

THE ORIENTAL WATCHMAN

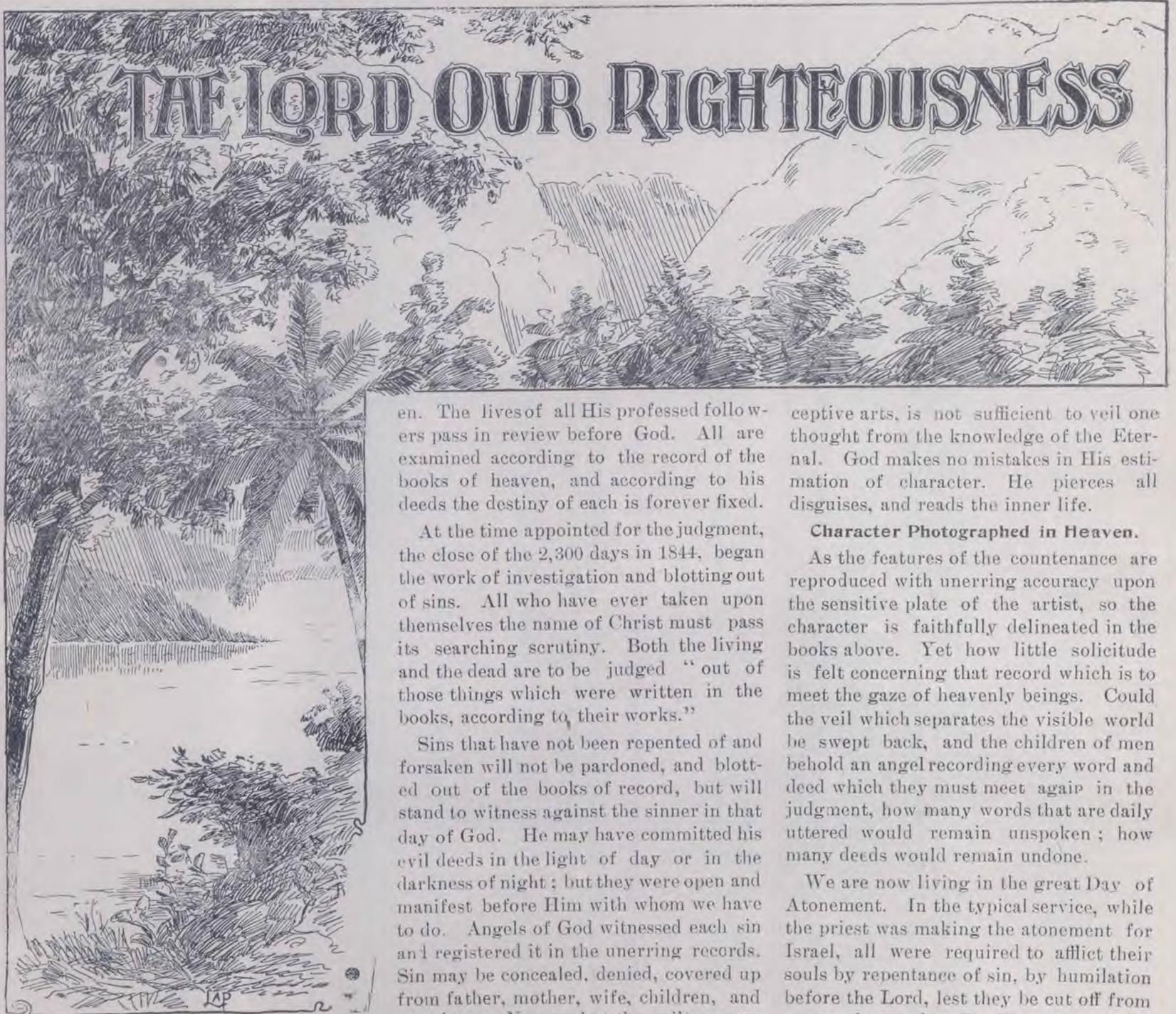
I have set thee a watchman unto the house of Israel; therefore thou shalt hear the Word at My mouth and warn them from Me.

Vol. 9

CALCUTTA, MAY, 1906.

No. 5

THE LORD OUR RIGHTEOUSNESS



THE INVESTIGATIVE JUDGMENT.

It is while men are still dwelling upon the earth that the work of investigative judgment takes place in the courts of heav-

en. The lives of all His professed followers pass in review before God. All are examined according to the record of the books of heaven, and according to his deeds the destiny of each is forever fixed.

At the time appointed for the judgment, the close of the 2,300 days in 1844, began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works."

Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in that day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of heaven. The darkness of the darkest night, the secrecy of all de-

ceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God makes no mistakes in His estimation of character. He pierces all disguises, and reads the inner life.

Character Photographed in Heaven.

As the features of the countenance are reproduced with unerring accuracy upon the sensitive plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible world be swept back, and the children of men behold an angel recording every word and deed which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone.

We are now living in the great Day of Atonement. In the typical service, while the priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the Book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin,

and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. **The work of preparation is an individual work.** We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet He will examine the case of each individual with as close a scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

The Close of Probation.

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ in the Revelation, looking forward to that time, declares: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the Flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days, the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending doom. "So," says the Saviour, "shall also the coming of the Son of Man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore; . . . lest coming suddenly, He find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of sin, while the pleasure-lover is seeking indulgence, while the daughter

of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting."

Mrs. E. G. WHITE.

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THE BOOK OF REMEMBRANCE.

Up in the heavens is the book that is kept
for us,

Having the record of deeds, good or bad,
Sins we've committed when angels have
wept for us,

Virtues that made all the universe glad.

Solemn with awe is my heart as I think
of it;

Wrongs unforgiven will end in despair;
Those who have sinned, of the dregs they
must drink of it.

Mercy will leave you, O sinner, beware.

Morning by morning they're turning the
leaves of it,

Writing the record of each passing day;
Oft I forget it, and so do not grieve for it,
While years of probation pass swiftly
away.

At the last day we shall pale when behold-
ing it,

Weeping in anguish, unless we're for-
given;

But if the white robe of Christ is enfolding it,
We, through His merits, are taken to
heaven.

If we're rejected, 'twill be as the night to us,
Night dark and hopeless, with never a
day;

But if accepted, the future is bright to us,
Glory eternal, and gladness for aye.

By L. D. SANTEE.

"I DON'T UNDERSTAND THIS."

A Parable.

THERE was a once a rough white stone found near a rude cabin in a thinly-settled portion of the country.

The children played with it by day and left it lying by the doorstep at night. Stones of any kind were scarce there, or the children might have tossed this one into the weeds, or thrown it at some distant object and left it where it fell.

One day a stranger came to the cabin. He was weary and in need of food. While waiting for an answer to his knock, he noticed the white stone and picked it up. He made known his errand to the one who answered his knock, and, while waiting for food, examined the stone closely.

The children wondered at the interest he took in their plaything; the parents

wondered that a man of so much seeming intelligence should spend so much time looking at a rough stone.

When the stranger was ready to depart, he asked what value they placed upon the stone. "None whatever; you may take it if you wish." "No," said he, "I will not take it for nothing. I will give all I have for the stone." So saying, and in spite of their protests, he emptied his purse into the good man's hands, and took his departure.

We will give the stone a tongue and let it talk through its experiences.

"Why does he take me from my surroundings, from the hands of the little children who delighted to play with me? Why is he putting me in his dark wallet and carrying me so far? I don't understand this."

The stranger finally reached a large city, and found a lapidary. "Polish this stone for me," he said; "make its facets many. It must be made fit to adorn the crown of the king."

The lapidary went at the work. He drew various designs, and made many close and exact measurements of the rough stone. "What is all this handling for? I don't understand it at all," exclaimed the stone.

The outer surface was first ground away until all the little checkings, abrasions, or corrosions of time and the elements disappeared. It was a trying process. The raspings of the emery flour, sharpened by oil, tore away the tiny particles of the stone with no seeming regard for the feelings of the stone itself. When the lapidary ceased to turn the mill, the stone said, "Now I hope this ends it. Surely I have borne enough. Never was stone afflicted and tormented as I have been."

But the lapidary had his orders, and he had only begun with the stone. It was merely a smooth, clear pebble now, and emitted no brilliancy whatever.

The stone was fastened to a plate, and the workman went over its entire surface with a diamond point, tracing deep the outline of the design he had drawn on paper. "Now, what is all this for?" the stone cried out. "There is no enjoyment in it. It is agony. I don't understand it at all."

When the drawing was complete, the stone said, "Now I shall have peace, I hope. Surely I have suffered enough."

The stone did not know that all that had so far been done was merely preliminary to the real work that the lapidary had in mind to do.

The workman cemented the smooth stone to the end of a rod, and placed it in an apparatus so adjustable as to permit of the stone being held on the swiftly-revolving polishing disk at any desired angle.

"I wonder what is coming now," said the stone. "Surely my afflictions have been enough. I have been ground out of all semblance to my former self. I don't understand this. I believe that an enemy is at the bottom of it all."

Now the real business on the stone begins. It is held down upon the polishing disk till it would seem that the stone must burst into a thousand fragments. Then it is lifted and ground in another place, almost beyond its endurance. After the entire stone has been ground down to the engraved design of the lapidary, and it looks utterly unlike what it was when it was used for a child's plaything, another polishing disk is put on the spindle, and every separate facet of the cut stone is now burnished till the beautiful light-rays sparkle and dance over its entire surface. It has taken tedious days to do the work; but now it is finished, and the owner of the stone is called in to view the result.

"It is all I could ask," he said. "I gave all for it, and it was worth the price."

The beautiful stone was carefully wrapped, and sealed in a box to await the pleasure of the owner. "The first eyes that look upon it must be the eyes of my king."

"I don't understand this," said the stone. Why should I be shut away from the light when it is the light that makes me beautiful?"

But the stone was left under the owner's seal until one day the owner of the gem came into the king's presence, broke the seal that had held the gem in the darkness so long, and let its luster shine forth. The king was delighted. "I will give it an honourable place in my royal crown," he said. "It is indeed fit for the brow of a king."

