, that works. "Even so faith, if it have not works, is dead in itself. Show me thy faith apart from thy works, and I by my works will show thee my faith" Jas. 2: 17, 18. Simple belief without the witness of a life lived for God, which is a life in conformity to His law, is no better than the belief manifested by Satan and his host Jas. 2: 19. Oh let us not get into the delusion that we may with impunity trample upon God's holy law while professing faith in his name. Let us come to Christ by faith that we may attain unto that righteousness of God which is witnessed by the law and the prophets. Rom. 3: 21.

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"The man who cannot blush, and has no feelings, has reached the acme of impudence."



HEALTH CRUMBS.

Don't worry.

Don't hurry. "Too swift arrives as tardy as too slow."

Don't overeat. Don't starve. "Let your moderation be known to all men."

Court the fresh air day and night.

"O, if you knew what was in fresh air!"

Sleep and rest abundantly. Sleep is Nature's benediction.

Spend each day less nervous energy than you make.

Be cheerful. "A light heart lives long." Think only healthful thoughts.

"As a man thinketh in his heart so is he."

"Seek peace and pursue it"

Work like a man; but don't be worked to death.

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.

—Selected.

PRAYER FOR THE SICK.

THE relation of prayer to the healing of disease has been much misunderstood, even by many believers in the efficacy of prayer. Too often it is regarded as a last resort. How often words like these are heard: "We have done everything, and tried every remedy that we know, and now there is nothing left to do but to pray." The idea seems to obtain that prayer is another remedy, to be used when all others fail; that the Lord is merely a consulting physician, to be called in only in an extremity, when the regular

physician's skill is exhausted. This is a great mistake. God is the physician, and there is none besides him that can heal. But God accepts whosoever will, as "workers together with him," and he imparts to the sons of men wisdom, and knowledge of his ways, according to their willingness and ability to receive. Whenever any person is healed of any disease, it is because the Lord healed him; and whenever any nurse or physician, or any minister of any kind, is instrumental in the recovery of the sick, it is only because such ones have applied the Lord's remedies, or have co-operated with God in the application of them.

When this is fully recognised, there will be no question as to the use of "means" for the restoration of the sick. Prayer for the sick does not necessitate the abandoning of personal effort for them, any more than prayer that God will "give us this day our daily bread," means that we are to fold our hands and expect God to drop the food into our mouths. It is God's will that men in this world shall eat bread in the sweat of their face; but however hard they work, and however much they sweat, it is God alone who gives them their food, and to him and him alone are thanks due. When God rained down bread from heaven for the Israelites, they had to gather it. He can feed us without any effort on our part, as in the case of Elijah in the wilderness; but his usual way is through the sowing of the seed and the cultivation and harvesting of it by man. Our work, however, does not shut out prayer. Both are in harmony, and both, with the well-instructed person, indicate submission to the will of God. Even so should it be in the case of sickness.

We all know the comfort and help there is in mere human sympathy. The mother's loving embrace and kiss have soothed the real pain of many a child.

Think, then, of what must be the effect upon one who is racked by physical pain, when his mind grasps the truth that "underneath are the everlasting arms" to soothe him, "as whom his mother comforteth;" when he knows of a surety that this One sympathises with him to the full because He actually suffers with him. And when the sufferer can realise that God does not merely share his suffering, but that God bears it all, and that he himself only shares a portion of God's sufferings, this knowledge can cause him so to sink out of himself and be swallowed up in God, that he will lose all consciousness of his own pain in the contemplation of the sufferings of his Saviour; and this relief may be not merely temporary, but permanent.

E. J. WAGGONER.

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DRUNKARD'S AWAKENING.

An editorial writer in the *Banner of Gold* says: "The sophistry of the inebriate is very delusive. He invents numerous excuses to account for his frequent lapses from sobriety, but they deceive no one but himself. If he is weak, he must have a stimulant, and if he is in trouble he seeks oblivion or strength to bear it. But such forgetfulness is fleeting, and such strength imaginary. Neither is of any benefit.

"One of the sweetest delusions of the drinking man is his strong belief that no one can tell that he has been drinking. He will assure you with great assumption of superiority that he can stand more liquor than any two men without showing it, when perhaps at the time he is talking his language is rambling and disconnected and his manner incoherent.

