

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, AUGUST, 1906.

No. 8.

THE LAW AND THE GOSPEL.

THE law and the gospel cannot be separated. In Christ mercy and truth are met together; righteousness and peace have kissed each other. The Gospel has not ignored the obligations due to God by man. The Gospel is the law unfolded, nothing more nor less. It gives no more latitude to sin than does the law. The law points to Christ; Christ points to the law. The Gospel calls men to repentance. Repentance of what?—of sin. And what is sin?—It is the transgression of the law. Therefore the Gospel calls men from their transgression back to obedience to the law of God. Jesus in His life and death taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honour of God's law might be preserved, and yet man not utterly perish.

The work of salvation in both Old and New Testament times is the same. Christ was the foundation of the whole Jewish economy. The types and shadows under which the Jews worshipped, all pointed forward to the world's Redeemer. It was by faith in a coming Saviour that sinners were saved then. It is through faith in Christ that they are justified to-day.

In giving His Son, God gave Himself that man might have another trial. If God could have changed His law to meet man in his fallen condition, would He not have done this, and retained His only begotten Son in heaven? He certainly would. But because His law was as changeless as His character, He gave His beloved Son, who was above law, and one with Him-

self, to meet the penalty which His justice demanded.

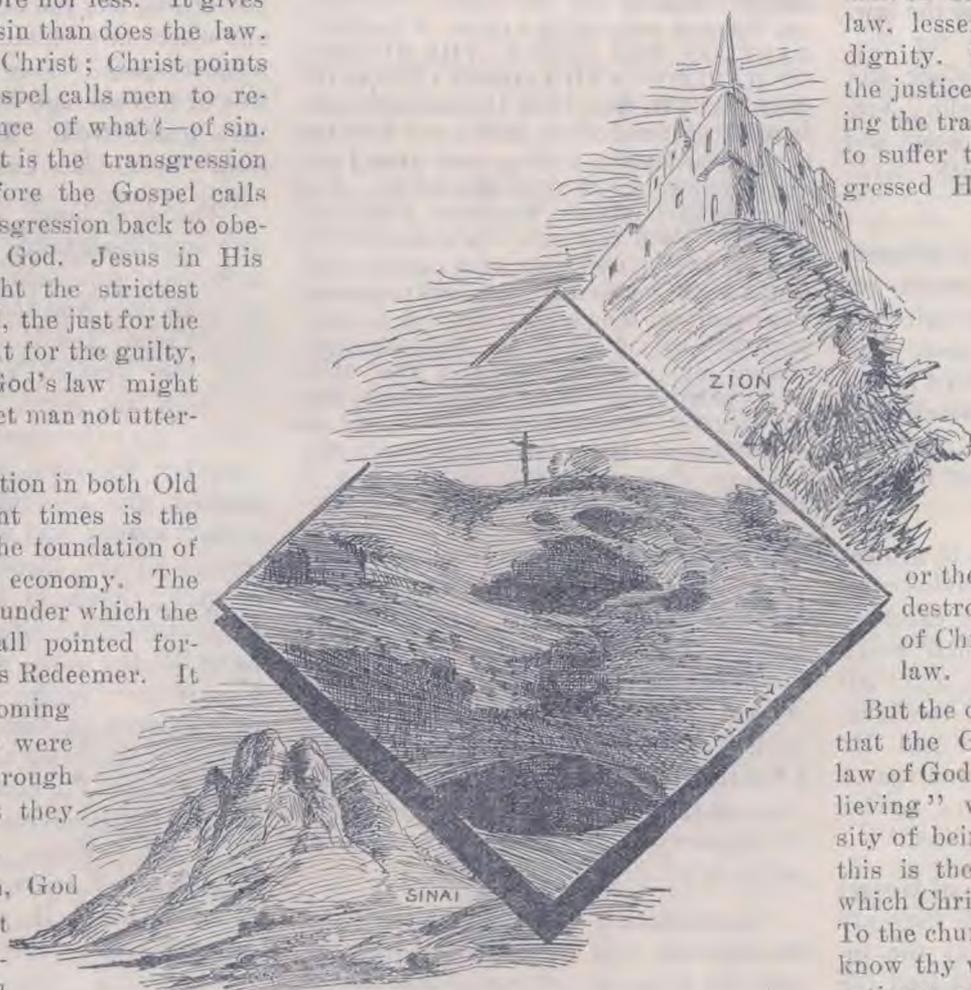
Satan is working with all his deceptive power to ensnare the world. He would have them believe that this great sacrifice was made in order to abolish God's law. He represents Christ as opposed to the

with His great standard of righteousness. By this standard He defines what a correct character is.

Christ consented to die in the sinner's stead, that man, by a life of obedience, might escape the penalty of the law of God. His death did not make the law of God of none effect; it did not slay the law, lessen its claims, or detract from its dignity. The death of Christ proclaimed the justice of His Father's law in punishing the transgressor, in that He consented to suffer the penalty of the law transgressed Himself, in order to save fallen man from its curse. The death of God's beloved Son on the cross shows the immutability of the law of God. His death magnifies the law and makes it honourable, and gives evidence to man of its changeless character. From His own Divine lips are heard the words, "Think not that I am come to destroy the law,

or the prophets; I am not come to destroy, but to fulfil." The death of Christ justified the claims of the law.

But the doctrine is now largely taught that the Gospel of Christ has made the law of God of none effect; that by "believing" we are released from the necessity of being doers of the Word. But this is the doctrine of the Nicolaitanes, which Christ so unsparingly condemned. To the church of Ephesus He says, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy



law of God's government in heaven and in earth. But the Sovereign of the world has one law by which to govern His heavenly intelligences and His human family, and the death of His Son fixes the immutability of that law beyond any question. God has no intention of doing away

first love. Remember then from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."

Those who are teaching this doctrine to-day have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it to serve the cause of error. They declare that we have only to believe on the Lord Jesus Christ, and that faith is all-sufficient; but are they saved while transgressing the law of Jehovah?—No; they are revealing their ignorance of true faith, for the garments of Christ's righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons a stumbling-block as He did to the Jews,—to the Jews because they would not receive Him as their personal Saviour; to these professed believers in Christ because they separate Christ and the law, and regard faith as a substitute for obedience. They separate the Father and the Son, the Saviour of the world. Virtually they teach, both by precept and example, that Christ by His death, saves men in their transgression.

It is necessary that every intelligent being shall understand the principles of the law of God. Christ through the Apostle James declares, "Whoso shall keep the whole law, and yet offend in one point, he is guilty of all." These words were spoken this side of the death of Christ; therefore the law was binding upon all at that time.

The Saviour raised His voice in protest against those who regard the Divine commandment with indifference and carelessness. He said, "Whosoever shall break one of the least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." And He also declared, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

Men may talk of freedom, of Gospel liberty. They may assert that they are not in bondage to the law. But the influence of a Gospel hope will not lead the sinner to look upon the salvation of Christ as something that acquiesces in his transgression of the law of God. When the light of truth dawns upon his mind, and he fully understands the requirements of God, and realises the extent of his transgressions, he will reform his

way, become loyal to God through the strength obtained from his Saviour, and lead a new and purer life. "Whosoever abideth in Him," says John, "sinneth not; whosoever sinneth hath not seen Him, neither known Him."

MRS. E. G. WHITE.

THE REVELATION OF JESUS CHRIST. Great Babylon.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. Rev. 17: 1-8.

In this and the two succeeding chapters we have set before us under the symbolical term Babylon, many prominent features of the apostate church which do not appear in the earlier portions of the Apocalypse. It is as it were a brief review of the history of apostasy in the Christian era, as it will appear at the close of time when the awful results of the mystery of iniquity will reveal themselves in all their hideousness.

The accusation is made against Babylon that she has committed fornication with the kings of the earth, and the evil result of this illicit connection is such that the inhabitants of the earth are "made drunk with the wine of her fornication;" or in other words, are stupefied with her false doctrines. This apostate church was represented by a woman sitting upon a scarlet-coloured beast full

of names of blasphemy, having seven heads and ten horns. That we may identify the power symbolised by the beast, these seven heads and ten horns are defined further on in this same chapter.

And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful. Rev. 17: 9-14.