"I did not understand this," said the gem. "I was a mere stone—a plaything for a child; I am a jewel now, with a most honoured place in the crown of a

king. I understand it now. My experiences were trials indeed; but they made me what I am. I suffered afflictions; they are past now, and O how small they seem! Other stones have rebelled under the grinding and the polishing, and have broken down into very inferior fragments, or have been powdered into dust to use in polishing others. I had nearly rebelled myself; but how glad I am that I allowed the process to go on till the designer's work was complete in me. Now I shall enjoy forever the presence of the king, and be a joy forever to my king and his retinue."

Reader, are you permitting God to work out His design in you by the trials He permits for your polishing? He is now preparing jewels for his crown of rejoicing. Are you submitting to His process and becoming one of His jewels? or rebelling under every affliction, and so becoming of less and less worth to him? The polisher will not permit needless affliction, for that would undo His design. Every trial, temptation, affliction, persecution, faithfully borne, will make us brighter jewels. They are the emery wheels that burnish the facets of our character that they may reflect the glorious brightness of the character of God. Every affliction or trial borne makes us more like Him, and better able to help others to bear the trials that come to them. "Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer." "In everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; . . . as chastened and not killed; as sorrowful, yet always rejoicing." 2 Cor. 6: 4-10. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3: 17.

Then let us not, as children of God, say that we "don't understand this," when God permits afflictions to come upon us. He understands, and if faithful, some day we also shall understand.

C. M. SNOW.

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"It has been well remarked; It is not said that *after* keeping God's commandments, but in keeping them there is great reward. God has linked these two things together, and no man can separate them,—obedience and peace."

CREDULOUS SKEPTICISM.

CREDULITY is the child not of faith, but of unbelief. The worst errors and vagaries are those entertained by skeptics. "I am not a Christian, and do not believe in a personal God," writes a doctor. That is unbelief. But mark its credulity. "I believe that the universe is governed by immutable laws, and is ruled by one all-powerful force. I believe that this force is what we call electricity," So! When a new little life comes into your home, and you see a fresh soul unfold in rarest beauty, it is only a new electrical connection. When you sit by the little body from which the soul is gone, and your heart is as lead within you, cheer up, don't be foolish,—electrical connection has simply been disarranged. Here is a creed, indeed. Skepticism accepts it. Faith denies it. Faith believes the truth. Skepticism doubts it. Skepticism credulously swallows folly. Faith demurs. The real incredulity is the incredulity not of skepticism, but of faith.—*S. S. Times.*

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WE SHALL KNOW AS WE ARE KNOWN

The minister of a fashionable church once preached a powerful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the glorious, sun-lit groves, by the music of water-falls, and gaze out upon the amaranthine fields, And then, too, "we shall know each other there," said the minister; and then added, "there'll be no strangers in the New Jerusalem, we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon?" said Miss Sompkins, as she put her bony hand into the minister's. She was stopped by a poor mechanic who came up and addressed the preacher.

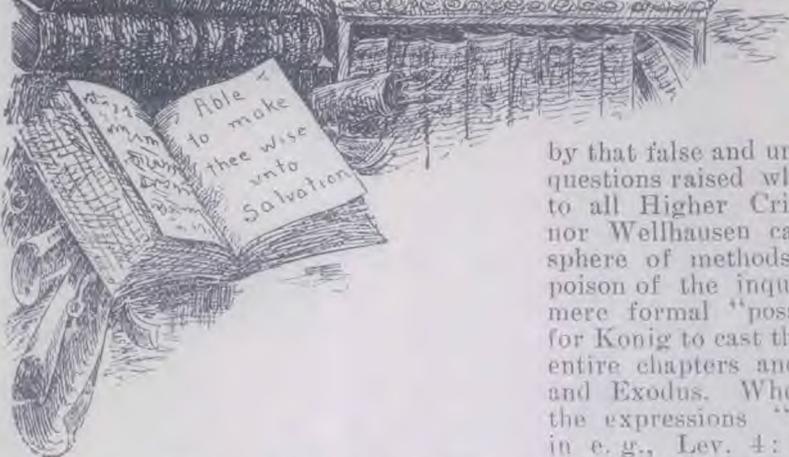
"Mr.—, I am glad we shall recognise each other there."

"Yes," said the minister, "it is one of the greatest consolations of our religion."

"Well I'm right glad we shall know each other. It will be a great change, though; for I have attended your church for over four years, and none of the members of this society have recognised me yet. But—'we shall know each other there.'"—*Selected.*

ONLY the eternal love gives the eternal life.—*S. S. Times.*

THE HOLY SCRIPTURES



ANSWERING THE "HIGHER CRITICS."

ONE of the few scholars of the present day who attempt a serious reply to the destructive claims of "Higher Criticism" is Dr. Emil Reich. We have before us his book, "The Failure of the Higher Criticism of the Bible," and have been much interested in that portion (more than half) of it which we have read.

In the preface Dr. Reich says:—

The author is not a clergyman, and has no intention whatever to become one. He means to serve the ends of no ecclesiastical party. He searches for nothing but truth. Many years ago he fully believed in the "scientific character" of Higher Criticism; but having learned more about life and reality by means of extensive travels and varied experience, he has come to the conclusion that Higher Criticism is bankrupt as a teacher of religious truth. It is a perversion of history, and a desecration of religion.

While no brief extract from Dr. Reich's book will be entirely satisfactory as an adequate exhibit of his vigorous method of dealing with these modern foes of the Bible, yet we will take a few paragraphs from his admirable chapter on "The Inquisitorial Principle," in which he very forcibly compares the method of the "Higher Critics" with that employed by the judges in the witch trials of the sixteenth and seventeenth centuries. Dr. Reich says:—

One of the most moderate yet resolute Higher Critics of our time is Prof. Edward König. In his "Introduction to the Old Testament," he sincerely tries to be as just and fair as he is learned. Not the vaguest imputation of deliberate unfairness to the Pentateuch can be laid at his door. His is a painstaking, labourious, and erudite work. It is nevertheless a book thoroughly vitiated

by that false and unscientific view of the questions raised which we here ascribe to all Higher Critics. Neither König nor Wellhausen can move outside the sphere of methods tainted with all the poison of the inquisitorial principle. A mere formal "possibility" is sufficient for König to cast the gravest doubt upon entire chapters and sections of Genesis and Exodus. When it is argued that the expressions "without the camp," in e. g., Lev. 4:12; 13:46; 14:3, 8, etc., clearly indicate a time when the Israelites were still in the desert during their exodus; then König literally retorts: "It is possible to conceive that these portions of the text referring to incidents of the wanderings of the Israelites through the desert arose in the following manner: Some of the laws and stories that originated in the period of Israel's divinely willed salvation may very well have retained their original traits, which were subsequently, when the text of Leviticus was compiled, used as parts of the narrative." In the same way, König discredits the value of the numerous details of customs and laws Egyptian to be found in Genesis and Exodus. Could not these details, König asks, "possibly" have been inserted by a late compiler?

Mark the enormity of the argument: Should we find no trace of Egyptian habits and customs in the portions of Genesis and Exodus relating to that country, then the Higher Critic would triumphantly exclaim: "Does not this total absence of local color of Egyptiaca at once condemn the Bible stories located in Egypt? Is it conceivable that these stories, if authentic, should not have contained some traits about the country which, more than any other country, abounded in traits singular and strange?" If, on the other hand, the Higher Critic is compelled to admit that there is plenty of local color (thus, the carrying of baskets on the head, the shaving of the beard before appearing before Pharaoh, etc.) in Genesis and Exodus with regard to matters Egyptian, then he exclaims with equal triumph: "Could not this local color have been 'procured' by a late interpolator? Was it impossible to secure such details in the sixth or fifth century B. C.?—Evidently not. What guarantee have we, then, of the authenticity of the Egyptian narratives of the Bible?"

This was precisely the method of the judges in witch trials. When the accused proved an *alibi*, then the judge triumphantly retorted: "An *alibi*? Can not a witch be in two places at a time? Have

not Bodinus, Delrio, Clarus, Zanger, etc., etc., conclusively shown that as witches can fly in space, so they can also be at several spots at the same time?" It can indeed not be denied that if witches are possible, they may bewitch space as much as men. If it be allowed to use mere formal possibilities as arguments, then indeed it may legitimately be doubted whether König and Wellhausen are not, after all, the greatest enemies of Higher Criticism. For is it not just possible that they wrote their works in order to show up the hopeless absurdity of Higher Criticism? Much might be advanced to that effect. At any rate, it is "possible." Such things have been known to happen; there are several masterpieces of Swift, and even of scholars proper, that may very well serve as precedents. Once we admit mere "possibilities," we can prove anything we like. The old Italian criminalists rightly said, on the basis of the inquisitorial principle rife in their time, "Give me two lines, two ever so trivial and commonplace lines written by any one, and I undertake to bring the writer to the gallows." Undoubtedly this is possible and feasible, but only as long as the method of inquisitorial principle is recognised. In modern criminal law it is absolutely impossible. Mere possibilities are rejected as evidence or proof. Nowadays we insist on psychological, and not on formal proof in criminal matters. Except, when people criticise the Bible! With regard to this most important of all books, we still suffer the application of a method of criminal procedure which we have long thrown overboard when dealing with the most lowly and vulgar of criminals. The so-called crimes of the "interpolators," "redactors," and "compilers" of the Pentateuch, are still proceeded with after the fashion of trials in the seventeenth century. Mere possibilities are adduced as proof conclusive; insinuations are levelled at the most natural and simple passages of the Bible; and the guilt of the "forgers" is taken for granted from the very outset.

It is high time that this scandalous witch trial of the Bible be put an end to. It is imperative in the interest of humanity, knowledge, and religion, that the Bible shall be subjected, if at all, to a criminal examination according to the precepts of modern criminal law. The honest student may rest convinced that the Bible can and will stand any fair criticism. He need not be afraid. The Rock of the Bible is as impregnable as is the Power that gave rise to it.

W. W. PRESCOTT.

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"If we are really, and always, equally ready to do whatsoever the King appoints, then all the trials and vexations arising from any change in His appointments, great or small, simply do not exist. If He appoints me to work there, shall I lament that I am not to work here?"



THE VISION OF DANIEL EIGHT.