"Such men are a source of constant mortification to their families. They do not share the vain delusions; they are keenly alive to every indication of intoxication, and suffer torture because of the disgrace and humiliation for which they are in no way to blame. If the men who imagine that liquor brightens their intellects and renders them more brilliant would authorise the attendance of their stenographers, and examine a carefully-prepared report of some of their conversational achievements, they would feel like signing the pledge directly.

"Unfortunately, none of these things are realised until the time has gone by when to let liquor alone is a mere question of volition. When a drinking man

awakens to a knowledge that total abstinence is a social or business necessity, he usually awakens to a realisation that liquor has become a physical necessity. Henceforth there is a rapid scattering of delusions. The stern conviction that he is no longer his own master is a sad revelation to a proud man. He reviews the treacherous path that has led from the careless social glass of manhood on down the steep decline to the present time. The effort to stop drinking has cleared some of the mists from his brain. It has given him a clear perception of the duties he has shirked, the opportunities he has lost, and has filled his heart with remorse for the sorrow he has caused."

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POINTED PARAGRAPHS.

THE transgression of physical law is transgression of God's law.

In order to be fitted for translation, the people of God must know themselves.

It is our duty to study the laws that govern our being. Ignorance in these things is sin.

God's law is written by His own finger upon every nerve, every muscle, every faculty, which has been intrusted to man.

MRS. E. G. WHITE.

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PURE AIR IN THE SICK ROOM.

THERE is nothing more essential than pure air at all times, both to the well and to the sick; but especially to the sick, as they need all the vitalising power which can possibly be brought to their aid. But there is nothing more difficult than to properly ventilate a sick-room. In most houses it is impossible to ventilate properly, but every effort should be put forth to give the patient pure, fresh air. Happily the old-time fear of air and water in sickness is measurably passing away, and blanketing the doors and windows (as we have seen done) for fear a breath of air should enter the room, is not very often seen now.

And it is difficult—almost impossible—for those who are constantly in the room to judge of the condition of the air. A person may not *feel* any inconvenience, and may therefore think the air is good and pure when it is very foul and impure. In most cases it may be tested by going out into the open air a few minutes, and then entering the room and noting the difference. If the air is foul it can generally be perceived. Of course the difference of temperature must be taken into

account. If the room of the sick can not be ventilated directly from outdoors, without exposing to draught, then adjoining rooms should be often and thoroughly ventilated, and when the outside doors are closed, then open the doors between the rooms.

It seems almost unnecessary to say that smoking tobacco should not be permitted *in the house* where there is a sick person. It is not sufficient that there be no smoking in the sick-room. If permitted in another room in the house, it will fill the sick-room when the door is opened—*Pacific Health Journal*.

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THINGS YOU OUGHT TO KNOW.

Coccanut Cream.

FOR grated cocoanut use one half cup boiling water. Stir well and while still warm strain through a strong coarse cloth. Place in flat-bottomed cooking vessel and bring quickly to boiling. While stirring allow milk to simmer a short time or until albumen coagulates and milk thickens. Cool quickly. Excellent served as cream for grains stewed fruit or puddings.

R. M.

Excellent remedy for cold feet.

Into one foot-tub place sufficient warm water, temperature 110-115 deg. to cover feet and ankles well. In another, place the same amount of as cold water as can be secured. Put the feet in the warm water three minutes, then quickly to the cold water for a few seconds. Alternate this way from hot to cold for fifteen minutes using the cold water last. Dry, well and quickly. This treatment if continued every evening for two weeks will be found to be an effectual cure for cold feet.

Hiccoughing.

NOIR reports an immediate cure of an attack of hiccoughing by means of continuous traction on the tongue for one and a half minutes. The patient, a nervous child, had been hiccoughing almost uninterruptedly for six hours. She had failed to respond to the various remedies applied, and was greatly exhausted. There was no recurrence.

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The peace of trust comes to our hearts at evening time. The sense of restful security is never so great as when our own activity comes to an end, and we throw ourselves entirely upon God and take his promises in place of self-reliance.—*I. O. R.*

"BETTER TAKE A SHEEP TOO."