"The seven heads are seven mountains," and these represent "seven kings," or forms of government, "five of which," in John's day, "are fallen, and one is, and the other is not yet come, and when he cometh he must continue a short space." For a lucid interpretation of this passage we cannot do better than quote from "Thoughts on Revelation," by the late Uriah Smith:—

"The seven heads are explained to be, first seven mountains, and then seven kings or forms of government; for the expression in verse 10, *And there are seven kings, should read, 'and these are seven kings.'* [In the Revised Version it is rendered, *they are seven kings.*] 'Five are fallen,' says the angel, or passed away; 'one is;' the sixth was then reigning; another was to come, and continue for a short space; and when the beast reappeared in its bloody and persecuting character, it was to be under the eighth form of government, which was to continue till the beast went into perdition. The seven forms of government that have existed in the Roman Empire are usually enumerated as follows: (1) kingly; (2) consular; (3) decemvirate; (4) dictatorial; (5) triumvirate; (6) imperial; and (7) papal. Kings, consuls, decemvirs, dictators, and triumvirs had passed away in John's day. He was living under the imperial form. Two more were to arise after his time. One was only to continue a short space, and hence is not usually reckoned among the heads; while the last, which is usually dominated the seventh, is in reality the eighth. The head which was to succeed the imperial, and continue a *short space*, could not be the papal; for that has continued longer

than all the rest put together. We understand, therefore, that the papal head is the eighth, and that a head of short continuance intervened between the imperial and papal. In fulfilment of this, we read that after the imperial form had been abolished, there was a ruler who for about the space of sixty years governed Rome under the title of the 'Exarch of Ravenna.' Thus we have the connecting link between the imperial and papal heads. The third phase of the beast that was, and is not, and yet is, is the Roman power under the rule of the Papacy; and in this form it ascends out of the bottomless pit, or bases its power on pretensions which have no foundation but a mixture of Christian errors and pagan superstitions."

"The ten horns which thou sawest are ten kings, which have received no kingdom as yet." These ten horns are symbolical of the ten kingdoms into which Western Rome was divided. In John's day this division was yet future, hence the explanation, "which have received no kingdom as yet." These kings, or kingdoms, were to exercise power contemporaneously with the Papacy. Croly translates the phrase "receive power as kings one hour with the beast" [they shall] "receive power *in the same era,*" and explains that "the ten kingdoms shall be *contemporaneous,* in contradistinction to the 'seven heads,' which were *successive.*"

From these definite points of identification, it is evident that the scarlet-coloured beast upon which the woman sat is the Roman power, and in this figure may be seen a most fitting representation of the union between church and state which was consummated under the direction of "the woman," a symbol of the papal church, seated upon the civil power, which she controlled and guided according to her own desires. The wealth of her adornments and the magnificence of the apparel of her cardinals and prelates are portrayed in the prophecy, but of what use is outward adornment, pomp, or show, when they only cover abomination and filthiness such as were pointed out by the angel. To such depths of iniquity did great Babylon fall that she induced the kings of Europe to "give their power and strength" unto her, in order that she might shed the blood of the saints and martyrs of Jesus. This caused John to wonder with great amazement, for it is

surely a marvellous thing that any church which professes to follow the meek and lowly Jesus should so far depart from the principles of the Master that it could persecute any human being. At one time during His earthly ministry the Saviour had occasion to administer a rebuke, even to the lovable apostle John, for the sin of intolerance. John thought he did right in forbidding a man who did not follow them to cast out devils. But Jesus said, "Forbid him not; for he that is not against us is for us." Luke 9: 50. On another occasion when Jesus was on His way to Jerusalem and the Samaritans would not receive Him, James and John said, "Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Luke 9: 54-56. From these two lessons we may know that it is not the province of any church to forbid others to engage in service for God; nor is it the duty of any priest, bishop, cardinal, pope, church, or union of churches to take the life of any man who will not receive the gospel. Yet so stupefied will the nations become through imbibing the false teaching of great Babylon and her daughters, that with one mind they will again give their power and strength unto the beast, even as the nations of Europe did in the Middle Ages.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth. Rev. 17: 15-18.

A change of sentiment on the part of the ten kings is here brought to view. So blood-thirsty were the persecutions of the church, so iniquitous her practices, that men turned against her, and she received "a deadly wound." Rev. 13: 3. Her vast estates were taken from her, her influence in the political world came to nought, and she was brought to desolation. But this condition was not to continue until the end. "The deadly wound" was to be healed, and once

again the kingdoms of the world will be brought to the feet of the beast, for "the woman is that great city which reigneth over the kings of the earth." And when this union is consummated, "they shall make war with the Lamb." But "the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they that are with Him are called, and chosen, and faithful." Verse 14.

Australian Signs of the Times.

"BELL OF JUSTICE."

IT is a beautiful story that in one of the old cities of Italy the king caused a bell to be hung in a tower in one of the public squares, and called it the "Bell of Justice," and commanded that any who had been wronged should go and ring the bell, and so call the magistrate of the city and ask and receive justice.

And when, in course of time, the lower end of the bell-rope rotted away, a wild vine was tied to it to lengthen it. One day an old starving horse, that had been abandoned by its owners and turned out to die, wandered into the tower, and in trying to eat the vine, rang the bell. The magistrate of the city coming to see who had rung the bell, found this old and starving horse. He caused the owner of the horse, in whose service he had toiled and been worn out, to be summoned before him, and decreed that, as this poor horse had rung the "Bell of Justice," he should have justice, and that during the remainder of the horse's life his owner should provide for him proper food and drink and stable. — *Selected.*

* * * * *

Be kind to dumb creatures, be gentle, be true,
For food and protection they look up to you;
For affection and help, to your bounty they turn
Oh, do not their trusting hearts wantonly
spurn! — *Selected.*

* * * * *

The surest way of not being conformed to the world, is to be transformed by the renewing of our mind. "If the bushel is filled with wheat," says Cecil, "we may defy the devil to fill it with tares." — *Wm. Jay.*

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"A THING to be thankful for is that God so sifts our prayers that only the right ones are answered. If all the foolish ones were granted we would have unspeakable suffering."



THE SANCTUARY.

THE prophecy of Dan 8: 14, simply declares that at the end of the 2300 days the sanctuary shall be cleansed. The subject of the sanctuary thus becomes the central and controlling question in this prophecy. If we regard it as something which is to be cleansed only at the coming of Christ, then the 2300 days must extend to Christ's coming. Many hold it in this light, and hence their continual efforts to readjust the prophetic period, and set new times for the Lord to come.

The word sanctuary occurs in the Bible 144 times, and both the definition of the word and its use, show it to mean a holy and sacred place, and a dwelling place for God. This fact should guard anyone against applying it to any object which will not bear this definition, or to which it is not applied in the Scriptures.

The earth is not the sanctuary; for it is not a holy or sacred place; and the Scriptures never call it the sanctuary.

The land of Canaan is not the sanctuary, for the same reasons. Neither can the term be applied to any limited portion of the land, as to Jerusalem or Mt. Zion; for though these were spoken of while the Hebrew people maintained the favour of God, as holy, and a place where God would dwell, it is evidently because, his temple was there which he had caused to be erected for His habitation. For this reason Moses once speaks of the mountain of inheritance as the sanctuary, Ex. 15: 17, just as David calls Judah, in one instance, the sanctuary, Ps. 114: 2, and in another instance Mt. Zion, Ps. 78: 68; but the tribe was not the mountain, any more than the mountain was the sanctuary; but the tribe possessed the mountain, and upon the mountain was the sanctuary "built," says David, "like high palaces." Ps. 78: 69. However, Paul settles the question so far as pertains to the whole Mosaic dispensation, covered by the first covenant, and

tells us emphatically that another object was the sanctuary during that time. Heb. 9: 1, 2.

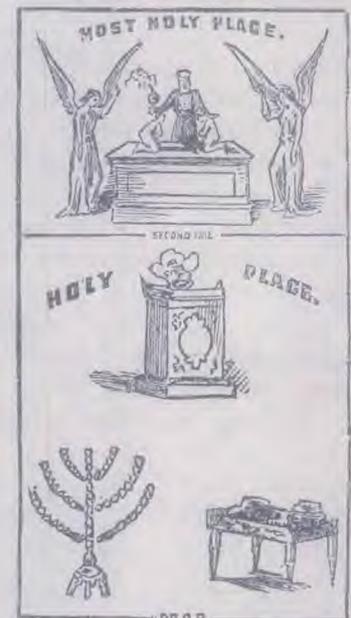
The church is not the sanctuary; for it is nowhere called such. One text, mentioned above, Ps. 114: 2, is sometimes quoted to prove the church the sanctuary; but that has already been explained; and even if it was to be taken in its most rigidly literal sense it would only prove that a particular tribe, and not the whole church was the sanctuary. But the statement quoted from Paul, Heb 9: 1, 2, applies to this very time when Judah constituted a portion of God's people, and he tells us that something else was then the sanctuary. And further, if the church ever constituted the sanctuary, even then it could not be the sanctuary of Dan 8: 14; for there the church is brought to view by the term "host" as an object entirely distinct from the sanctuary.