The symbols of this chapter are mostly explained in the chapter itself. The ram with two horns, the higher of which came up last, represented the kings, or the kingdoms of Media and Persia, the two horns symbolising the two elements in the nation, the Medes and Persians. The Persian came up last and attained the controlling influence. Hostilities first broke out between the Babylonians and the Medes, whereupon Cyaxeres, king of the Medes, summoned to his aid his nephew Cyrus, the son of his sister who had been married to Cambyses, the king of Persia. Cyrus responding with an army of 30,000 Persians was at once



placed by Cyaxeres in command of the joint forces of the Medes and Persians. On the taking of Babylon, B. C. 538, Cyaxeres (who is called Darius in Dan. 5:38), as civil ruler, took the throne. On his death, two years later, B. C. 536, he made Cyrus his successor, and the same year, Cambyses, the father of Cyrus dying, Cyrus was brought to the Persian throne. The two were then united in one; and thus was founded the Medo-Persian empire, the ruling house being in the Persian line. This power pushed its conquests especially in the directions named, northward, westward, and southward, till in the days of Ahasuerus, Esther 1:1, it reigned over one hundred and twenty-seven provinces, from India to Ethiopia

The rough goat is explained to be the king of Grecia. Verse 21. The great horn between his eyes was the first king.

Id. This shows that the word king as first used has the sense of kingdom; as it would be absurd to speak of the first king of a king. This first king was Alexander the Great, who having defeated the last Persian king, Darius Codomannus at the



battle of Arbela, Oct. 1, B. C. 331, found himself master of the world. This horn was broken and four came up in its place denoting the four parts into which his empire would be divided. Eight years after the battle of Arbela, Alexander gave himself up to beastly drunkenness to that degree that he died Nov. 12, B. C. 323, aged only 33. Prideaux gives a just estimate of the man when he calls him "the great cut-throat of the age in which he lived." In the name of Aridaeus, then called Philip, bastard brother of Alexander's and also an idiot, and by Alexander's two infant sons, Alexander Ægus and Hercules, all being under the guardianship of Perdicas, the unity of the empire was for a time maintained. But it did not take long to put these all out of the way, and within fifteen years after Alexander's death the kingdom was divided into four parts, between his four leading generals: Cassander had Macedon and Greece; Lysimachus had Thrace and those parts of Asia that lay upon the Hellespont and Bosphorus; Ptolemy had Egypt, Lydia, Arabia, Palestine, and Cæle-Syria; and Seleucus had Syria and all the East. These kingdoms are called in brief, Macedonia, Thrace, Syria, and Egypt. They date from about B. C. 308.

The little horn denotes a succeeding kingdom to arise in the latter part of the reign of the four horns, a kingdom of fierce countenance, strange language, a wonderful destroyer to stand up against

the Prince of princes, and at last to be broken without hand. This horn was not Antiochus Epiphanes, as claimed by some, for he was not "exceeding great" in comparison with Medo-Persia and Grecia that went before. He did not increase his dominions, was not another horn, but only one (the eighth in order) of the 23 kings that constituted the Syrian horn of the goat. He did not stand up against the Prince of princes (Christ), but died 164 years before our Lord was born.



This horn must symbolise Rome as in the parallel visions of Dan. 2 and 7. Rome came out of one of the horns of the goat, as it conquered Macedonia B. C. 168 and in 161 became connected with the people of God by its league with the Jews; 1 Mac. 8; Josephus' Antiq., b. XII., c. x., sec. 6; Prideaux, Vol. II., p., 166; thus becoming a subject of prophecy, and appearing to the prophet to come out of the Macedonian horn. It extended its conquests toward the east, south, and pleasant land (Palestine), making provinces of the following countries: Syria, B. C. 65; Palestine, B. C. 63; Egypt B. C. 30. It stood up against the Prince of princes, nailing Christ to the cross. By Rome the daily was taken away and the transgression of desolation set up; that is there was a change in the religion of the empire, Paganism (the daily desolation) was taken away, and the papacy (the transgression of desolation, or the abomination that maketh desolate) was set up. Dan. 12:11. An host was given him: the hordes of barbarians that overran the empire, but were converted to the papal faith.

This horn of Daniel 8 must not be confounded with the little horn on the fourth beast of Dan. 7. That symbolised the papacy exclusively. This embraces Rome through its whole career, both pagan and papal. In other words, this horn of Dan. 8 is the same as the great and terrible beast of Dan. 7 in both its phases.

In verse 14 is introduced the period of 2300 days, the sanctuary, and its cleansing. All the vision was sufficiently explained to the prophet with the exception of the time. But Daniel says, verse 27, "I was astonished at the vision, but none understood it." Although Gabriel had

been commanded to make him understand it, Daniel fainted before an explanation of the time was reached, and the angel was obliged to postpone further instruction.

Uriah Smith.

Modern Mysteries.

Modern Mysteries,—Spiritualism Hypnotism, etc. Their Moral Aspect.

1. Spiritualism is not mere trickery or sleight-of hand, as some suppose, but a manifestation of supernatural power.

2. Science, unaided by revelation, cannot explain the phenomena of these modern mysteries.

2. The essential part of Spiritualism is the belief that the so-called spirits of the dead can and do return and communicate with the living.

4. This doctrine originated in Eden, and is founded upon Satan's first lie, "Ye shall not surely die." Gen. 3 : 4.

5. God said to Adam and Eve, "In the day that thou eatest thereof thou shalt surely die." Gen 2 : 17. The Bible teaches that men die, and that they lie unconscious in the grave until the resurrection ; therefore they cannot return or communicate with the living. Eze. 18 : 4 ; Eccl. 9 : 5, 6, 10 ; Job 14 : 12, 21. Hence the wonders of spiritualism cannot be performed by the spirits of the dead.

9. Spiritualism cannot be of divine origin, because, (a) it was founded on a lie ; (b) it denies the Bible, God, Christ, and the gospel ; (c) it claims to be and is a revival of ancient sorcery, witchcraft etc. which God forbade under punishment of death. Lev. 20 : 27 ; Deut 18 : 10-12.

7. Hypnotism, clairvoyance, etc. are also manifestations of supernatural power and, as another has said, are "simply sluiceways to the cesspool of spiritism."

The first exhibition was given in Eden, Satan hypnotised Eve, the serpent being the medium. Moses met this same power in Egypt when the magicians counterfeited his miracle before Pharaoh. Ex. 7 : 11. Saul was dealing in Spiritualism when he consulted the woman who had a familiar spirit, and he was destroyed for so doing. 1 Sam. 28 : 7 ; 1 Chron. 10 : 13. Paul also met one of these men and reproved him in these words : "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?" Acts 13 : 10.

8. The Bible describes the character of this power, and foretells the revival of its miracles just before Christ's second coming. 1 Tim. 4 : 1 ; Matt. 24 : 24.

9. Since as we have seen, this supernatural power is not divine, it must be satanic ; therefore the supposed spirits of the dead are in reality the "spirits of devils," giving to the world the "doctrines of devils." Rev. 16 : 14 ; 1 Tim. 4 : 1.

10. These spirits of devils will be found in all the religious bodies of the world, represented by the dragon, a symbol of paganism ; the beast, a symbol of Catholicism ; and the false prophet, a symbol of apostate Protestantism. Rev. 16 : 13. This prophecy is already fulfilled ; for from India, China, and Japan come the reports of spirit manifestation, and there is no Christian denomination to-day whose membership is not tinged with Spiritualism. These spirits of devils will work with "all power and signs and lying wonders," deceiving if possible the very elect by means of those miracles which they have "power to do." 1 Thess. 2 : 9 ; Matt. 24 : 24 ; Rev. 13 : 14.

11. Good men are being led captive by this power, simply because they do not understand its source and character. It is therefore the duty of Christians and especially of gospel ministers, to expose this deception.

12. Spiritualists say that some day the Bible will be converted into blank paper for the use of spirit mediums ; that churches will be used as spiritualistic temples ; and that the human family will finally be brought under spirit control, just as in hypnotism a person is under the power of the hypnotist.

13. God says that this power will influence the kings of the earth and the whole world (all who "believe not the truth"), but that it will meet its end in the final destruction of the wicked. Rev. 16 : 14 ; 2 Thess. 2 : 12 ; Rev. 19 : 20.

14. Although Spiritualism denies the inspiration of the Bible, its very existence is positive proof of such inspiration ; for centuries ago the Bible foretold of the revival of this power at this time, and the Bible alone defines its character and work. "Thy Word is truth." "His truth shall be thy shield and buckler." We need a sure defence against this masterpiece of Satan's deceptions.

Mr. Hudson, in "*Psychic Phenomena*" says "It has, however, long been felt by the ablest thinkers of our time that all psychic manifestations of the human in-

tellect, normal or abnormal, whether designated by the name of mesmerism, hypnotism, demonology, miracles, mental therapeutics, genius, or insanity, are in some way related."

Allen Putnam says :—

"The doctrine that the oracles, sooth-saying, and witchcraft of past ages were kindred to these manifestations of our day, I for one most fully believe."

Dr. B. P. Randolph author of "Dealings with the Dead," was eight years a medium, then renounced Spiritualism long enough to expose its character, then returned to it again, and is still a victim of its power. Here is his testimony while free from its influence :—

"I enter the arena as the champion of common sense against what in my soul I believe to be the most tremendous enemy of God, morals, and religion, that ever found foothold on the earth,—the most seductive, hence the most dangerous, form of sensualism that ever cursed a nation, age, or people. I was a medium about eight years, during which time I made three thousand speeches and travelled over several different countries, proclaiming its new gospel. I now regret that so much excellent breath was wasted and that my health of mind and body was well nigh ruined. I have only begun to regain both since I totally abandoned it, and to-day had rather see the cholera in my house than be a spiritual medium.

"As a trance speaker, I became widely known, and now aver that during the entire eight years of my mediumship, I firmly and sacredly confess that I had not the control of my own mind, as I now have, one twentieth of the time ; and before man and high heaven I most solemnly declare that I do not now believe that during the whole eight years, I was sane for thirty-six consecutive hours, in consequence of the trance and the susceptibility thereto.