A valued friend and able farmer, about the time the temperance reform was beginning to exert a healthful influence, said to his newly-hired man:—

"Jonathan, I did not think to mention to you when I hired you, that I shall try to have my work done this year without rum. How much must I give you to do without?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please!"

"Well," said the farmer, "I will give you a sheep in the fall if you do without rum."

"Agreed."

"Father, will you give me a sheep, too, if I do without rum?" then asked the elder son.

"Yes, you shall have a sheep if you do without."

The youngest son then said, "Father, will you give me a sheep if I do without?"

"Yes, Chandler, you shall have a sheep also."

Presently Chandler speaks again: "Father, hadn't you better take a sheep, too?"

The farmer shook his head; he hardly thought that he could give up the stimulant, but the appeal came from a source not easily to be disregarded; and the result was the demon was thenceforth banished from the premises, to the great joy and ultimate happiness of all concerned.—*Sci.*

INDUSTRY AS A BEAUTIFIER.

A woman whose health was breaking from monotony, and who was resigning herself to the flatness and flavourless insipidity of a stagnant life, resolved to study some branch of the life about her. She chose the life of the birds. Patiently, minutely, and lovingly, opera-glass in hand, she watched the little creatures who make nests in the trees and sing about the eaves. She grew five years younger in a single season. She noted the comings and goings of the birds, when they arrived, and when they departed in the spring and autumn, and as she entered into their realm of wings and songs, her life took on a new brightness and zest. People began to say, "What a charming woman is Mrs. ——. How much she knows! Why, she can tell me the most extraordinary things about the birds!"

Of course she could. She was using her eyes.—*Margaret E. Sangster.*

THE HOME.

"ALL THIS I DID FOR THEE."

The Story of the Moravian Church.

Years ago, a painter stood in his studio, speaking to his visitor, Father Hugo, the Vicar of the rich church of St. Jerome. The artist had not yet reached middle age. He was famous in Dusseldorf, yet he had as yet never satisfied himself, nor reached his own ideal. Thus Stenburg was not a satisfied man. There was a restlessness in his dark eyes, and a sharp tone in his voice, which, to a closer observer, proclaimed a spirit not at peace. He was speaking now.

"The crucifixion is not an easy subject, and it has been so often taken, that it would be difficult to compose a picture different—as I should wish it to be—from others."

"I will not limit you to the price."

"So! That makes a difference. Return, sir, please, a month from to-day, and studies for the work shall be ready. So they parted, both well pleased, and during the following week Stenburg studied the composition of the picture, and penetrated into the Jewish Strasse for models for his figures.

The Vicar was satisfied. He desired the central point of the picture to be the Cross of the Redeemer, and left the grouping of the accessories to the artist.

With the bursting of the young green leaves, and the unspringing of the first flowers, a hunger had seized upon the artist's soul to leave Dusseldorf, and with his sketch-book wander over the surrounding country. On the borders of the forest he came one day upon a beautiful gipsy girl plaiting straw baskets.

"What a capital picture she would make!" thought Stenburg; "but then who would buy a gipsy girl? No one!"

The gipsies were looked upon in Dusseldorf with hatred.

The girl noticed the artist and flinging her straw down, sprang up, raising her hands above her head, and snapping her fingers to keep time, danced lightly and gracefully before him, showing her white teeth and her glance sparkling with merriment.

"She is not only beautiful, she is better—a capital model. I will paint her as

the Spanish dancing girl." So the bargain was struck. Pepita was to come thrice a week to Stenburg's house to sit as a model. Duly at the appointed hour she arrived. She was full of wonder. Her great eyes roved around the studio, glancing on the pieces of armour, pottery and carving. Presently she began examining the pictures, and soon the great picture now nearing its completion, caught her attention. She gazed at it intently. In an awed voice, she asked,—

"Who is that?" pointing to the most prominent figure, that of the Redeemer on the cross.

"The Christ," answered Stenburg carelessly.

"What is being done to Him?"

"Being crucified," ejaculated the artist. "Turn a little to the right. There! that will do." Stenburg with his brush in his fingers, was a man of few words.

"Who are those people about Him—those with the bad faces?"

"Now, look here" said the artist, "I cannot talk to you. You have nothing to do, but stand as I tell you."