But to return to Paul's statement in Heb. 9: 1, 2. What is that which he says was the sanctuary during the continuance of the first covenant? Answer, The tabernacle built by Moses, which was afterward embodied in the temples of Solomon, Zerubbabel, and Herod. This is described in full in Ex 25, and onward. This settles the subject of the sanctuary down to the time of Christ. The only question now to be decided is, Has there been a sanctuary since that time? and if so, what?

These questions are definitely answered in the writings of Paul. He says that the second covenant has a sanctuary, the same as the first. The new covenant was introduced and ratified by Christ. He is its minister. His ministry is performed in Heaven. He is there a minister of the sanctuary, the true tabernacle, which the Lord pitched and not man. Heb. 8: 1, 2. The sanctuary of this covenant is, therefore, where the minister is, in Heaven. The sanctuary of the first covenant was a type of the Heavenly sanctuary of the new. Moses, when he made the tabernacle, made it after a pattern. Ex. 25: 9,

40; 26: 30; Acts 7: 44; Heb. 8: 5. That was made with hands (by men); Heb 9: 24; the one in heaven, not by men, but by the Lord, Heb. 8: 2; 9: 11. The earthly sanctuary is twice called a figure and once a pattern of the sanctuary in heaven. Heb. 9: 9, 23, 24. The heavenly sanctuary is called the greater and more perfect tabernacle, and the true in comparison with the earthly. Heb. 9: 11, 24.

But more than this, John in his vision of things in heaven saw there the anti-type of the golden candlestick, the altar of incense, the golden censer, the ark of God's testament, all instruments of the sanctuary, the presence of which unmistakably proves the existence of the sanctuary where they were seen. And John



also had a view of the sanctuary itself, which he brings to view under the name of "the temple of God in heaven." Rev. 4: 1, 5; 8: 3; 11: 19. Thus it is called also by David and Habakkuk. Ps. 11: 4; Hab. 2: 20. It is called God's "holy habitation" by Jeremiah and Zechariah. Jer. 25: 30; Zech. 2: 13.

Having found the sanctuary, we now inquire, What is its cleansing? With the sanctuary there were connected instruments of service and a priesthood. The sanctuary contained two apartments, separated by a veil. The first was the holy place, the second the most holy. In the holy place were the candlestick, with seven branches, the table of shewbread, and the altar of incense. In the most holy was the ark, containing the tables of the ten commandments. The cover of the ark, beaten out of a solid piece of gold with the figure of a cherub on either end, was the mercy-seat. In this sanctuary the priest ministered. This ministry is described in

Lev. 1 and onward. When a person had sinned, he brought his offering to the door of the tabernacle to the priest, laid his hands upon the head of his offering, and confessed upon him his sin, took his life, and the blood was taken by the priest into the sanctuary and sprinkled before the veil. His sin was thus transferred to the sanctuary. This went on through the year continually; sin all the while accumulating in the sanctuary, till the tenth day of the seventh month when the priest performed a special service in the most holy place, to close the yearly round of ministrations, called the cleansing of the sanctuary. On this day two goats were brought and set apart by lot to the Lord and to Azazel. See Lev. 16:8, margin. The blood of the goat for the Lord was taken and sprinkled by the priest upon the mercy-seat in the most holy place, to make atonement for the sanctuary and for the sins of the people. Coming out he confessed over the scape-goat all the sins of the people and thus placed them upon his head. Lev. 16:21. This goat was then sent away by the hand of a fit man into the wilderness. Thus the sanctuary was cleansed, and sin was put away from the people.

But all this was a figure. That sanctuary, those offerings, the work of the priests, all were figures. Paul says of the priests that they "served unto the example and shadow of heavenly things." Heb. 8:4, 5. All looked forward to the greater and more perfect priesthood after the order of Melchisedec, performed, Paul says, by Christ in heaven. Christ is at once the antitype of the offering and the priesthood. He first shed his blood and provided the offering. Then he entered upon his work as priest. What the earthly priests did in figure, he does in fact. They transferred the sins of the penitent to the earthly sanctuary in figure. He transfers them to the Heavenly sanctuary in fact. We come to Christ for pardon, and this is the way we receive it. To deny this is to deny all that Paul has taught us in the book of Hebrews respecting the relation of the work of those ancient priests to the work of Christ as our High Priest in Heaven. *W. Smith.*

"Perish policy and cunning!

Perish all that fears the light!

Whether losing, whether winning,

Trust in God and do the right.

Some will hate thee, some will love thee,

Some will flatter, some will slight;

Cease from man, and look above thee,

Trust in God and do the right."



THE SABBATH IN EDEN.

THE Sabbath is so named from a word signifying *rest*. The consecration of the Sabbath was coeval with the creation; for on no principle of sound criticism can the narrative of the creation be severed from its concluding words: "And God blessed the seventh day and sanctified it: because that in it He had rested from all His work, which God created and made." Gen. 2:3. The opinion that these words are an anticipatory reference to the fourth commandment, can only have arisen from the error of regarding the law of Sinai as altogether new. The only argument in support of that opinion is the absence of any record of the observance of the Sabbath between the creation and the exodus. It might just as well be said that the fourth commandment is not of immediate application, since the Sabbath is not mentioned from Moses to David. And this is just in accordance with the plan of the Scripture narrative, in which regular and ordinary events are unnoticed. The same is true of circumcision, which is not mentioned after its first institution, not even in the case of Isaac, till the time of Moses; but its observance by the patriarchs is implied by their imposing it on the Shechemites. Gen. 34:14. So likewise the celebration of sacrifice is only mentioned on a few special occasions.

And so with the Sabbath: there are not wanting indirect evidences of its observance, as the intervals between Noah's sending forth the birds out of the ark, an act naturally associated with the weekly service (Gen. 8:7-12), and in the *week* of a wedding celebration (Gen. 29:27, 28); but when a special occasion arises, in connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known. Ex. 16:22-30. And that this was especially one of the institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "Remember the Sabbath day, to keep it holy." But even if such evidence were wanting, the *reason* of the institution would be a sufficient proof. It was to be

a joyful celebration of God's completion of His creation; and "when the morning stars sang together, and the sons of God shouted for joy" at only witnessing the work, is it to be supposed that the new-made man himself postponed his joy and worship for twenty-five centuries? It has indeed been said that Moses gives quite a different reason for the institution of the Sabbath, a memorial of the deliverance from Egyptian bondage. Deut. 5:15.

As if Moses, in his repetition of the law, had forgotten the reason given by God Himself from Sinai. Ex. 20:11. The words added in Deuteronomy are a *special motive* for the joy with which the Sabbath should be celebrated, and for the kindness which extended its blessings to the slaves and beasts of burden as well as the master: "That thy manservant and thy maidservant may rest as well thou." Deut. 5:14.

These attempts to limit the ordinance proceed from an entire misconception of its spirit, as if it were a season of stern privation rather than of special privilege. But, in truth, the prohibition of work is only subsidiary to the positive idea of joyful rest and *recreation*, in communion with Jehovah, who Himself "rested and was refreshed." Ex. 31:17; 23:12. It was to be a sacred pause in the ordinary labour by which man earns his bread: the curse of the fall was to be suspended for one day; and, having spent the day in joyful remembrance of God's mercies, man had a *fresh start* in his course of labour. When God *sanctified* the day, He *blessed* it; He made it *happy* when He made it *holy*; and the practical difficulty in realising this union arises, on the one hand, from seeking happiness in gain, and, on the other, from confounding recreation with sinful pleasure. A great snare, too, has always been hidden in the word *work*, as if the commandment forbade occupation and imposed idleness. A consideration of the spirit of the law and of Christ's comments on it will show that it is *work for worldly gain* that was to be suspended; and hence the restrictive clause is prefaced with the positive command: "Six days shalt thou labour, and do all thy work;" for so only could the Sabbath rest be fairly earned. Hence, too, stress constantly laid on permitting the servant and beast of burden to share the rest, which selfishness would grudge to them. Thus the spirit of the Sabbath was *joy, refreshment, and mercy*, arising from remembrance of God's goodness as the Creator, and as the deliverer from bondage.—*Dr. Wm. Smith, in Old Testament History.*

THE SECOND ADVENT



A GREAT LITERAL PROPHECY.

This Generation.