"For seven years I held daily intercourse with what purported to be my mother's spirit. I am now fully persuaded that it was nothing but an evil spirit, an infernal demon, who in that guise, gained my soul's confidence, and led me to the very brink of ruin. We read in Scripture of demoniac possession, as well as abnormal spiritual action. Both facts exist, provable to-day ; I am positive the former does. A. J. Davis and his clique of Harmonialists say there are no evil spirits. I emphatically deny the statement. Five of my friends de-

stroyed themselves, and I attempted it by direct spiritual influences. Every crime in the calendar has been committed by mortal lovers of viewless beings.

"Adultery, fornication, suicide, desertions, unjust divorces, prostitution, abortion, insanity, are not evils, I suppose."

"I charge all these to scientific Spiritualism. It has also broken up families, squandered fortunes, tempted and destroyed the weak. It has banished peace from happy families, separated husbands and wives, and shattered the intellect of thousands."

"Prove all things; hold fast that which is good." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa 8:20.

I. J. HANKINS

A SIGNIFICANT CONTRAST.

AS Rome continues to win influence with the secular powers of earth, and as professed Protestantism continues to imitate her in order to compete for that influence, it is well to note the contrasts between her idea of conquering the world and the Gospel idea of winning sinners to Christ.

For this time one instance will suffice to illustrate the contrast. When King Otho was crowned as the sovereign of Italy in A. D. 962, at Aix-la Chapelle, the archbishop officiated in the grand cathedral. Among the insignia to be bestowed was the sword and belt, and on handing these to the newly-made king, the archbishop said: "Take this sword, destined to repulse all the enemies of Christ, and to confirm with most lasting power the peace of all Christians."

When Christ met the chief of all enemies, He overcame solely by the Word of God. Matt. 4:1-11. When Peter would "repulse the enemies of Christ" with a sword, the Master told him to *put it up*, and immediately healed the injury he had wrought, telling him that "all they that take the sword shall perish with the sword." Matt. 26:52.

Some years later the apostle Paul gave this inspired counsel: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." In specifying the various arms, he mentions but one offensive and defensive weapon—"the sword of the Spirit, which is the Word of God." He also gives us the general assurance that "the weapons of our

warfare are *not carnal*;" nevertheless they are "mighty through God to the pulling down of strongholds." The reason that we are not to use carnal weapons is, that "we wrestle not against flesh and blood." Our enemy is a spiritual enemy, and therefore must be subdued by spiritual weapons." See 2 Cor. 10:4; Eph. 6:11-18.

The foregoing contrast between the church-and-state policy of Rome and the principles inculcated by the Gospel of Christ is worthy of serious consideration by those who are aiming in various ways to elicit the power of civil government for the enforcement of religion. The appeal to such power is simply an appeal to the sword; for the only power any human government has to enforce anything is the knowledge that somewhere behind it is sufficient physical force to back its decrees.

"The peace of all Christians" is confirmed by faith in Christ. Rom. 5:1.

G. C. TENNEY.

A LOGICAL CONCLUSION.

THE observance of the Lord's day [Sunday] is founded not on any command of God, but on the authority of the church.—*Catholic Sabbath Manual*.

The Baptists claim to base all doctrines on a "Thus saith the Lord," but they concede the foregoing Catholic statement, as a few quotations will show:

"There was and is a commandment to keep holy the Sabbath day, but the Sabbath was not and is not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution."—*Dr. Hiscox, author of the Baptist Manual*.

Commenting upon this statement, the *Examiner* (Baptist) said:

"While the positions taken in the essay seem to be incontrovertible, the statements were startling to many who had not carefully examined the question."

Yet the "statements" were made in a ministers' conference, which adds to the significance of the fact that "there

were many who had not carefully examined the question." That is just where the trouble comes—with both ministers and layman—they take the Sunday institution for granted, without careful examination for themselves, and unwittingly follow in the wake of Rome. So long has this lack of careful examination been rife that men, even those who profess to follow the Word implicitly, have come to the conclusion that, in the matter of Sabbath observance, it makes no difference whether they have a "Thus saith the Lord" or not. It is more popular, hence more convenient, to go with the multitude. On this point another quotation from the *Examiner* is pertinent:

"Some Baptists are fond of demanding a 'Thus saith the Lord' for everything, and profess to accept nothing for which explicit authority can not be produced from the Word of God. Probably not a reader of this paragraph would be willing to follow this principle to its legitimate conclusion. It would involve the immediate return to Sabbath worship, the abolition of Sunday-schools, etc."

And the editor himself shows that he is one of the number described in his editorial, though he is a recognised leader in the denomination. By himself declining to follow the Protestant, and especially Baptist, doctrine "to its legitimate conclusion," he deliberately chooses to continue in the popular Roman departure from that principle—with his eyes open. Then what may we reasonably expect but that he and those whom he leads will follow the principle of departure "to its logical conclusion,"—the lap of Rome? G. C. TENNEY.

JOSEPH HUME was once twitted for his inconsistency in going to hear Dr. John Brown, the celebrated Scotch preacher, when he made reply: "I don't believe all he says, but *he* does; and once a week, at least, I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he felt the Lord Jesus Christ ever just at his elbow."

An old Methodist preacher once offered the following prayer in prayer-meeting: "Lord, help us to trust thee with our souls." "Amen," was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen was responded with as much warmth as ever." "Lord, help us to trust thee with all our money;" but to this petition the "Amen was not forthcoming."

THE
ORIENTAL WATCHMAN

Editorial.

SEVENTH DAY OBSERVANCE.

Some friend has sent us a few copies of a religious monthly in which is a series of marked articles treating upon the question of Seventh Day Observance. The writer struggles on in much the usual way; and in taking up his article it is not with the object of answering anything new, but because we recognise in his line of reasoning objections usually urged against the seventh day Sabbath, and because we wish to put in their true light a few questions which may be in the minds of some of our readers. We are taking up the article in full, paragraph by paragraph. It begins thus:—

The special sanctification of the first day of each week is not enjoined upon Christians by any direct command in the Bible. But the absence of a direct commandment does not exempt Christians from obeying the Lord's will, even when His will can only be learned by diligently studying the tenor of His words under the guidance of the Holy Spirit. In this way Christians are restrained from betting, polygamy, and many other evils which are not specifically prohibited to them by any Biblical command. The one that loves the Lord Jesus will keep not only His commandments, but also His words (John xiv. 21, 23). The least hint of His wishes will have weight with an affectionate disciple.

The first sentence of this paragraph admits of enough to throw serious question upon first day observance. If it is a religious institution it should have its spring from the source of the Christian religion,—the Scriptures,—before it should demand the serious attention of Christians. But the writer insists that it does not need a direct command if we can find in the tenor of Christ's words sufficient foundation for its observance. True enough, *If*. But where in Christ's teaching do we find a hint of any wish concerning the observance of the first day of the week? The comparison with betting and polygamy would hold good if God had not *specifically* commanded concerning the day to be observed. In other words, if God had not plainly designated in a positive law the specific day of every week there might be some reason for saying the first day of the week could be

properly kept in the absence of a direct command.

To use an illustration which our friend himself uses a little later: Suppose the English government should pass a law requiring that the twenty-seventh day of every month be observed as a bank holiday. Could I, a banker, in the absence of some plain provision in the law, reason that as there was no direct command concerning the twenty-eighth day of the month, I could substitute that day for the twenty-seventh and yet be meeting the intent of the law-makers? There is no absence of a direct commandment as to the day God wants observed, and therefore there is no good reason for trying to substitute any other day. But further:—

The divine origin of the privilege of sanctifying some one day in seven may be properly inferred from the fourth commandment, and from the previous mention of God's day of rest in Genesis 2, and from the subsequent Old Testament references to the Sabbath.

Yes; the divine origin of the Sabbath runs throughout the Scriptures. But, reverting to the above illustration of the banking law once more, suppose that after the law had been passed constituting the twenty-seventh day of the month a holiday, I should say: "It may be properly inferred from this law that one day in every month is to be a bank holiday." Would you not answer, "To be sure it may be properly inferred, and not only properly inferred, but it is an inevitable conclusion that not only one day in every month, but that the *twenty-seventh* day of every month is a bank holiday"? And so, dear reader, not only may it be properly inferred that God has given one day in every seven, but it is an absolute certainty that the seventh day of every week has been set apart by our Creator as the Sabbath. The writer proceeds:—

Unless it can be shown that we are specifically enjoined to sanctify the last day of the week, there is ample evidence that it is the first day of the week that has a special claim to be set apart for the Lord. For it was on the first day that:—

1. The Lord rose and met His gathered disciples (John 20:19).
2. The Lord again met them assembled. (John 20:26).
3. The Holy Ghost descended at Pentecost. (Acts 2:1).
4. The disciples at Troas and their visitors were gathered to break bread. (Acts 20:7).
5. The weekly setting aside of a contribution for the saints from one's income was to take place at Corinth, and in the Churches of Galatia. (1 Cor. 16:2).

6. A change of the day of rest from the end to the commencement of the week appropriately reflects the transition from the dispensation of law to that of grace. A well-earned rest of mind and body, like the payment of wages, should follow a perfected week's work; but *grace starts* by giving rest of heart and conscience, and by equipping us for our coming week's work with freshness and other capital which we *never earned* and do not always use for the giver.

The Bible is full of specific injunctions concerning the seventh-day Sabbath. Jesus himself kept the Sabbath, and he is our example. Moreover he proclaims himself the Lord of the Sabbath and says it was made for man. Mark 2:27, 28. But if we grant that there is no specific injunction (which may be questioned), what "ample evidence" for the first day does the writer give us?

1. He says the Lord rose and met his gathered disciples upon the first day. Granted: but what bearing has that simple fact upon the sanctity of the first day? If the first day is the Sabbath because of his rising, then the gathering of the disciples should have been for the purpose of celebrating the resurrection. But the record shows that the "disciples were assembled for fear of the Jews" (Jno. 20:19), and did not believe the Lord had risen. Mark 16:9-14. When the Lord appeared to the disciples on that evening of the first day he "upbraided them with their unbelief and hardness of heart, *because they believed not them which had seen him after he was risen.*" Mark 16:14. So it is evident that at this first meeting the disciples knew nothing about its being a Sabbath, and why should we presume to call it what they did not have any idea of?