The girl dared not speak again, but she continued to gaze and speculate. Every time she came to the studio the fascination of the picture grew upon her. Sometimes she ventured an inquiry, for her curiosity consumed her.

"Why did they crucify Him? Was He bad, very bad?"

"No, very good." That was all she learnt at one interview, but she treasured each word, and every sentence was so much more known of the mystery.

"Then if He was good, why did they do so? Was it for a short time only? Did they let Him go?"

"It was because—" The artist paused with his head on one side, stepped forward, and arranged her sash.

"Because?" repeated Pepita breathlessly. The artist went to his easel; then looking at her, the eager, questioning face moved his pity.

"Listen. I will tell you once, for all and then ask no further questions;" and he told her the story of the Cross—

new to Pepita, though so old to the artist that it had ceased to touch him. He could paint that dying agony, and not a nerve of his quivered; but the thought of it wrung her heart. Her great black eyes swam in tears, which the fiery gipsy-pride forbade to fall.

The picture and the Spanish dancing girl were finished simultaneously. Pepita's last visit to the studio had come. She looked upon the beautiful representation of herself without emotion, but turned, and stood before the picture, unable to leave it.

"Come said the artist, "here is your money, and a gold piece over and above, for you have brought me good luck, the 'Dancing-girl' is already sold: I shall want you some time perhaps again, but not just yet." The girl turned slowly.

"Thanks, Signor!" but her eyes, full of emotion, were solemn, as she said pointing to the picture, "You must love Him very much, Signor, when he has done all that for you, do you not?"

The face into which she looked flushed crimson. The artist was ashamed. The girl in her poor faded dress passed from his studio, but her plaintive words rang in his heart. He tried to forget them, but impossible. He hastened to send the picture to its destination. Still he could not forget, "All that for you."

At last the pain was not to be borne. He would face it and conquer it. But he went to confession in vain to get the peace he longed for, and which can only be found by faith in Christ alone. A liberal discount on his picture gave ease of mind for a week or two. But then up rose the old question, "You must love him very much, do you not?" and would be answered. He grew restless, and could not settle to his work. So, wandering about, he heard of things which had not come under his notice before. One day he saw a group of persons hastening to a house near the walls, a poor place, and then he noticed others coming in the opposite direction, and they, too, passed in by a low doorway. He asked what was happening there, but the man he questioned either would not or could not satisfy him. This roused his curiosity. A few days la-

ter he learned that a stranger, one of the "Reformed," lived there—one of those despised men who appealed on every occasion to the Word of God. It was hardly respectable, hardly safe even to know them. Yet perhaps here he might find that which he sought. The artist had heard how these reformers risked and frequently parted with their all for the truth they held. They might possess the secret of peace. So Stenburg went to observe; and he saw a man who might have lived at ease, enduring hardship; who might have been honoured, despised and outcast; and yet serene, even happy. Stenburg's new friend lent him for a time a precious copy of the New Testament; but, hunted from Dusseldorf after a few weeks, he left, and had to take the book with him; but its truth was left in Stenburg's heart, and the love of God, too.

Ah! no need to question now. He had found Christ as his Saviour, and Christ was his Object. "Did all that for me! How can I ever tell men of that love, that boundless love, which can brighten their lives, as it has mine? It burns in my heart, but I cannot express it—The Love of Christ!" So thinking the artist idly drew with a piece of charcoal in his fingers a rough sketch of a thorn-crowned head. His eyes grew moist as he did so. Suddenly the thought flashed through his soul, "I can paint! My brush must proclaim it. Ah! in my picture His face was all agony. But that was not the truth. Love, unutterable, infinite compassion, willing sacrifice—!"

The artist fell on his knees, and prayed to paint worthily, and thus to speak. And then he wrought. The fire of genius blazed up to the highest fibre of his power; nay, beyond it. The picture of the crucifixion was a wonder.

He would not sell it. He gave it as a freewill offering to his native city. It was hung in the public gallery, and there the citizens flocked to see it, and voices were hushed and hearts melted as they stood before it, and the burghers returned to their homes thinking of the love of God, and repeating to themselves the words written so distinctly beneath—

I did all this for thee
What hast thou done for me?