IN our last we were brought in our study of Matt 24 to "this generation" in verse 34. It was developed in that study that the specific signs in the sun and moon and falling stars occurred on May 19, 1780, and Nov. 13, 1833; for this there is abundant historical testimony. We also learned that in connection with, and in addition to these specific signs, foretold in Joel 2, and in Rev. 6: 14-17 twenty years after the destruction of Jerusalem, there are numerous other omens of Christ's coming foretold in the prophetic word. Among these are abounding iniquity, backsliding and spiritual declension among Christians, "distress of nations," "perplexity," fearful convulsions of nature, increase of knowledge, of crime, of vices, of social unrest, of capital and labour troubles, of Socialism, of Catholicism; Mormonism, Spiritism, false peace-and-safety cry, preparation for war, last-day scoffers, and the preaching of God's last warning message. That as many of these are mentioned by our Lord Himself in His Spirit, as He knew that all these would be in evidence in the very days when men saw the great signs in the sun, moon, and falling stars in the light of His words, He must have included them among "all these things" in His great lesson. Read again verses 32-35:

"Now from the fig tree ["and all the trees," Luke] learn her parable; when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away."

We know the parable. It is evident to any one who ever observed the tree budding of spring. When the buds and leaves put forth, we *know* that summer is nigh. A cold frost at night may seem to negative our belief, but we *know* that just on beyond lies waiting summer. With

the same positiveness when we see all these signs,—now in tremendous evidence,—we may *know* that He is nigh, even at the doors. These signs are the footsteps upon the sidewalk, the opening of the gate, the walk to the steps, the ascent of the steps to the door. Here stands the the Master waiting for a lost world to reach out for His healing power, that they may welcome Him when He appears in glory.

What Does The Term Mean?

Then to emphasize the nearness of that coming when these things are seen,—not to becloud it,—He continues, "Verily, I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away." What generation? We know that this question has been obscured by the constant inquiries, What does a "generation" mean? How long is a generation? To the first question it is replied that "generation" means race or nation, and our Lord meant that the Jewish race or nation would not pass till Christ came and gathered His own. But while the term may have that for one of its several meanings, it would make nonsense of our Lord's lesson so to apply it here. He tells us that when certain signs occur, His coming is nigh, and then, knowing that men would question, He emphasises it by saying that a certain "generation" which He defines as "*this* generation" shall not pass away till His coming should occur. He must mean—He could mean no other—a certain time in which a class of people should live who would see these signs and witness His coming. He did not mean that generation represented by the disciples before Him; for sixty years afterward John gives the same signs to occur way down the centuries, just prior to Christ's coming. Rev. 6: 12-17.

Note the use of the term, not "generation," but "*this* generation," in other scriptures: God said to Noah, "Thee have I seen righteous before Me in *this* generation," (Gen. 7: 1); that is, among the people who lived at that time. Of those who started out from Egypt, the Lord said, "There shall not one of the men of *this* evil generation see the good land, . . . save Caleb," etc. This certainly means the men who left Egypt with Caleb. Also,

"unto *this* generation" (Ps. 71:18); "whereunto shall I liken *this* generation" (Matt. 11: 16), those before Jesus as He spoke. See also Mark 8: 12; Luke 7: 31. The latter text has evident reference to a period of time. One more, Ps. 95: 10: "Forty years long was I grieved with *this* generation." What generation?—That of the wilderness wandering.

How Long the Generation?

"How long is a generation?" We do not know. Some, from Genesis 15, have said one hundred years; from Isreal's experience, forty years; from Noah's time, one hundred and twenty years; from Psalm 90, seventy years; from Matthew 1, about forty-two years; from the average of human life, about thirty to thirty-five years. All these are vain speculations. What is the meaning, then, of Matt. 24: 34? Just this: That some, at least, of the people who see in the light of God's Word these signs included in this discourse which Jesus gave, shall not pass from among earth's living till Christ shall come again.

Where does that generation begin?—It seems evident to us that it is synchronous with the last great threefold message of Rev. 14: 6-14, the proclamation of the Gospel of the kingdom in its fullest sense. *This* generation, witness of God's tokens, bearer of His message, shall not pass till Christ shall come. Years we are in that generation, and the Master still tarries. But His chariot is near. The various events foretelling His coming are the rumbling of His chariot wheels, and soon He will come. In a little while His message of warning shall be given to every nation of the world, and those who will not have Him reign over them will have allied themselves with iniquity forever, and then the Master will come, take His children home, and enter upon the eternal reign of peace.

What May We Know As to His Coming?

[In the light of Matt. 24: 36-51, we will consider this question next month.]

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who, loses all these pleasures, and chooses to sit down with his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly: for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thoughts the evil of many, certain and uncertain, what will be, and what will never be, our load will be as intolerable as it is unreasonable.—*Jeremy Taylor.*

NOT SECRECY, BUT REVELATION.

JESUS Christ had no secrets. "In secret I have said nothing," was His emphatic declaration. He was Himself a revelation of God to man as far the finite is capable of comprehending the infinite. It is sin and not secrecy that keeps men from knowing God. Before man sinned, God appeared to him, and talked with him as a friend and acquaintance. He does not do so now, not because of His desire to be hidden from man, but because of His mercy. No sinner could look upon God and live. Redemption completed will restore man to his former privileged condition. "Blessed are the pure in heart; for they shall see God."

As a rule, secrecy is the antithesis of honesty, and a society whose workings are known only to its members is not for the good of other people. Therefore a secret society can not be Christian; for God's society, the church, is organised for the special purpose of doing good to others. Any so-called church that has not this object primarily in view is not the church of Christ.

God hides only that which will be hurtful under the circumstances. "I have yet many things to say unto you, but ye can not bear them now," said Jesus to His disciples. But these things were to be revealed unto them through the Word, by the Spirit. And so it is that many things are revealed in the Word of Christ that are hidden to those who do not believe or will not search out. "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will He withhold from them who walk uprightly."

With regard to the coming of the Lord the great deceiver does, and will, delude many with the idea that He comes in secret; that He comes when people die; or that He appears to a few in secret places. So He gives His disciples warning, and through them this warning is to go to the world. "Wherefore if they say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

Jesus Christ is "the Light of the world," and He does not hide it under a cover; nor are His disciples supposed to do so. Imparting to them His light, He says "ye are the light of the world." A city that is set on a hill cannot be hid. Neither do men light

a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men [not in the inner circle], that they may see your good works and glorify [not the society,] but your Father which is in heaven."

When Christ came into the world, He found it all lying in wickedness (1 John 5:19), and in order to relieve this sad condition, He organised the church, and gave its members His Word for their guidance, to be interpreted by His Spirit. He gave no intimation of any other organisation, to be governed by any other ritual. He said to His church, "Lo, I am with you always, even unto the end of the world." Of His Word He says, that it is able to make us "wise unto salvation," and to "thoroughly furnish us unto all good works." So that the works done under the teaching of any other ritual are not good works. He has established but the one way of bringing men "out of darkness into His marvellous light." And that way is open and above board. It is all in the light. Christ is the way, and "in Him is no darkness at all. W. N. GLENN.

OPPORTUNITIES.

IN one of the Grecian cities there stood, long ago, a statue. Every trace of it has vanished now, as is the case with most of those old masterpieces of genius; but there is still in existence an epigram which gives us an excellent description of it; and as we read the words we can discover the lesson which those wise old Greeks meant that the statue should teach to every passer-by.

The epigram is in the form of a conversation between a traveller and the statue:—

"What is thy name, O statue?"

"I am called Opportunity"

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stay but a moment."

"Why hast wings on thy feet?"

"To show how quickly I pass by."

"But why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed I cannot be caught."

We do not now see statues standing on the highway to remind us of our opportunities for doing good and being of service to others, but we know that these opportunities come home to us. They are ours but for a moment. If we let them pass, they are gone for ever.—*Selected.*

INFIDELITY CURED.

A YOUNG man was inclined toward infidelity, and, like others of his age who have imbibed such notions, he was more or less proud of his advanced ideas. He took occasion one day to go to the study of a minister of his acquaintance, and state to him his doubts and disbelief in Christianity. He expected of course, that the minister would undertake an elaborate argument to prove the truth of the Scriptures and the reality of the religion founded on them. This would give him just what he wanted,—the opportunity to argue and combat.

But the pastor, with a wisdom not born of earth, after listening until he had concluded his harangue, said quietly, "Let us tell Jesus about it," and dropped on his knees. The young would-be infidel was surprised into following his example. As the two knelt side by side, the man of God poured out his petition from a full heart for the young man beside him, but without any allusion to his condition of sceptical unbelief. He simply pleaded for him as a sinner needing salvation.

The prayer was answered. Before he rose from his knees, the doubter doubted no longer. Instead, he was convinced and converted, and ready to ask, with Paul, "Lord, what wilt Thou have me to do?" The answer came, and that young man now preaches the Gospel he once sought to destroy with his infidel arguments. That quiet, "Let us tell Jesus," followed by the simple, earnest prayer, did what argument would have failed to do.