2. The writer asserts that the record of Jno. 20:26 is another instance of first day observance. But when we examine the record carefully we find that the assembly was not on the first day at all. The record says that "after eight days again his disciples were within." Jno. 20:26. But even counting the first day upon which Christ arose as one day (though the meeting was in the evening), after eight days would bring us beyond the next Sunday. As to the meaning of the expression "after eight days," the reader may do well to cf. Mark 9:2; Matt. 17:1 with Luke 9:28. Note the interpretation of "after six days."

3. On what day was Pentecost? Aside from the very important consideration of what bearing the meeting would have on the question of Sabbath observance, there remains the still more important question (as regards our friend's argument) as to whether the Pentecostal gathering fell upon Sunday at all. If, as is commonly taught by the Roman Cath-

olic Church, Pentecost always "fell on Sunday why should this one signify anything more than all the others held during the preceding 1500 years? But it will be noted that Christ ate the passover with his disciples on the day of the passover (Mark 14 : 12, 17), and according to the best knowledge we have the fifty days preceding Pentecost were numbered from the day after the feast of the Passover. This would make the numbering of the fifty days (Lev. 23 : 15) begin on the day after the Lord ate the Passover, or on the day of his crucifixion commonly known now as Friday. It requires but little knowledge of figures, to see that the day of Pentecost would therefore not fall on Sunday but rather upon the last day of the week, Saturday. Let our readers note this fact, for while it has no bearing upon the question of the Sabbath, still it is important because it overthrows a popular delusion on this subject.

4. As to the meeting at Troas, one or two considerations spoil its force as an argument in favour of first day observance. In the first place the meeting was held in the evening, and the breaking of bread did not take place until after midnight (Vs. 7, 11), and therefore not until the next day. If it be objected that Paul was following Bible time from sunset till sunset, then he employed the next day, Sunday, in travelling instead of in meeting which would have been the appropriate way of showing the sacred nature of the day.

5. As to the offerings on the first day of the week, Paul tells why he gave the commandment, and in giving his reasons makes no mention of any relation of their giving to the Sabbath. II Cor. 9 : 3-5.

6. The principle of Law and Grace is only the principle of justification by works and justification by faith. But Paul tells us that all the saints of old from righteous Abel to the prophets were justified by faith. Heb. 11. Moses preached the righteousness of faith which is commended to us in contrast to the righteousness of the flesh. Rom. 10 : 6-8; cf. Deut. 30 : 12, 13. Further:—

However, all the above arguments from Scripture for giving preference to the first day could not outweigh even one single specific direction that Christians are to observe the seventh day. Does the New Testament anywhere give us such an injunction?

It is by no means implied in the fact that the Apostle Paul utilised the ordinary Saturday gatherings of Jews as good opportunities for preaching Christ to them out of their own Scriptures (Acts 13 : 14, 44; 16 : 2; 18 : 4). In a similar way missionaries in Roman Catholic lands, and in our own country, wisely make special use of Good Friday and other religious holidays, but they do not thereby at all endorse the correctness of assigning a special religious character to those particular dates in the calendar.

On the other hand, it must be frankly admitted that any people who are by God's order under the law of Moses, have no right what-

ever to alter the one day appointed by the Law-giver in the fourth commandment: that day was the seventh, not the first. A banker commanded by law to observe December 26th as a bank-holiday, would be doubly a law-breaker if he kept his bank open on that date, and then closed it a day later contrary to law. When God said the Sabbath day, He meant that day and no other; we call it Saturday.

It appeals to us as strange that these meetings of the Apostle Paul which are expressly stated to have been on the Sabbath, "by no means" imply that the seventh day is the Sabbath; while on the other hand, as the drowning man grasps at a straw, every meeting held on the first day or which might possibly have been held on that day, is eagerly grasped and held out as evidence that sanctity was attached to the first day. "Consistency, thou art a jewel." Again he says:—

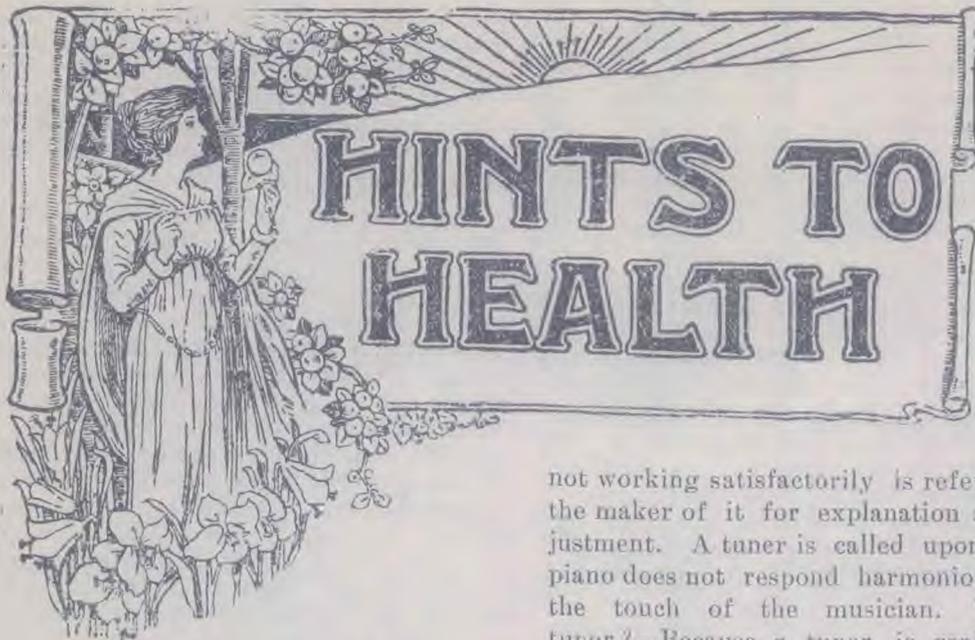
But this brings us to the all-important question which underlies the whole subject of Saturday observance by Christians, that is, by those of us who, in this present dispensation since Pentecost, have been born of God. Are we under the law which was given through Moses? God's answer is "No." It is He who said explicitly: "Ye are not under (the) law but under grace." (Rom. 6 : 14). That (including the fourth commandment) which was "written and engraven in stones" had a transitory glory (2 Cor. 3 : 7, 11.) To begin with, men who were not Jews have never been put under the law of Moses (in particular with regard to Sabbath-keeping, which was a sign between God and the Jews; as in Exod. 31 : 13, 17), or even permitted by God to claim many of its benefits, except they got circumcised. Every man who does get thus circumcised "is a debtor to do the whole law." (Gal. 5 : 3) This includes the sanctification of Saturday in the fullest way, so that all such things as the gathering of sticks on Saturday must be punished with death. Are the Seventh Day advocates in favour of carrying out this ordinance? Moreover, "the whole law" covers not only the ten commandments, but also the entire ceremonial law; it is written; "Whoever shall keep the whole law and yet offend in one point, he is guilty of all" (Jas. 2 : 10), and again, Cursed is every one that continueth not in all things which are written in the book of the law to do them (Gal. 3 : 10). Are the Seventh Day advocates literally conforming to all the regulations respecting tithes, washings, mixed clothing materials, lending to Jews without interest, etc.? And do they regularly keep the companion day of the new moon (Isa. 66 : 23; Eze. 46 : 13; Col. 2 : 16), the feast of seven weeks, and the first day of the seventh month, and the seventh year (releasing all debts owing to Jews), and the year of Jubilee? To single out one commandment for literal observance, and to ignore most of the other enactments in the same code, is surely neither honouring to the Law-giver nor even consistent.

If our dispensation dates only from Pentecost, as the writer speaks of "this present dispensation since Pentecost," why recite all those instances of first day

meetings before that time? If the disciples were under a different administration after Pentecost, when and how was the change brought about? God's word does speak of certain laws being nailed to the cross but not a word can we find about any change at Pentecost.

But what is this law of Moses that so much hinges upon? We find that God's word plainly distinguishes between the civil and sacrificial laws given by the hand of Moses and the decalogue spoken by God and written with His own finger upon two tables of stone. For proof of this see Deut. 4 : 12-14; II Kings 21 : 8. Note the manner in which the law of Jehovah and the law given by Moses are distinguished in these two places. The "ministration of death written and engraven in stones" is declared in II Cor. 3 : 9 to be "the ministration of condemnation." But does the law administer any less condemnation to us now than it did to man in olden times? By no means: for the purpose of the law of God is to reveal sin, and sin is only "the transgression of the law." I John. 3 : 4. But "shall we sin (transgress the law) because we are not under the law but under grace? God forbid." Rom. 6 : 15. The condition of being under the law does not depend upon a dispensation of time in this world's history but rather upon the state of the person. Every man in this world is under the law till he is saved from his sins by the acceptance of Jesus Christ. Dear reader, you are under the law if you have not accepted of full and free salvation through Christ, and even if you have accepted salvation, if then you sin, you fall under the law again until you repent of the sin and it is forgiven. He who is under grace keeps God's law, for his life is witnessed by the law. Rom. 3 : 18-21.

But to sum up: The Sabbath was not made for Jews but for man (Mark 2 : 27, 28); and even if it were for Jews only, we would still be obliged to keep it, for "if ye be Christ's then are ye Abraham's seed." Gal. 3 : 29; Rom. 2 : 28, 29. The same penalty of death was attached to blasphemy that was attached to Sabbath breaking, and yet no one would presume to give that as any reason why the command concerning blasphemy should be abrogated. Moreover because one transgressor was so punished under the direct command of God, we do not necessarily have to infer that every one who picked up sticks was so punished. The confusion the writer comes to over the moral and ceremonial laws is entirely uncalled for. That such precepts as "Thou shalt not steal" etc., could ever be abolished is entirely out of question: while we are plainly told that the law of meats and drinks and divers washings was done away in Christ. Only those laws which, as shadows or types, pointed forward to Christ, met their fulfilment in Him. The commandments of the decalogue, being not of the nature of types or shadows, still remain.



AN EXCELLENT PRESCRIPTION.

Do everything that keeps you healthy
And God will make you truly wealthy,
No one with poverty is stricken
Until such time as he may sicken;
Then one is more than poor. Indeed,
He's very, very much in need.
But when a man's in perfect health,
He then can win large shares of wealth
(Not only earth's but heaven's too) !
In short, few things one cannot do
When backed by health. And thus 'tis

plain

If you'd escape the loss and pain
That bad health brings, you'd best accept
The truth contained in this precept:
Do everything that keeps you healthy,
And God will make you truly wealthy.
—Sel.