We must remember that in those dark times the Gospel was not preached as it is now; the Bible was not then circulated by the million as it is to-day. Hence God in His sovereign grace used means in those

days that he might not employ now. Stenburg's picture might lead souls to Christ, and it did!

Stenburg used sometimes to visit the gallery, and pray to God to bless his painted sermon. One day he observed, when the rest of the visitors had left, a poor girl standing weeping bitterly before it. The artist approached her. "What grieves thee, child?" he asked.

The girl turned; she was Pepita. "Oh! Signor, *if He had but loved me so,*" she said, pointing to the face of yearning love, bending above them. "I am only a poor gipsy. For *you* is the love, but not for such as *I*;" and her despairing tears fell unrestrained.

"Pepita, it was all for thee." And then the artist told her all. The painter did not weary now of answering her questions, for the subject was the one he loved best. He told the girl the story of that wondrous life, blessed death, and crowning glory of resurrection, and also explained to her the Gospel. She heard, received, and believed, and left rejoicing in her Saviour.

* * * * *

Two years had passed since the picture had been ordered. Winter had come again. The cold was intense, and the wind moaned down the narrow streets of Dusseldorf, and shook the casements of the artist's dwelling. His days work was done, and by the blazing pine logs he was seated, reading a copy he had with difficulty obtained of his beloved Gospel. A knock sounded at the door, and a man was admitted. He wore an old sheepskin jacket, on which the snow had frozen; his hair hung in dark locks about his face. He glanced ravenously towards the bread and meat upon the table, even as he gave his message.

"Would the gentleman come with him on urgent business?"

"Where?" said the painter.

That he must not tell or the agents of the law might get to know, and drive them out. It had often so happened before.

"Wherefore do you wish me to come?"

"I cannot say," replied the man: "but one who is dying wants to see you."

"Eat," said the artist. "I will accompany you." The man murmured his thanks as he devoured the food.

"You are hungry?"

"Sire, we all are famished with hunger."

Stenburg brought a bag of provisions.

"Can you carry this?"

"Oh, gladly, gladly. But come there is no time to lose."

The artist followed. His guide led him quickly through the streets and out into the country beyond. The moon rose, and showed they were nearing the forest. They passed into it. The branches were laden with snow, and the great, crowded trunks confusing. No path, but the man never hesitated. He silently and swiftly kept ahead of Stenburg. At last they came to a grove belted round with trees. Here a few tents were erected.

"Go in there," said the man pointing to one of the tents, and then turned to a group of men, women, and children who thronged about him. He spoke to them in a wild tongue, and lifted his bag from his shoulder. The artist, crouching, crept into the tent. A brilliant ray of moonlight illuminated the poor interior. On a mass of dried leaves was the form of a young woman. Her face was pinched and hollow. "Why, Pepita!"

At the sound of the artist's voice the eyes opened. Those wonderful dark eyes still were brilliant. A smile trembled to her lips, and she raised herself on her elbow.

"Yes," she said, "HE—my Saviour—has come for me! He holds out His hands! They are pierced—for me! 'All this I did for thee.'" And she bade him farewell.

* * * * *

Long years after both the painter and the gipsy girl had passed away, a gay young nobleman drove in his splendid equipage into Dusseldorf, and while his horses were baited, wandered into that famous gallery. He was rich, young, intelligent—the world bright, and its treasures within his grasp. He stood before Stenburg's picture, arrested. He read and re-read the legend on the frame. He could not tear himself away—it grew into his heart. The love of Christ laid its powerful grasp on his soul. Hours passed; the light faded; the curator touched the nobleman, and told him that it was time to close the gallery. Night had come,—nay! rather for that young man, the dawn of Eternal Life. He was Zinzendorf. He returned to the inn and re-entered his carriage, but to turn his back on Paris, and seek again his home. That Christ should have died for him, finishing on the Cross the work of his salvation, leaving nothing for him to do, only to believe. It was this that broke his heart.

CONTINUED ON PAGE 31.



OUR LITTLE ONES.



THE STORY OF GRUMBLE TOM.