There is the lesson. Will soul-winners learn it? Go tell Jesus—alone, if need be, with those you would win if you can—but tell Jesus, and ask of Him the needed grace. It is not argument with man that is needed so much as telling Jesus. Take Him at His word, "Ask what ye will, and it shall be done unto you." Go and tell Jesus. *Mid-continment.*

THE
ORIENTAL WATCHMAN.

✕ Editorial. ✕

MORAL AND SACRIFICIAL LAW.

SOME interest at present attaches to the question of what relation subsists between what are known generally as the moral and the ceremonial (or sacrificial) laws. Antinomianism, notwithstanding the positive and unequivocal teaching of the Scriptures to the contrary, contends that all law has been abolished to make way for what it is pleased to call the reign of grace. Other good honest people class moral and ceremonial law as one and have them expunged together; and then, not willing that we should cast off all restraint and live under a regime of lawlessness, without any just reasons and destitute of any adequate authority therefore, proceed to re-instate such of the moral precepts as they deem essential to proper habits of Christian living. Still another class treat the moral precepts as occupying a realm peculiar to themselves; as forming the basic principles of the eternal government of God; and, therefore, as being eternal and unchangeable as the government of God itself.

However it shall be our only purpose in studying this question to appeal to the naked testimony of the Word. If at times we quote from well known writers it will be only with the idea of showing that other students of the divine Word have formed conclusions like to which we have been forced in our search for truth. God seldom sees fit to reveal all His truth to a single man or set of men. Never should we allow ourselves to get to that place where we feel that we have all the light; because in the unfolding of His divine plan God may reveal advanced light, which has not yet been revealed to us. Our prayer should be: "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end."

Properly the subject of law, that is of moral law at least, begins with the beginning. For several reasons we are led to believe that Sinai is not the Alpha of the moral precepts. One reason is that "where no law is, there is no transgression." Rom. 4: 15. But Adam trans-

gressed, Rom. 5: 14, and we therefore conclude that there must have been a definite law which he transgressed. Another reason, which grows out of the first, is that "sin is the transgression of the law," and "whosoever committeth sin transgresseth also the law." 1 Jno. 3: 4. Now as Adam sinned, Rom. 5: 12, he must have transgressed the law which he could not have done had there been no law in existence. Furthermore, if no law existed for Adam then the antediluvians and patriarchs must also have been without law. But both the Old and the New Testament teach plainly that the antediluvians and patriarchs *did* sin (transgress the law) and therefore the law must have been in force. God said to Cain, "if thou doest not well, *sin* lieth at the door." God declared that "the *wickedness* of man was great in the earth" when he foretold the flood. Gen. 6: 5, 11, 12. The law must have existed to define those deeds as wicked, else how would man be without excuse, Rom. 3: 19, 20; 7: 7. Sodom and Gomorrah were rebuked for "their *unlawful* deeds." 2 Pet. 2: 6-8. In Abraham's time men knew it was wrong to commit adultery, Gen. 20: 9; Jacob knew it was wrong to have other gods, Gen. 35: 2; Laban knew it was a sin to steal, Gen 31: 30; Joseph knew the wickedness of taking his master's wife, Gen. 39: 9. All these instances (and many more like them might be cited) show that before Sinai sin was imputed to men and they were punished for it, which goes to show that the moral law was in force from the time of Adam down; for sin is not imputed where there is no law, and punishment is only administered under the direction and regulation of law.

From the fact that the decalogue is an expression of principles applicable to all occasions and conditions and not simply a code of arbitrary laws limited to specific places and operations we are led to the conclusion that the law is eternal and universal. To illustrate: Suppose I let my imagination wander back to the remotest ages past to which it is capable. Can I conceive of a time distant enough in the past to change the principle involved in killing or stealing or lying? Or can I look far enough into the future to see a time when those same principles will not be in force? So with any precept we might name we can see the same characteristic of eternal principle.

All these considerations tend to establish the decalogue in the time of Adam

and onward. It now remains for us to examine in the same manner sacrificial law. When did it begin in history? What was the purpose in its enactment? What relation did it sustain toward the human family? We leave these questions for next month.

COMMENDABLE DEATH DEALING.

WE cannot too warmly recommend what an exchange is pleased to call the "Deadly Parallel," but which really is meant to express the means by which lovers of old-fashioned theology are combatting Higher Criticism in Germany. What is said to be, and certainly is in reality, the most effective method of meeting this modern conception of Christianity is to attack it as "not only un-Biblical, but absolutely anti-Biblical." This so-called "Deadly Parallel" consists of parallel columns in which are placed, "first Scriptural quotations on all the fundamentals of Christianity, and then literal extracts from the writings of the advocates of the modern theology on these same fundamentals," but absolutely repudiating the Biblical teaching. At the head of one column is the question "What does the Bible teach?" and at the other "What do modern theologians teach?" We cannot better show the effectiveness of this method than to quote some from one of these leaflets:

"1. In regard to God, the Scriptures teach that He is a God who performs miracles; cf. Ps. 77: 14; Ex. 15: 6; Ps. 98: 1; Luke 1: 37. On the other hand, modern theology denies this; *e. g.* Professor Bousset, of Goettingen, says: 'We can no longer adhere to the belief in miracles.' Dr. Fischer of Berlin, says: 'Our faith in God must not include a faith in miracles.' The *Christliche Welt* says: 'It must be regarded as settled that no miracles in the sphere of nature can be accepted.'

"2. In regard to the Trinity, the Biblical doctrine is found entrenched in such passages as Matt. 28: 19; 2 Cor. 13: 1; 1 Pet. 1: 2. On the other hand, modern theology denies this doctrine. Bousset says: 'The doctrine of the Trinity, too, is lost in the development of modern theological thought.' Again he says: 'Jesus was a human being, and the Holy Ghost was no divine person.'

"3. That God has revealed himself by a special revelation is clearly taught in 2 Tim. 3: 16; Tit. 2: 11; Heb. 1: 1.

But this same representative of modern theology says: 'Nowhere in history do we find any place for a special divine revelation; of a divine working by the side of the human; of a supernatural exhibition of divine power in the history of a redemption.'

"4. Actual and original sin is taught in Gen. 8:21; Ps. 14:3; Jno. 3:6; Rom. 3:23. Yet Retschel says: 'A passively inherited condition cannot be regarded as sin. The doctrine of original sin cannot be proven by experience; it is only a notion.' Bousset says: 'The idea of a universal corruption of the human race we cannot accept.'

"5. That sin leads to death is the teaching of Paul in Rom. 5:12. Yet Professor Wernle says: 'Death is no punishment of any kind.'

"6. That Jesus Christ was born of the Virgin Mary is the teaching of Matt. 1:21-23; Luke 1:31, 35; Luke 2:7; Gal. 4:4. But Bousset says: 'That which Matthew and Luke in the first chapters of their gospels report concerning the beginnings of the life of Jesus is a myth and legendary.'

"7. That Christ was sinless is explicitly taught in Jno. 8:46; 1 Pet. 2:22; 2 Cor. 5:21. Yet Wernle in so many words says 'Jesus was not sinless,' and Bousset teaches 'His nature was not entirely free from evil.'

"8. It is the harmonious teaching of the Scriptures that Jesus performed miracles; cf. Matt. 11:4; Acts 2:22; Jno. 3:2. This, modern theology denies as voiced by Bousset, who says: 'Tradition has made Jesus a miracle-worker, who awakened the dead, walked upon the sea, commanded the winds and the waves, and fed thousands with a few loaves. All these stories are nothing but the outgrowth of legends. There is nothing unique in the life or career of Christ in this respect. Through strong mentality and suggestion Jesus performed miracles, but only such as the history of religions reports of others also.'

"9. The scriptures teach with constant repetitions that Christ died for us; cf. Mark 10:45; Matt. 26:28; 2 Cor. 5:21; Gal. 2:20; 1 Pet. 1:18; Jno. 1:7 etc. This is with equal emphasis denied by modern theology. Harnack says: 'The word of Goethe which states that the man who conquers himself frees himself from the power that fetters all mankind it is that constitutes the funda-

mental matter in Christianity.' Wernle declares: 'Neither his blood nor his death has any special redemptive significance for us.' Again he says: 'One thing is sure, namely, that the idea of forgiveness of sins has nothing to do with the death of Jesus.'

10. The Scriptures unequivocally teach that Jesus arose from the dead; cf. Matt. 28:6; Mark 16:6; Luke 24:6; Jno. 20:25; Acts 2:24, 32; 3:5; 4:33; 5:30. Modern theology explicitly denies this. Pfeiderer says: 'The belief of the church in the resurrection is a mythical symbol wrapped in a pious phantasy.' Harnack says: 'We must have the Easter faith, but not accept the Easter message.' Wernle declares: 'He continues to live in the impression he has made, in the work he has begun. The empty grave is an invention of the evangelists.' Bousset says: 'In the resurrection we see the living contact of Jesus with his disciples.' The *Kirchliche Gegenwart* says: 'Words that come from a tomb that was empty amount to little.'