THE CREATOR, THE ONLY HEALER.

IN all the wonderful things we see in nature, we can easily recognise the existence of a Creator. Earth, air, and sky are full of marvels that can be accounted for only in the thought of a God,—a personal, loving, intelligent Being, whose Spirit is everywhere, who can say to us, "I am the Lord, there is none else."

"He is the Fountain of life," or, in the words of another, "He is the life of everything that lives." "In him we live, and move, and have our being."

In the every-day affairs of life we also recognise that the maker of any machine is its best repairer and regulator. If a watch loses time, or is injured by accident, we take it at once to a watchmaker. If our shoes are wearing out, a shoemaker, without discussion, or even question, is called upon. Furniture needing repair is sent quickly to the upholsterer. Any machine or device that is

not working satisfactorily is referred to the maker of it for explanation and adjustment. A tuner is called upon if the piano does not respond harmoniously to the touch of the musician. Why a tuner?—Because a tuner is really the maker of the instrument. Every part of it is under his hand. Every reputable piano house has its own tuner, who has been through the factory step by step, until every piano made there is like an own child to him. From the time the first string is stretched, the tone of that piano is under his direction. Over and over, again and again, hundreds of times that piano is tuned before it passes into the salesman's hands. Every change of temperature or light, every new position, every jar, anything that can influence its tone, is noted by him, and the keys are adjusted accordingly. No two pianos were ever alike; and when, even after years have passed, and all the various circumstances that affect these delicate instruments have done their work, the piano again comes into his hands he recollects its peculiar tone, and labours to restore it to its normal condition. The tuner may be the manager or assistant manager, the proprietor, or one of the firm owning the factory.

All this is reasonable, and we see the necessity of going to the right source for help in these material things.

Our bodies, having been planned by God and held in his thought until the time came for their creation, or for the expression of his thought in substance, are better known to him than to any one else in the universe. Their symmetry, their adaptability to the home he planned for us to live in, their agreement with their physical surroundings,—air, water, and food,—show a loving Father's care for the needs of his offspring. The agreement of each organ with every other, the growth from infancy to manhood, the

means provided for the care of each organ,—as the rest of the heart between beats, the lachrymal fluid for the eye, synovia for the joints, and many other things too numerous to mention,—prove the intention of the Creator to have been beneficent.

Health is the normal condition of the body. Health is the result of God's plan. It was in his mind for humanity. It was his design that man should be well. Just as he designed that man should be holy, obedient to his moral law, so he planned that man should be whole, healthy, obedient to the laws that govern his physical being. All his laws are the expression of his love, and while love is the fulfilling of the law, law is also the loveliest and most loving expression of his will toward us.

As transgression of the moral law brought discord and disturbed the Creator's plan for man, and continued transgression makes wider the breach between man and God, so the breaking of a physical law disturbs the harmony it was his intention should reign in the body, and continued disobedience brings about a physical condition so at variance with his will that his work is hardly recognised. A person in the former condition we call a sinner. Why not give the same name to the one who breaks physical commandments? We tell the first man that he must repent and confess, and that God will forgive him, and give him power to keep from sinning. Why not tell the second man the same? Are not his laws one? Does he not desire his children to be whole and holy? Are not these one? Is not the Creator of the mind the Creator of the body also? When we are out of tune physically, should we not go to the Heavenly Tuner, who from our conception has known and adjusted every atom that entered our frame, as well as every thought that entered our mind? He alone knows the delicate balancing of these two, and he alone can say, "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for *I am the Lord that healeth thee.*"

AUGUSTA C. BAINBRIDGE.

Few starve for food, but many for air. Breathe deeply. Wear no tight clothing. Above all, ventilate your bedrooms.

HOW HE WON OUT.

It was two years ago the 7th of June coming, my little girl Esther's birthday. I was getting ready to go to work, when she came into the room where I was.

"I am ten years old to-day, papa," she said.

"Yes, I know it, little girl, and I've got just fifteen cents in my pocket. What will I get you?"

"I don't want you to get me anything, papa."

"O," I answered.

"But I want you to promise me something, papa," she said.

"Well, go ahead; let's hear it."

"I want you to promise me you won't drink any more. That will be my birthday present," she said.

"O, run along, little girl," I answered; "your mother has been talking to you."

I heard her go outside, and I slipped into the kitchen where my wife was and asked her why she had been talking to Esther about my drinking. She said she had not, and burst out crying. Then I got a little puzzled. I never suspected that my children knew I drank. It is true that I reeled home many a night and that I scarcely ever drew a sober breath; but they were in bed, and by morning I was always over the worst effects of the liquor. I do not know how she learned it; possibly by instinct. But it was a shock to me and unnerved me. I went back into the sitting-room and began to choke up. I tried to clear my throat by swallowing, but couldn't do it. My eyes were filling with tears, although I couldn't cry. I threw myself full length on the lounge and blubbered out a sort of prayer, "Lord, if You'll help me, I'll never touch liquor again." In a little while Esther came running in, saw me, and said:

"Papa you've made up your mind to promise, haven't you? I know it."

"Yes, I have, little girl. I am going to try never to drink again, and more than that, I am going to put a penny in your bank for every time I refuse a glass."

Do you know that in seven weeks I had two hundred and seventy-seven pennies in that bank? But election time came on, and one morning I found that some

one during the night had rolled a keg of beer to my door. "That settles the penny proposition, Esther," I said when I saw it. "I think there are more glasses in that keg than I have pennies. Children, roll it over there on the commons." They did so, and it remained there a couple of days, but was gone the third morning. My old boon friends had given up trying to get me to break my promise. When I saw that man there in a saloon, last April, one of the men at the bar, to test me, put a \$10 gold piece in the bottom of a glass and told the bartender to fill the glass with beer.

"Do you mean it?" he said.

"Of course I do. Go ahead."

He did, and then my friend turned to me, and said: "O! drink the beer and keep the gold."

"Not if you filled my pockets with gold," I answered.

Not long ago my five children were attacked with diphtheria. I lost a sweet little six-year-old girl. Before she died she threw her arms around my neck as I sat on the bed and said, "Papa, you kept your promise, didn't you?"

Will any sane man tell me I'll ever drink again?—*The Indianapolis News.*

—:o:—

THE CAUSE OF DISEASE.

Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health. Many suffer in consequence of the transgression of their parents. While they are not responsible for what their parents have done, it is nevertheless their duty to ascertain what are and what are not violations of the laws of health. They should avoid the wrong habits of their parents, and by correct living, place themselves in better conditions.

The greater number, however, suffer because of their own wrong course of action. They disregard the principles of health by their habits of eating, drinking, dressing, and working. Their transgression of nature's laws produces the sure result; and when sickness comes upon them many do not credit their suffering to the true cause, but murmur against God because of their afflictions. But God is not responsible for the suffering that follows disregard of natural law.

God has endowed us with a certain amount of vital force. He has also form-

ed us with organs suited to maintain the various functions of life, and he designs that these organs shall work together in harmony. If we carefully preserve the life force, and keep the delicate mechanism of the body in order, the result is health; but if vital force is too rapidly exhausted, the nervous system borrows power for present use from its resources of strength, and when one organ is injured all are effected. Nature bears much abuse without apparent resistance; she then arouses, and makes a determined effort to remove the effects of the ill treatment she has suffered. Her effort to correct these conditions is often manifest in fever and various other forms of sickness.

When the abuse of health is carried so far that sickness results, the sufferer can often do for himself what no one else can do for him. The first thing to be done is to ascertain the true character of the sickness, and then go to work intelligently to remove the cause. If the harmonious working of the system has become unbalanced by overwork, overeating, or other irregularities, do not endeavour to adjust the difficulties by adding a burden of poisonous medicines.—*Ministry of Healing.*

—:o:—

ROUND SHOULDERS.

The cause of round shoulders is insufficient development of the muscles which should hold the shoulders back in place, and also to some extent a thinning of the spinal cartilages on the front side. This is caused by a habitual wrong position, and can be corrected only by developing the muscles of the back by proper exercise. The use of shoulder braces will not only fail to develop these muscles, but will leave them less work than they now have, so that they will be entirely undeveloped, and the trouble will be worse than now. Your girl should be encouraged to sit straight and stand straight. She can obtain a correct standing position by placing the tips of her fingers at the back of her head, throwing her shoulders back, and rising on the balls of the feet. By maintaining this position of the hands and rising twenty or thirty times on her toes, and repeating this several times a day with similar exercises, and by being careful to maintain an erect position, she can gradually overcome the stooped-shoulder position.—*Selected.*

He who takes no time to keep well may have to take time to be sick.

THE HOME.

"HAUD YOUR TONGUE AND SHOVE."

Three boys were wheeling a barrow
Through Glasgow streets one day,
Wi' one in front and two behind
They merrily pushed away.
But the two behind got on the clack,
Which all boys dearly love—
Till a sharp voice rang frae the boy in front
"Come, haud your tongue and shove!"

I liked to hear that sound advice.
Much wiser than it seems,
Which tells that life was made for work,
And not for idle dreams;
And I trust that every one who hopes
To get to heaven above,
Will faithfully follow the boy's advice,
And haud his tongue and shove.
It's a weary clack, the clack o' the tongue,
When a man should working be,
To open the mouth, and pour oot talk,
Like a woman pouring tea:
Far better to steek his gab for a while
And shoot the sluice above,
And follow the Glasgow boy's advice,
To haud his tongue and shove.

Oh, work is a grand and useful thing
For an honest man alway,
To put the shoulder to the wheel,
And cheerily heave away.
But talk is a vain and a useles thing
Which never a load could move;
Sae, let us tak' the laddie's advice,
And haud oor tongue and shove.

—R. L. in *S. S. Worker*.

WHAT HE GAVE TO THE WORLD.

Three years ago there died in one of the cities of America a man whose rules of life were so different from those of his neighbours that most of them thought him mad.

He lived in a spacious old house, surrounded by a garden, which he had bought forty years ago. Large blocks of business houses now hemmed it in, and he was offered a price for his lot which would have made him rich. But he would not sell it.

"This is home to my old wife," he said.

"I could not buy for her with the money you offer the comfort and content she has in her home and garden."