There was a boy named Grumble Tom, who ran
away to sea,
"I'm sick of things on land," he said, "as
sick as I can be!
A life upon the bounding wave will suit a lad
like me!"
The seething ocean billows failed to stimulate
his mirth,
For he did not like the vessel, or the dizzy, roll-
ing berth,
And he thought the sea was almost as un-
pleasant as the earth.
He wandered into foreign lands, he saw each
wondrous sight.
But nothing that he heard or saw seemed just
exactly right,
And so he journeyed on and on, still seeking
for delight.
He talked with kings and ladies fair; he dined
in courts, they say,
But always found the people dull, and longed
to get away
To search for that mysterious land where he
should like to stay.
He wandered over all the world, his hair grew
white as snow,
He reached that final bourne at last, where all
of us must go;
But never found the land he sought. The rea-
son would you know?
The reason was that, north or south, where'er
his steps were bent,
On land or sea, in court or hall, he found but
discontent;
For he took his disposition, with him every-
where he went.

—:o:—

XERXES, THE PERSIAN KING.

XERXES was the fourth king of the
great Persian Empire when it was in the
height of its glory, and ruled the world.
Of this line of kings the prophet Daniel
had written that which had been revealed
to him by the angel of the Lord: "The
fourth shall be far richer than they all."
We learn from the Book of Esther some-
thing of the riches and splendour of Xer-
xes, who was called by the Jews Ahasue-
rus.

This powerful king ruled over one hun-
dred and twenty-seven provinces—from
India to Ethiopia. In the third year of
his reign he made a great feast to the
chief men in his kingdom. All the prin-
ces and nobles from the provinces came to
Shushan the palace, where the king sat
upon the throne of his kingdom, and
for hundred and eighty days showed

the people "the riches of his glorious
kingdom and the honour of his excellent
majesty."

At the end of this time the king made a
feast for seven days to all the people who
were in Shushan, "both small and great."
The feast was held in the court of the
garden of the king's palace, which was
beautifully decorated for the occasion
with curtains of green, white, and blue,
fastened with silver rings to marble pillars.
There were gold and silver couches upon
a pavement of coloured marble, and all the
drinking vessels were of gold.

Near the close of the feast the king
wished to show his people the beauty of
his wife, Queen Vashti, and he sent a
messenger to command her to appear be-
fore them with the royal crown upon her
head. But she refused to do his bidding,
and in order to teach a lesson of obedience
to all the women in his kingdom, the king
took away the crown from her and allow-
ed her to come no more into his presence.

The prophecy of Daniel also said of
Xerxes that he should "stir up all against
the realm of Grecia,." After the feast in
Shushan he gathered a great army from
among all the nations ruled by him to go
to war with the Grecians. His army
numbered over two million soldiers, and
there were also a multitude of slaves and
other followers with the host. Xerxes is
said to have wept as he looked upon this
great company and thought that in less
than one hundred years they would all be
dead. In this war with Grecia he was de-
feated in every battle.

When Xerxes returned to Shushan, he
was advised by his servants to choose an-
other queen to be put in the place of
Vashti. As this pleased the king, all the
most beautiful women were gathered to-
gether at Shushan, and from among them
all he chose Esther, a Jewish maiden, the
adopted daughter of Mordecai. "He set
the crown royal upon her head, and made
her queen instead of Vashti."

When Esther was made queen the king
did not know that she was a Jewess.
This she afterwards told him at a time
when the Jews were in danger of being
all slain, through the plot of Haman, the
king's chief favourite. Esther was then

used by the Lord as a means of delivering
His people. Xerxes must now have had
an opportunity of learning something of
the true God. Some time afterwards he
was slain by one of the officers of his
court. *Present Truth.*

—:o:—

WORK.

There was a little girl named Margaret;
but her friends called her Golden Hair,
because of her yellow curls. She was only
three years old and very little, but her
father used to say that jewels were always
done up in small parcels.

One day a visitor, taking the child upon
her knee, said, with a smile, "When you
grow up, my little maid, you will be a
great help and comfort to your mother."

"I'm a help to muffer now," replied
the little one in a tone and with a look of
surprise.

"You a help! Just tell me, if you
please, how a midget like you can be a
help?"

"I kisses her."

"Kiss her?"

"Yes I kisses her."

"And do you call kissing your mother
helping her?"