"11. That Jesus was God is expressly taught, among dozens of other passages, by Jno. 3:16; 1:14; Matt. 3:17; 16:6. This teaching is definitely repudiated by the advocates of the new views. Bousset says: 'In the expression *Son of God* the dogma of the eternal divine nature of Jesus cannot be found. Our faith is not dependent on the conviction of the superhuman unique nature of the Redeemer-God, but upon the earthly personal life of our Lord. Jesus never passed beyond the limits of what is purely human. We no longer believe that Jesus was absolutely a different being from ourselves, he from above and we from below. We do not accept of his divinity. The Biblical writers scarcely ever call Christ God.' Harnack says: 'Jesus was a man of a limited world of thought, but with a pronounced consciousness of God.'

"12. In 1 Cor. 1:2; Acts 9:11; Luke 7:58, and elsewhere we are told that Christ is to be worshipped. Yet Fischer says: 'Jesus, because he himself was religious and humanly pious, can not be an object of religious adoration; as he prayed himself, no prayers can be addressed to him.'

"13. According to Mark 2:5; Matt. 18:6; Jno. 14:1, etc., we are led to believe in Christ, and he is the object of our faith. According to the new theology our faith is merely to be modelled after his faith, and does not center in him. Bou-

set says: 'Jesus never demands a faith in himself, but only a faith in God. Paul has changed the simple gospel of Jesus into a faith in Christ, and in this way has materially changed the Gospel.'

"14. Justification is declared to be an essential doctrine by Rom. 3:28; Luke 18:14, etc. But Wernle says: 'It is foolishness to speak of a faith or of a justification' Jeulicher says: 'The Protestant doctrine of a justification by faith is a lost dogma.' There is a practical agreement that Paul invented this doctrine.'

This parallel, we are told, is carried out in other doctrines including nearly every important doctrine of the Bible. This, dear reader, we consider the strongest weapon we have yet seen used against modern perversion of Scripture. When Jesus was tempted of the devil he met the tempter with, "It is written." Religion has that within itself that meets apostasy better than any human weapon can. The Bible is its own defense and needs only to be used to assert its power.

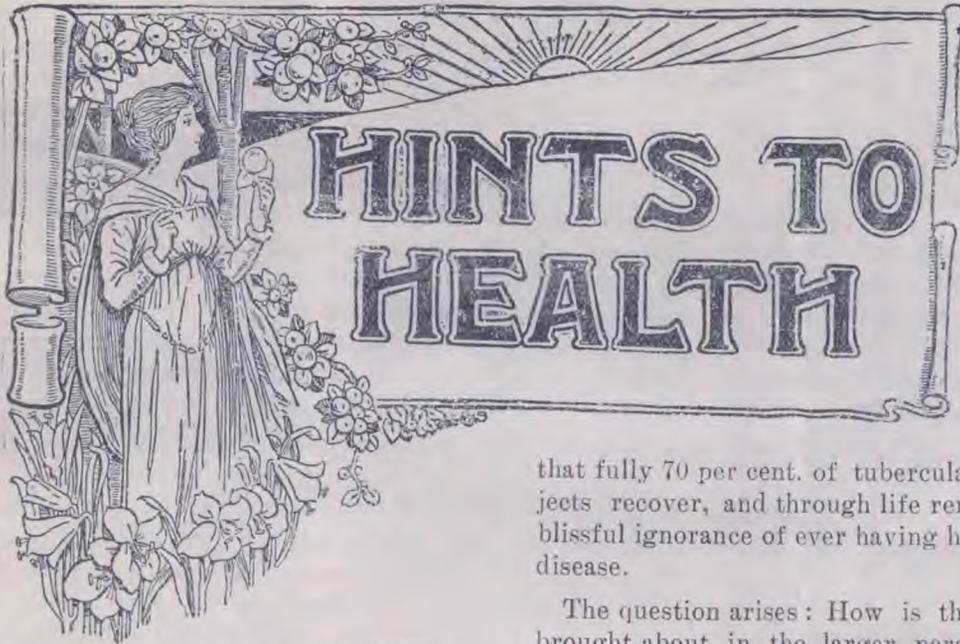
To him who accepts the Bible as the divinely revealed will of God there is no need for any weapon besides the Word. He who does not thus accept the Scriptures must needs employ the specious reasoning of the Higher Critic to afford him a basis for what he cannot accept by faith. And when he accepts the platform of Higher Criticism the Bible proclaims him not only anti-Biblical but also in reality anti-Christian. Our German brethren in throwing down the Bible gauntlet in the face of modern theology have cast forth a challenge which their adversaries cannot accept or resist.

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SIN is a fact, and what to do with it is the problem. Man does not need to hear of anything so much as of a way to be rescued from the pain and corruption of sin. No intelligence by anyone imparted can measure up to the standard of "good news," that is not an exhibition of a way to become sinless. Jesus Christ is the way from sin to God. To accept him in His character as a Redeemer is to appreciate and appropriate the essence of the Gospel; and to yield to the guidance of His Spirit is to walk in peace and blessedness forevermore.—*New York Observer*.

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HAS it not always been your experience, that to the extent to which, by God's grace, you have surrendered to Him, have yielded yourselves to His will, you have proved that will to be good and perfect and acceptable?—*J. Hudson Taylor*



RECIPE FOR A HAPPY LIVING.

THREE ounces are necessary, first of
 patience,
 Then of repose and peace; of conscience
 A pound entire is needful;
 Of pastimes of all sorts, too,
 Should be gathered as much as the hand can
 hold:
 Of pleasant memory and of hope three good
 drams
 There must be at least. But they should
 moistened be
 With liquor made from true pleasures which
 rejoice the heart.

Then of love's magic drops a few—
 But use them sparingly, for they may bring a
 flame
 Which naught but tears can drown.
 Grind the whole and mix therewith of merriment
 an ounce
 To even. Yet all things may not bring happiness
 Except in your orisons you lift your voice
 To Him who holds the gift of health.

Margaret Navarre.

CONSUMPTION CURES.

THERE are a great many remedies recommended as sure cures for consumption. I fully believe consumption to be a curable disease when remedial measures are taken in time, but it quickly reaches the incurable stage when neglected. The disease always begins at a very small point, usually in the lungs; and like a spark in a house, rapidly spreads under favourable conditions if not extinguished. Post mortem examinations reveal that fully 85 per cent. of all persons who die have old tubercular scars, indicating active tuberculosis at some time in the life history. But the number of deaths from tuberculosis averages only about 15 per cent., showing

that fully 70 per cent. of tubercular subjects recover, and through life remain in blissful ignorance of ever having had the disease.

The question arises: How is the cure brought about in the larger percentage that recover? In order to understand this it is necessary to have a knowledge of the disease.

Tuberculosis is a germ disease. The germs may be carried into the lungs directly, through the air breathed, or indirectly, through the food. As long as the lung tissue is in a healthy condition, possessing sufficient vitality, it is impossible for tubercular germs to do any injury. Healthy tissue is not only germ proof, but it is also capable of destroying germs of disease.

There must be an undermining of the vitality of the lung tissue; in other words, the soil must be prepared for the germs or seed, before it is possible for an individual to contract the disease.

If lowered vitality is responsible for disease, the cure must lie in building up the vitality of the body. Any treatment that will do this can be recommended. In tubercular disease a deadly conflict is going on in the body between the normal body cells, and the invading army of tubercular germs. The weaker are overcome by the stronger, and on the result of this conflict the fate of the individual depends.

The principal aim in treatment therefore, must be to build up the general health and vitality of the patient. We may go about this intelligently. We are aware that mould never grows on the leaves of a healthy tree. When mould is discovered, it is not the mouldy leaves that receive the principal attention of the intelligent orchardist. He recognises that the tree is at fault; it lacks vitality and needs building up. He digs about the roots, thus loosening the soil

and admitting more air to them; and he puts into the soil some of the food elements needed by the tree, and which are lacking in the soil. Consumption must be treated in an equally intelligent manner.

I have observed that consumption is almost always preceded by indigestion, and that nearly all consumptives have dilated stomachs. Food which is retained in this organ for a prolonged period undergoes putrefactive changes and develops poisons. The imperfectly digested elements and the poisons are absorbed, and the tissues are, as a result, overwhelmed with poisons and poorly nourished. This paves the way for the germs of tuberculosis.