"But you can make your sons rich," it was urged.

"I do not want to make them rich," he replied.

His neighbours sold their lots, speculated, amassed large fortunes, pushed

their sons into politics, or made them manufacturers or brokers, that they might amass still larger wealth. He made of his boys working horticulturists like himself.

"It is a business which will give them comfort, but not wealth," he said. "In it they will not be employed by other men nor employ many hands, and so will be outside of any future struggle between capital and labour in this country."

When he had gained a sum large enough to keep his wife from want, if she should survive him, he gave up his vineyard and gardens to his sons, and devoted the rest of his life to charitable work and to the culture of a new grape of a peculiarly fine flavour. When he had succeeded in bringing it to perfection, he gave cuttings from it to all the poor horticulturists that he knew.

"A man," he said, "should try to leave the world richer by something for his having been in it. Some men leave a great picture or a book of noble thoughts to it. I only have a grape to give."

He gave it with all his heart. His neighbours, whose business in life had been to gather great heaps of money, called him eccentric. Judged by all that is noble in life, who was more sane, he or they?—*Youth's Companion*.

LET THEM UNDERSTAND.

Do not let the little child entrusted to your care and guidance grow up in ignorance of those persons stricken with poverty and misfortune with which you yourself are constantly coming in contact. It is not necessary, or even advisable, by way of instilling such lessons into the mind of your child, that it should mingle to any great extent with that unfortunate class of people placed amid surroundings and influences so different from its own. But it is important from early years, to impress upon the mind of your little one that the carefully guarded life of its own is not a pattern or symbol of every other child's life.

Such thoughts as these were brought to mind by the remark of a little girl not long since. Her mother, though being

what is usually termed "sensible," and showing wisdom in most things that concerned the welfare of her little daughter, had, probably quite unintentionally, overlooked this one particular branch of education—namely, that of trying to alleviate in some measure the sorrow and suffering of those people not born under such bright and happy conditions.

It was Christmas time, and the little maid in question had been asked to be present at a poor children's Christmas tree—partly for the reason that her mother contributed generously to the affair, and partly because it was thought it might afford the little friend some enjoyment.

She was much interested in the proceedings, sitting quietly watching the distribution of gifts to the little folks, and apparently taking the matter seriously and thoughtfully. Afterwards, when driving home from the Christmas party with her mother, and exchanging some little conversation with her in regard to the occasion in behalf of the children, she expressed herself with the astounding remark—or so it seemed to her mother on first thought—that "she didn't know before there were any poor children in the world."

This little anecdote would seem scarcely credible, but it is in reality doubtless only one of many instances of like nature. This little daughter had up to that time been reared under private instruction, and had had only companions who had come from families of gentle birth and breeding. She had not thought but that all children would have a happy Christmas like her own, and the recent lesson she had learned struck deep into the roots of her responsive heart, and needed but a word of encouragement to pave the way for a life full of kindly and charitable action.

Such matters deserve more than a passing thought by those held responsible for the rearing of the little folks. A good deal depends upon lessons received early in life, and if these be not favourable to incite a feeling of love and self-sacrifice, the good which might ensue can scarcely be expected to develop later in life.—*Present Truth*.

MRS. WALLACE'S LESSON.

MRS. WALLACE looked up from the work over which her needle was rapidly flying, and for one astonished moment let her hands fall in her lap, while her indignant eyes flashed at her cousin.

"Jennie Carter, you must think I am an idiot; you are always triumphing over me with your Bible quotations, but I'm not such a goose as to accept that for inspiration; it doesn't even sound like Scripture."

Jennie laughed in her quiet fashion, and reached for the Bible from the table near her.

"It is Scripture, nevertheless, and I call it excellent philosophy, if it did come from Solomon."

"Oh, Solomon! Well, one never quite knows whether he is talking from the standpoint of the preacher, or the man who set himself to know madness and folly."

"Listen," said Jennie, "you shall have the exact words: 'Also take no heed unto all words that are spoken, lest thou hear thy servant curse thee; for often times also thine own heart knoweth that thou thyself likewise hast cursed others.'"

"Let me see it. Well, it certainly is there, but I never would have believed it."

"And don't you see," said Jennie, "that having counselled us sometimes to shut our eyes and ears to unpleasant things as the most comfortable way of getting along, the wise man enforces his argument by appealing to our own consciousness of its justice. How many things have you said and thought in your heart that would condemn you if they were proclaimed?"

"But think of that shiftless, slatternly Norah telling Bridget that I was crosser than forty bears, and an angel from Heaven couldn't suit me!"

"She was only expressing her opinion of you to her friend, just as you are telling me your opinion of her."

"She is shiftless and slatternly—"

"And you are an admirable house-keeper, but a little inclined—"

Jennie paused, and Mrs. Wallace laughed but coloured uncomfortably as she said frankly,

"Yes I know I am not amiable. I feel strongly, and so I speak strongly. Words often seem to me entirely inadequate to express my feelings."

"But suppose you did not express them?"

"Not when I see Norah stirring her omelette with a new silver spoon, using a China cup to measure butter in, and a tea-towel for a holder? Just wait till you are mistress of a house."

"Do you remember Aunt Kate's way, and how many years she managed that crotchety Mary? Her girls used to say she had eyes in the back of her head, but this was the way she used them: She would find occasion to do something about the kitchen, and say, 'Bring me a holder, Mary! I won't spoil your nice towels;' or, 'That was a nice omelette you made this morning, Mary, but don't you think it tasted of silver?' And when Mary fairly started for one of her hurricane days, Aunt Kate just kept out of the way, and pretended not to notice that anything was wrong."

"That may do with servants, perhaps, if any one has the grace; but when it comes to children, you must notice their faults."

"Not always; it seems to me if I were pretty sure my children meant to do right, I should not be too careful to inquire whether they succeeded in every instance. I declare to you, Melly, I have seen children in beautiful Christian homes whom I pitied as sincerely as I do the heathen on our streets, and who seem to me to have no chance of growing up with any adequate conception of right and wrong."

Mrs. Wallace murmured something about old maid's children but her cousin went on,

"They lived in perfect terror of transgressing some law, or calling down in some way a rebuke; they seemed to be always dodging a reproving glance or a word of criticism, just as the others dodge an expected blow. It seemed to me inevitable that they must either grow up utterly callous to reproof and disapproval, or become habitually deceitful and hypocritical."

Mrs. Wallace, whose eyes were always alert, started up exclaiming sharply,

"Now there goes Arthur straight across the lawn, and I charged him to keep off the wet grass."

"Wait a minute, Melly," begged her cousin; "don't you hear the band? The little fellow thinks of nothing but the music; he is not disobeying, only forgetting. Suppose you don't see him this time."

Mrs. Wallace frowned a little, but sat down; and in a few moments her little boy came in with glowing cheeks and sparkling eyes, wild with delight at the music and gay uniforms. It would have been a hard heart that could have resisted his enthusiasm and Mrs. Wallace only said with smile,

"You're mamma's own boy for music, but don't forget about the grass; it is very wet after the rain."

"O mamma," said Arthur, looking regretfully at his feet, "I didn't think about the grass, I was in such a hurry. I'm so sorry."

"Never mind now," said his mother. "Mamma knows you meant to remember, and she'll excuse you."

"Nice mamma," said Arthur, patting her cheek as he ran away.

"Jennie," said Mrs. Wallace, after a moment of silence, "Solomon was right. Do you know what I was going to do? I was going to call Arthur straight back and make him sit down in his chair half an hour for disobeying me. We should both have been angry, and ten to one I should have had one of my regular battles with him. I declare," she exclaimed, biting her lips, "there he goes on the grass again."

But the little fellow only took one impulsive step towards the playmate who was calling him, and then turned quickly and went by the long circuit of the gravel walk.

"There," said Jennie, "I call that obedience."

"I'm going straight down to praise Norah for the way she has polished the brasses; and if I find her raking out cinders with the carving-fork, I'll hold my peace until some other time. Haven't I just snipped off a whale-bone with my embroidery scissors to save myself going upstairs for a penknife?"

Mrs. Wallace went to the kitchen humming the march the band had played, and her cousin laid away the Bible, saying with an amused laugh, "Wise King Solomon."—*Emily H. Miller, in Christian Weekly.*

"He who amid the tests can conquer his fleshly clamour for gratification, strangle his appetite for pleasure, and, with set teeth and pale countenance, determinedly face an uncongenial duty without a murmur—this man is a hero, a sublime and God-like character."



OUR LITTLE ONES.



UNCOVERING A FAULT.

What are you doing uncle?" inquired Reginald, with a perplexed face.

"I am getting rid of these offensive vegetables," replied Uncle John, as he pinned two great snowy sheets of paper together; "I see Donald has neglected matters since I have been ill, and left this poisonous heap upon the barn floor."

"But what is the paper for, uncle?"

"To cover it up, to be sure," replied Uncle John, rapidly pinning away, until the thick white paper began to stand like a great cone over the offensive heap.

Reginald did not quite know what to say, and Uncle John having completed the cone left the barn, with Reginald walking quietly at his side, deep in thought as to what his uncle's idea could possibly be.

"I am glad that uncomfortable object is out of sight," said Uncle John, at length.

"What is the use of covering it up?" inquired Reginald; "it is just as offensive."

"It is surely better covered up than exposed to the eye. Is it not always best to cover up any such object?"

"But, uncle, it is there all the same."

"So it is; but if nobody sees it, the fact of its being there cannot amount to anything, can it?"

"Yes," replied Reginald, a little uneasily; "we know it is there just the same as if it were not covered."

"We know, of course, but other people do not, and we will not be likely to tell them. You see nobody would suspect anything impure under the snow-white paper."

"But, uncle," exclaimed Reginald, in perplexity, "what is the use of having it there; why not uncover it, and clear it out, and be done with it?"

"Why do you ask such unreasonable questions, Reginald? Your words and your actions do not agree. Why is it that you do not approve of my covering up the poisonous matter, and of making all pure to the eye? You know, my boy, you work every day to pin white paper over a place of poison."

Reginald looked up in dismay.

They had reached the house, and Uncle John sat down on the long settee in the hall, and drew Reginald close to his side.