"Yes, I fink muffer likes to have me
kiss her. I fink I help her. I likes to
kiss mine muffer," and the little one got
down from the lady's knee and went to
search for her black doll.

Just as she had found and undressed
her doll and put it to bed, her mother,
looking so tired and done up, came into
the room. She sighed and took up her
work.

Just then the lady saw a sweet picture.
The little golden-haired girl kissing a
weary, tired mother, first on one cheek
and then on the other, and then on the
lips. And as she did so she said, "I love
'ou, muffer." And the mother's glad an-
swer was, "My little darling, what a
comfort you are!" And her clouds and
weariness fled under the kisses and love
of a little child, Surely the kisses and
the love were work, real work, work that
produced results as real as any daily toil.
—*Selected.*

DO IT NOW.

Said Teddy :

“ When I'm a man,
I'll do what I can
To make the world cheerful and bright.
I'll pull up weeds,
And do good deeds,
And say and do just what is right.”

Said mama :

“ That's a good plan,
To be a great man,
And fill all the world with joy.
But why don't you begin
To do what you can
While you're a little boy ?”

—*The Children's Friend.*

CONTINUED FROM PAGE 29.

From that moment he felt that although he had nothing to do for his salvation, he must do everything for his Saviour—the One who had saved him; and so he threw life, fortune, fame, at the feet of Him who had whispered to his heart,

“ All this I did for thee.
What hast thou done for me ?”

Zinzendorf, the father of the Moravian Missions, answered that question by his devoted life and his triumphant death.

Stenburg's picture no longer hangs in the gallery of Dusseldorf, for when years ago the gallery was destroyed by fire; it perished. But it preached, and God used it to tell of His own dear Son—of whom Paul said, “ Who loved me and gave himself for me.”

'Twas love that sought Gethsemane,
Or Judas ne'er had found Thee ;
'Twas love that led Thee to the tree,
Or iron ne'er had bound Thee.

'Twas love that lived, 'twas love that died,
With endless life to bless me,
Well hast Thou won Thy Church—Thy
Bride,
Lord Jesus, Thou art worthy.

—*The Message.*

—:0:—

LOST BATTLES.

WHEN Xerxes with his army of two million five hundred thousand fighting men marched down upon ancient Greece, did those brave Spartans with their fellow countrymen who rose to meet them, know how much depended upon their battles lost or gained? Did they realise that the “ preservation of Grecian independence meant the preservation of the civilisation of Europe ?” We, perhaps, do not readily realise what the civilised nations of to-day owe to the valiant efforts of those people to prevent their rising country

from coming under the sway of Eastern monarchy. So, how few comprehend the vast concerns that are pending in these individual life-battles of ours.

Perhaps it is only a small test that comes to you : some little matter in daily home life. But by it you become sorely tested and pressed. The Spirit draws you to prayer, but you wait, or let something hinder altogether. Your strength begins to grow small, and you do not triumph. This is a beginning—faith is weakened. Perhaps your children are unsaved, or are exposed to countless pitfalls and to fiery temptations. How they need your most ardent prayers and the shelter of strong, unyielding arms of faith and love! But yours have been crippled. You may see and feel the need, but find yourself measurably paralyzed, and unable to meet it. For lack of this help that they require of

you, and that God demands at your hands in their behalf, they fall an easy prey to the enemy and destroyer of their souls and bodies. Other battles come, and additional defeats add to your loss. Time rolls on, and you mourn the sight of your loved ones who are carried by the current to swell the number of wrecks that strew the shores of time and eternity.

The effects of these defeats do not stop within the limits of the home circle. Reaching forth, they extend to the utmost limits of your influence among neighbours and friends, and embrace every judgment-bound soul with whom you come in contact. This influence is most surely sowing, though perhaps imperceptibly to you, the seeds for eternal harvest.—*The Vanguard.*

“ Behold what manner of love the father hath bestowed upon us that we should be called the sons of God.”