Of course the body may be undermined in other ways. The use of alcohol, tobacco, or tea tends to lower the resisting power of the body. The breathing of impure and vitiated air is another contributing and predisposing cause of consumption. The vitality of the tissues depends almost entirely upon pure food and drink, and an abundant supply of pure air. The lack of these is responsible for the prevalence of the disease in civilised countries. Cures can be brought about only by a removal of the predisposing causes. I have no doubt that good, pure, easily digested food, and pure out-door air, with a moderate amount of exercise, will cure any curable case of this disease.

There have been in the past, and still are, a great many specific cures advertised. Some of these are out of date and considered worthless, and some, once relied upon, are now regarded as harmful and dangerous. New cures are continually springing into existence. Any remedy, so called, will be found valueless, unless, while taking it, attention is at the same time given to securing suitable food, air, and out-door life. When recovery takes place, the glory should not be given to the *specific* remedy employed, but to the simple, beneficent, and life-giving agencies of nature.

Dr. Rigby, a well-known Preston doctor, in speaking recently of the evil resulting from tea-drinking, said:—

"To enumerate the diseases caused by tea is like writing a quack advertisement. It produces anemia, constipation, chronic gastritis, lays the foundation for gastric ulcer, and causes irritability of the nerves, and a whole host of nervous disorders, so that if anyone were desirous of amassing a fortune, no surer plan of rapidly doing so could be devised than

to make up pills of innocent materials, such as breadcrumbs, and in the direction for their use by the public stipulate that the patient should abstain from the use of tea."

It is clearly seen that the benefit derived from such a course of pill treatment would be due to the disuse of tea, and not to the use of the pills. The same may be said of these consumptive cures. Some may possess a *little* virtue, more possess none; some are actually harmful. But any remedy, however harmless and innocent, which stipulates that the patient *must* live in the open air, practise deep breathing, and give attention to diet, will undoubtedly accomplish good.

I have little confidence in secret remedies. They are, as a rule, money making; but I have every confidence in the in the simple agencies of nature through which the Creator ministers life and health to His creatures. Open-air life, sunshine, pure food, pure water used freely internally and externally, and pleasant employment, are the remedies for consumption. Those whom these simple remedies fail to benefit may be regarded as incurable.

D. H. KRESS. M. D.

THE DUTY OF CHEERFULNESS.

MOST persons will declare that if a man is not naturally cheerful he cannot make himself so. Yet this is far from being the case, and there is many a man who is at present a weary burden to his relatives, miserable through the carking care of some bodily ailment, or perhaps some worldly misfortune, who if he had grown up into the idea that to be cheerful under all circumstances was one of the first duties of life, might still see a pleasant enough world around him. The discontented worries of a morose person may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regrets.

On the other hand the man who can laugh, keeps his health, and his friends are glad to keep him. To the perfectly healthy, laughter comes often. Too commonly, though, as childhood is left behind, the habit fails, and a half-smile is the best that visits the thought-lined mouth of a modern man or woman. People become more and more burdened with the accumulation of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh.—*Selected.*

TO HAVE A GOOD COMPLEXION.

TO have a good complexion is the desire of almost every individual, especially can this desire be said to be true with the "fair sex"! And in truth this is no empty desire. A good clear complexion generally indicates health. It shows that the bodily functions are in harmony. That each organ is performing its allotted work; either repairing the losses of the body or dispensing with the refuse that impoverishes and weakens the body.

A good complexion then depends on the state of the health, and health depends on the manner of one's living. One of the chief requisites of obtaining a good complexion is to live plainly. Too high living will spoil the complexion. This is one of the reasons why the aristocracy and wealthy classes generally have a sallow and faded complexion. How frequently it is seen that the kitchen maid is more prepossessing than the mistress of the mansion.

Rich meats, wines and highly seasoned food must be eliminated from the daily food if a good clear complexion is desired. Dissipation will destroy the best complexion. Sitting up late at night and robbing the body of its much wanted rest, is a destroyer of youth, beauty, and happiness. There is too great a tendency to rob from the night and annex it to the day, especially is this the fault with young people. The old axiom, "early to bed and early to rise" is a safe and good one to follow. Early sleep is more refreshing and beneficial than the hours that approach nearer morning, besides going to bed early will enable one to rise early. The pleasure gained from early rising is only known to those who are addicted to the wise habit.

In clothing the body discretion should be exercised that the health is not ruined or the body disfigured. Dressing at one time of the day in furs and at another going with the upper part of the body almost nude, is not conducive to good health, and is a transgression against the laws of health worse than the savage is guilty of.

While attention is being paid to eating, drinking, and the general care of the body, the great value and importance of exercise must not be overlooked. Exercise is a great promoter of health, and as a result, beauty. Those who would have a beautiful complexion must take

regular exercise. Long daily walks are of great benefit in toning up the body and it is an exercise that can be indulged in by all who are able to walk. Compare for an instant the young lady who divides her time between the novel and the easy chair, with the young lady who is in the habit of taking daily exercise in the open air: the one is languid and her complexion is not to be commented on, while the other is robust, full of life, and is the possessor of a beautiful complexion.

There can be nothing had in this world that is worth having without work. The same can be said with regard to the complexion. The body must be taken care of and well treated. A stomach that is used as a refuse barrel will not only ruin the best complexion, but will ruin the health as well. Of course in the discussion of a good complexion, it is taken for granted that proper attention is given to washing the face with good water and pure soap. Soap with too much alkali should not be used on the face. (Kneipp's Herb Soaps can be safely used. The Ed.)

It must be remembered that a good complexion is gained by taking good care of the body and thus promoting the general health. The body for want of sufficient oxygen will indicate this deficiency only too soon in the complexion and the general health. S. T. ERIEG. B. A.

TO KEEP YOUNG.

KEEP in the sunlight; nothing beautiful or sweet grows or ripens in the darkness.

Avoid fear in all its varied forms of expression. It is the greatest enemy of the human race.

Avoid excesses of all kinds; they are injurious. The long life must be a temperate, regular one.

Don't live to eat, eat to live. Many of our ills are due to over-eating, to eating the wrong things, and to irregular eating.

Don't allow yourself to think on your birth-day that you are a year older and so much nearer the end.

Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows.

Be a child; live simply and naturally and keep clear of entangling alliances and complications of all kinds.

Cultivate the spirit of contentment; all discontent and dissatisfaction bring age furrows and wrinkles on the face.

—*Selected.*



THE HOME.



TRIFLES.

STRAWS show the compass of the wind—
And to a deep reflective mind
Naught is a trifle: oft a word,
An empire's deepest base has stirred;
A tiny mote hid in the eye
May all the surgeon's skill defy;
And mighty oaks have braved the storm
To fall at length before a worm.—*Selected.*

HAPPY LIFE RULES.

“WHETHER therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.” (1 Cor. 10 : 31).

1. Never neglect daily private prayer; if possible have stated times for this exercise, and when you pray, remember that God is present, and that He hears your prayer (Heb. 11 : 6).

2. Never neglect private Bible reading; and when you read, remember that God is speaking to you, and you are to believe and act upon what He says. Backsliding generally begins with the neglect of private prayer and Scripture-reading (John 5 : 39).

3. Never let a day pass without trying to do something for Jesus. Every night reflect upon what Jesus has done for you, and then ask yourself, “What am I doing for Him?”

4. If ever you are in doubt as to a thing being right or wrong, at once ask God's guidance and blessing (Col. 3 : 17). If you cannot do this, then stand still (Rom. 14 : 23).

5. Never take your Christianity from Christians; or argue because such and such people do so and so, that therefore you may (2 Cor. 10 : 12). You should ask yourself, “How would Christ act in my place,” and strive earnestly to follow Him (John 10 : 27).

6. Never trust your feelings if they contradict God's Word. Ask yourself, “Can what I feel be true, if God's Word be true?” and if both cannot be true, believe God and make your own heart a liar (Rom. 8 : 4 ; 1 John 5 : 10 11).

7. Remember the Saviour's words: “Herein is My Father glorified that ye bear much fruit” (John 15 : 8). “Without Me ye can do nothing” (John 15 : 5).—*Selected.*

NELLIE'S DEBTS.

NELLIE BLYNN is a bright, sunny-hearted girl, in her early twenties, who earns her own money and is learning how to spend it. Learning, I say, for that is one of the things it seems as if it would take a lifetime to understand. Her family are in “easy” circumstances. She is an only daughter, with three brothers who are very fond of her. They are all careful economists from the father down, and one of the boys has been heard to boast that no merchant in town had one of their names on the debtor side of his account book at New Year's. Of late, Nellie's intimate friend Nora Payne, has felt mystified whenever she has suggested that Nellie indulge in some bit of luxury—a charming old-rose tea-gown just like Nora's own, a trip to the city for the Patti concert, a lovely outing to be arranged for the coming summer; for to each proposal Nellie has answered,—

“I cannot do it,—at least not now.”