"Reginald," he said, in a low and tender voice, "I am more sorry for you than you can guess. Your heart sends out poisonous thoughts. Why do you cover them up and keep them; why do you try to seem white while underneath is the hidden trouble?"

Reginald's eyes sought the floor: he could not look in his uncle's face now. He knew his heart was not pure and true, but he had thought that his uncle believed in him.

"When you broke the rosebush, why did you make it appear that your baby cousin had pushed the box over and damaged the bush? When you dropped the hatchet in the cistern, why did you cast the blame on your little friend? When you broke my choicest grapes from the vine, why did you arrange that Donald should be suspected of the act? Had you acknowledged the wrong deed, you would have been endeavouring to lay bare the poison in your heart, and taken the first step toward getting rid of it; but, though you know it is there, and is dangerous, and is degrading, you keep it, and cover it, and want nobody to know about it, and try to appear white and clean, when, in fact, under your pleading face and manner is a corrupt heart."

Had Uncle John struck Reginald a blow, he would have been man enough, in his own way, to have borne it; but those words were worse than blows. He did not care so much about being honourable but he liked to be thought so. He had imagined that his uncle believed all he said, and thought him a fair, square boy.

His pride was wounded; he looked so utterly wretched that Uncle John took his hand and drew him close to his knee.

"Reginald," he said, kindly, "I am only pulling some of the white paper off, and looking at the impurity underneath. Tell me truly, do you think you have a corrupt heart?"

Reginald quailed under the question; yet he knew his uncle's charge was true and he could do nothing but acknowledge its truth.

"You cannot easily be rid of the impurity, my boy," said Uncle John; "you have hidden it, and kept it, and fed it until it has overgrown the good in you while you have made it your sole object to try to appear good and pure."

"If you do not wish to continue hiding and keeping this poison, let us begin now to pull the pure white paper from it," said Uncle John. "Tell me frankly the secrets of each day since the time you came to share my home."

Reginald glanced at his uncle and then at the floor. He did feel a longing to be rid of his present inner life; he saw himself as he had never seen himself before; he felt a loathing for the acts he had only thought clever and smart.

"Uncle, you would hate me," he exclaimed, passionately; "I can never tell you the half."

"Suppose I do hate you; suppose you lose me as your friend; what can that matter in comparison to losing your soul, your self-respect, your own heart of honour? Uncover the poison, Reginald, and let me help you, no matter how it hurts, or where it hits, or what becomes of you or of me afterward. You can afford to lose me if you can get rid of the dishonour which is destroying you."

Reginald was looking in his uncle's face; he was brave with a sudden bravery; he was filled with a determination to be free with a new freedom. He recounted trick after trick, accidents and deceptions, and Uncle John could have been angry enough had he not been in soul-earnestness helping Reginald fight a fight never to be forgotten.

Reginald, having confessed every fault he could think of, waited to hear the words which would banish him from his new home, but his uncle took his hand kindly saying: "I believe you have faithfully torn off the covering, and tried to take the first step toward removing the impurity underneath; do you promise me at this moment, which is a solemn one, my boy, that you will faithfully and honourably bring the faults of every day to me and uncover them, no matter what their nature, rather than hide the poison in your heart?"

Reginald's promise was not a promise meant to be broken, and if in after time he was tempted and failed, and began again, are you not very sure that his heart of dishonour gradually shrunk away as it was kept uncovered and brought to the light, while the owner grew to be happy, honourable, and true?"

—George Klinge.

—:o:—

LOOK OUT FOR NUMBER ONE.

YOU'RE a great fellow to look out for Number One," said Rufus to Will, one day, a little scornfully.

The school was enjoying a picnic, and Rufus had seen Will give up his tennis racquet to a smaller boy,

"What have I done?" asked Will.

"Why didn't you stick to your racquet? I tried my best to get one, but there's such a lot of fellows here to-day, one gets no chance."

"Poor Jim Slade doesn't often get a chance to play tennis."

"And when we were starting out, you stood and packed all the little fellows into the band waggon, and then took a seat in that old rattling go-cart."

"The little chaps wanted to ride together," said Will, with a smile. "They had a jolly time."

"Then you gave your fishing-rod to Mike—when I know you were counting on fishing out here—and set him down just where that country boy told you the best fishing was."

"Poor Mike's lame," said Will. "He can't enjoy himself as we strong fellows do."

"Look out for Number One!" said Rufus.

"Oh I always do," said Will.

"Yes, a lot you do! Haven't I watched you, and don't I know? You give up things to everybody and take second best—or rather ninth or tenth best—for yourself. Number One, indeed!"

"What do you mean?"

"Just what I say" said Will, with a laugh at his companion's expression.

"Other people are my Number One."

"What nonsense!" said Rufus, impatiently.

"No," said Will, a little more soberly.

"The only difference between us, Rufus, is that I have a lot of Number One's and you have only one. Now this is how it works—mother's my first Number One,

then the rest of the people at home, then the fellows at school."

"Then you must come in about number two hundred or so," said Rufus, unable to restrain a smile at Will's whimsical way of putting it.

"I haven't just counted it up," said Will, smiling at him. "But—"

The two had strayed by themselves along the border of the little stream. With a backward glance they could catch sight of the lame boy enjoying the good fishing place. The shouts of their companions were softening in the distance, and before them were the deep, quiet shadows of the woods.

"But," he resumed, after a long pause. "I have just been trying something that somebody said to me about looking at this Number One business in a new way and I find it works pretty well."

It might have been a feeling that his own way was not working to his full satisfaction that led Rufus to listen with respect as Will went on:

"It was about the wideness of God's world, and how He loves His creatures all alike—and that not one of them has a bit of right to set himself up for better things than the others; that those who look out only for themselves are narrowed, narrowed, narrowed down to next to nothing; that is just to one—their own self; while the fellow that does the other thing reaches out, and out, and out, till the whole world is his—his by doing for every one in it what he can—and—hurrah! Mike's caught a fish, and the poor little fellow doesn't know how to get it out."

With a bound and a shout, Will dashed down the side of the stream to the cripple's help, while Rufus slowly followed him, doing more thinking than ever before in his life.—*Selected.*

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Price of Subscription:—

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Russian difficulties are still far from settlement. While the socialists and the proletariat populace have apparently settled down to what appears to them the inevitable (or at least the government seems to consider them thus settled), there still remains two most formidable forces with which the government has not dealt. These are the peasantry and the army. Thus far the peasantry have not as a whole shown a decided interest in the struggle, although now they seem to be slowly arousing; and the army is known to be in a state of ferment. It is only through the execution of justice and equity that such struggles are ended.

Men are wont to speak in these days of more liberality in the Christian religion. What they mean is that those who make up the church and who stand for the principles of Christianity should welcome into the fold those who are willing to come and yet who are unwilling to renounce beliefs and principles and pet theories, as well as practices, which would not be countenanced if strict adherence to the word of God were maintained. "Give us less of dogma," they say "and more of the sublime, underlying essence of religion. Put aside implied precept, or even express command, and be content to let us feed upon the spiritual principle of Christ's teaching." Now the secret of all this is that men do not want to make the radical change that

must be made when a man of the world really accepts Jesus Christ. In a financial and social way it is often an advantage to belong to a church, but it is only so because the church countenances things inimical to true Christianity. Christ's teaching would have been impotent had it not been enforced by dogma and statute which condemned the lives of men, and thus worked in them a reformation. Today the same principle holds true. That Christianity which has not enough dogma in it to work a reformation in men's lives, in fact to reveal to a man that he needs a new heart, is not worth a straw in these days or in any other. What we need is not more liberal Christianity, but more of old-fashioned denunciation of sin, coupled with God's message of love to the truly repentant.

The pope has formally anathematized the law separating Church and State in France. True to papal principle he declares a union of Church and State the only proper basis of relationship between religion and secularism. Further than this, he declares the Holy See as capable of concluding international treaties as any government, and insists that France has taken it upon her without any just provocation to abrogate a solemn compact which could never properly be annulled without the consent of both parties concerned. In so doing, it is further declared, the French nation has committed a breach of contract as grave as though she had wantonly transgressed those invincible, immutable, and unwritten statutes that make up what we term International Law. But this very assertion of national right is in itself unchristian. Rome is a church, and as such should not require civil recognition. If a church is endowed with power from on high it will be rather separate from the world than joined to it. As to France, she has a perfect right both morally and politically to separate from a church which has always proved herself a parasite wherever she has had opportunity to fasten herself upon a nation.

"No man that warreth entangleth himself with the affairs of this life," wrote the Apostle Paul to Timothy who was starting out in the Christian warfare. Jesus Christ said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." It is therefore plain to be seen that carnal weapons do not belong to the

heavenly conflict, and the less Christ's representatives can have to do with them the better. The principles involved in this, and the evil results of using carnal weapons were revealed a few days ago in the fanatical anti-foreign uprising in China. It appears from the best information we have been able to get that some Roman Catholic missionaries issued some appeal (whether of a political nature or not we do not know; there would be no difference) on official paper and used the characters reserved for government documents. This, considered a political action by the Chinese, was protested against by them but without avail. The result was a riot in which several persons were killed without distinction as to whether they were Catholic or Protestant. But whether it be in heathen lands or in the most enlightened nations, the true follower of Christ will do well to have as little of his interest as possible taken up by the cares of earthly governments.

There is an error which has grown common in late years and seems to be in a fair way to keep on growing, and that is that a man needs more in order to be a Christian than a simple heart conversion. A certain theological professor in a recent lecture on the life and character of Joseph who was sold by his brethren into Egypt, declares Joseph to have been "one who took every advantage to take away all the property of others," and one who was an "enslaver of the people." And then he adds: "What was the matter with Joseph? He was, like most men, only fractionally converted. We think the the conversion of a man in his private character is enough; but he was not converted as a citizen and as a man. Joseph could not have been converted to the kingdom of God on earth." This illustrates an idea that has become quite prevalent of late that a man must be politically converted, and through that conversion represent God's kingdom on this earth. But any man whose private character has undergone true conversion does not need a public life conversion. If men have been truly converted inwardly, their outward life in whatever sphere they labour, will be a constant manifestation of the inward conviction. Properly speaking, there is no such thing as a partial conversion. If a man is really converted it works a complete change in him, both in his private and in his public life. If there is no change manifest in one instance there will not be in the other.