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We would call the special attention of our readers to the Editorial article "The Law' and 'Law.'" A reader of the *Watchman* has sent to us this article with the request that it be published in our columns. While we do not invite controversy and do not usually publish articles of a controversial nature, we have felt that this is a subject of great interest and might be of profit to our readers. It will be noted that the writer of this article has tried to write from a Scripture standpoint, and while we cannot agree with some of the conclusions drawn, as will be seen when the entire article is read, still we wish to commend this one feature of our friend's article. It may be well right here to state that all articles of this nature on whatsoever subject, addressed to the *Watchman*, will not be considered unless written from the standpoint of the Word. The *Watchman* stands to rightly divide the word of truth, and does not feel called to discuss men's opinions and theories unless they are advanced from the Bible platform.

Reports state that Japan is making vast preparations for war. She is planning the construction of vessels for her navy, larger, faster, more heavily armed and armoured than any now in existence. To meet her needs an immense new gun factory is being erected near Tokyo, the buildings covering eighty three acres and the employment force to consist of 4,000 men. This with the unprecedented mili-

tary activity of China makes the far East a factor to be considered in future world armament. God's word says that in these last days the nations are to be prepared for the battle of the great day of the Lord,—the Battle of Armageddon. But while all the world is in preparation and the way of "the kings of the east" is prepared, the announcement goes to the world by the people of God, "Prepare to meet thy God." The Lord announces at this time: "Behold I come as a thief. Blessed is he that watcheth." Rev. 16: 12-16.

There was little need that men should be ignorant of His approach in the time of Christ's first advent. Prophets had foretold, poets had sung, signs had announced that the time of the Messiah was at hand. Christ rebuked the ignorance of the times when he said: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" We are prone to condemn the haughty prejudice of the Pharisees when the oracles of divine truth were so plainly fulfilling; but pause a moment, friend, and ask yourself the question, "Do I discern the signs of the times now?" By numerous great lines of prophecy, by events on every hand, by natural and supernatural occurrences, God is announcing the great second advent. "Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets." Reader, do you discern the signs of the times?

Doctor de Vries of Amsterdam has been putting forward a theory somewhat different from what we are accustomed to hear from men of his rank in scientific research. He declares that "new species of plants come into existence, not through long a process of natural selection, as Darwin supposed, but through sudden mutations, the cause of which remains unknown." This announces Dr. White of the Smithsonian Institution, "applies equally well to new species of animals. The giant denosaurs, for instance, whose remains, as found in the Western 'Bad Lands' (U. S. A.), excite so much amazement, appear by paleontological evidence to have sprung suddenly into being and as suddenly to have disappeared. All the other animal types also seem to have been well characterised when they first made their appearance." The exchange adds: "The theory of the origin of species by mutation, when applied either to the plant or animal kingdom, does away with

the demand made by the natural selection theory for inordinately long periods of time, during which existing races were brought gradually to their present condition." While one man's theory is worth no more than another's, still we find it refreshing to see that evidence of a practical kind is not wanting to show that it is not only possible but also probable that the Bible record of Creation will stand the test of fair scientific research. True science will always agree with the revelation of God. The *Watchman* is ever glad to welcome that science which sustains and strengthens the divine record, and would never inveigh against well demonstrated truth whether from science or from any other source. It is only when men draw unwarranted conclusions from speculative hypotheses that we lift our voice in protest. Our modern Darwinian theologians will do well to ponder the above unimpeachable evidence of Bible Creation.

The body of Christ, His church, ought to stand a united whole for the advance of Christianity on the earth. There should not be the division into churches as we see it to-day. All men recognise this. Therefore in the last few weeks we have witnessed an unparalleled effort in America to evolve a fusion of all denominations into one mighty confederation. Not that distinctive tenets are to be relinquished, but a union on general lines has been effected among thirty of the leading denominations of America. Now Canon Hensley Henson of Westminster is advocating a similiar union for England. But we may properly ask: What will be the outcome of such confederation? In America it means nothing less than a concentration of power that may become a religious despotism. Canon Henson plainly says that England should "draw into its service all the organised Christianity of the country instead of limiting itself to a single denomination." In the fourth century a similiar union was proposed and adopted which resulted in the religious despotism of the Church of Rome in the Dark Ages. With such a union, those who conscientiously refrain from joining and whose convictions compel them to oppose the methods and teachings of the confederation, can expect but one result,—persecution. But one union is recognized in the Word, and that is oneness in Christ. This oneness in Him means that there will be harmony in faith and doctrine for all will live in accordance with God's will.