Nora grew inquisitive at last.

“Nellie, you are growing stingy. Your bank account is getting the better of you.”

“No, it isn't,” Nelly answered, “but I am paying debts.” “Debts? You told me your father didn't allow you to have anything charged.” “He doesn't; but I have some that he does not know about. You look so shocked that I shall have to explain.”

“It occurred to me in this way: You know Aunt Jane Rollin?—old, crabbed, deaf, disagreeable, but my own great-aunt. My mother was getting ready to sit up with her one night, and was taking her some little dainties, working hard over them herself, too. ‘Aunt will never thank you,’ I said, ‘nor appreciate it at all. And as long as she isn't destitute, but has a good home and all that she needs, what is the good of your doing it? It seems like throwig time and strength away.’ Mother looked at me a minute.

“‘I call it paying an honest debt,’ she said. ‘I owe something to Aunt Jane—we all do. She has watched with you children many nights, and has taken care of you days when you were sick, that I might rest. And notwithstanding she is so forbidding, at heart she is as good as gold. I like to pay my debts.’”

“It was a new idea to me, and I thought it over until I was ashamed to find how many people besides the home folks I was indebted to; and some of them need the payment now, sorely.

“I remember when I was sixteen I went to Portsmouth to see mamma's old friend, Mrs. Reeves. How very kind she was, and what a lovely time I had there, for they were wealthy then, and a delightful family. Well, she is older now, and poorer. Last week she had a birthday; I happened to know the date, and sent her something. Yes; it took just what the tea-gown would have cost

“Uncle Jack was always doing things for me when I was little and growing up, taking me to places, making me presents, and helping mamma with my school expenses and my painting lessons. Now he has children, and a daughter growing up, and not very much money, and there are many pleasant things they must do without unless some one helps a little. So I have found a way to pay some instalments on that debt.

“And when I sprained my ankle once, mamma was ill herself, papa away, and the boys so thoughtless. But Miss Frye lived opposite us, and she was such a comfort! She must have taken infinite pains to look after me and keep me in good spirits. She is an invalid now, and often lonesome and sad. I know she is comfortable and independent, but her lot might be much brighter if some one thought or cared to do little cheering things for. So I can't help sending her back the bread cast on the waters so long ago.

“They're honest debts, all of them. I cannot repudiate one, and I am ashamed to have been so long in getting to them.

“And another thing I am beginning to think about,” added Nellie “is that I would like to make a few investments of that sort myself. It might be very convenient to have some dividends coming in by and by.”—*The Household.*

“How can a Christian be happy who never works? How can a man's faith be strong who never enters his closet?”

HOW AGNES FOUND GOD'S WORK.

AGNES Wood was in a great hurry one beautiful morning in the bright summer.

She washed the dishes with speed, and sang joyously as she hastened about her morning work. The air was balmy, and the green woods looked fresh and delightful. Agnes gazed often toward them, for her mother had given her permission to go that day with Fanny Crosby to gather some of the flowers for the sick at the hospital.

"Poor creatures," said Agnes, "won't they be delighted to have some fresh wild flowers? Don't you think wild flowers seem to mean more and go deeper into your heart than the garden flowers, mother?"

"Yes," said Mrs. Wood, "it always seems as if the wild flowers come more directly from God than the cultivated flowers; but, of course, it's only fancy. I love to see them sprinkled over the green sod, as if they had felt a throb of the love of God away down in the earth, and fairly thronged up like happy thoughts. God writes sweet thoughts to us in the flowers."

Just then the bell rang, and Agnes bounded to the door.

"Here's a letter for you," said a neighbour boy.

"Thank you," said Agnes. "Do open it, mamma, Let's see who it's from."

The handwriting was stiff and inelegant; but Mrs. Wood read:—

DEAR SARY,—I'm a comin' out to your house to spend a few weeks. My health is very poor, and there don't seem to be anybody that wants me round. I can do odd jobs, and I know you to be a Christian woman. I'll be there Monday night.

JANE MORRISON.

"Oh, dear!" cried Agnes, "what does she want to come for? It will spoil everything."

"Poor old lady!" said Mrs. Wood; "she has a hard, loveless life. We must try to make her comfortable. Let's see; where shall we put her?"

Agnes's brow was dark. She was thinking to herself—"No wonder she has a hard life. She's no business to be so queer."

"Yes," said Mrs. Wood, rising from her meditation, "we'll clear out the store-room, and have it fixed comfortable by to-night. It is quiet and sunny, and will just suit Poor Aunt Jane. Now, Agnes, if you could help me to move things this morning—but oh, you're going to the

woods! Well, maybe I can manage it myself. I don't want to have you disappointed."

Agnes's face was very gloomy now, and her tears ready to fall. She knew her mother was not strong enough to undertake such a task. Duty certainly bade her give up her plan for flower gathering.

"I don't care," said Agnes. "It's too bad; but that's always the way. Whenever I think of some plan for doing good, somebody has to spoil it all. Of course, I can't go to the woods and leave you all that work to do; but I think it's real mean. She thinks she can come here whenever she takes a notion!"

"Why, Agnes, you grieve me very much. Perhaps God had a plan for you to do before you had made one. Instead of going away to find work, he has sent it right to your door. Remember, dear, poor Jane is one of Christ's little ones, and she comes in His stead. If our Lord were coming, wouldn't you fly about to make everything beautiful for Him?"

Agnes walked silently away to her room, tears of disappointment overflowing her eyes. But by-and-by tears of repentance took their place; and after a while she ran out and threw her arms round her mother and asked to be forgiven.

When Fanny Crosby called, Agnes came from the store-room in dustcap and apron, and explained how a friend was coming, and she had to stay home to prepare for her. "And, O Fanny! won't you please bring me a bunch of flowers for her room? She's sick, you see. I don't know that she'll care anything about them, but somebody will, I'm sure," said Agnes.

Agnes scrubbed and polished the store-room till it shone. Then the pretty single bed was put up, and made with care. "If He were coming to sleep here," whispered Agnes, "I couldn't make it any better." The white bed and dainty pillow looked very restful. It was really astonishing how many beautiful ornaments Agnes found for Aunt Jane's room. She draped the white curtains with some of her own dainty ribbons, made a bright cushion for the little rocker, and an ottoman of a low box, spread down a bright piece of carpet for a mat, and robbed her own room of pictures for the walls. When Fanny brought the flowers, she arranged tasty bouquets for the chest of drawers and stand. How fresh and

sweet the little room looked, with a glimpse of the woods and sky through the windows, and the flowers and whiteness within!

Aunt Jane arrived just at sunset. Agnes ran down the path to meet her. She felt a tender pity creep into her heart as she saw the slow, hesitating steps and the withered little form of the old lady. She was not any relation to Agnes, but she was known everywhere as Aunt Jane.

"O child," she exclaimed, as Agnes implanted a hearty kiss on her withered lips, "I didn't know's you'd be glad to see me. It's seldom folks is nowadays. I knew your mother would. She'd be good to anybody."

"Here's your room, Aunt Jane. I fixed it all up for you to-day."

"It's like a peep into the better land," said Aunt Jane, as she took off her spectacles and rubbed them. "Oh, dear, and here be some flowers," and Aunt Jane sat down and rocked to and fro, while the tears trickled down her furrowed cheeks.

"How sweet they be," she went on. "They make me think of home and when I was a girl. But they're all dead now and there's only me left. But God's alive yet, and He's sent me here for comfort."

Agnes hung round Aunt Jane all the evening with little kind attentions and at bedtime folded down the snowy coverlet of her bed, and put up her fresh lips for a kiss. Aunt Jane held her face between her hands, and said, "Bless you, child!" Wasn't it a sweet night for Agnes? Her heart was full of peace; the sweet words filled her mind, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."—*Our Young Folks.*

SHORT-LIVED SUCCESS.

SUCCESS in the short run is often the devil's ambush. Gambler's let the beginners win at first, but get everything they have at last. Temptation allures, charms, fascinates, at first. It must seem more than worth while, and as a rule, it does seem so. "This is a great success," we say. Then we get suspicious, and try to back out, only to find the enemy in our rear. "Tricked!" "Trapped!" we cry. Then we must cut our way out the best we can, or surrender, foot and horse. Nothing that is wrong can be successful in the end. Any seeming victory at the expense of principle is certain defeat at the last.—*Sol.*



OUR LITTLE ONES.



KIND WORDS.

'Tis gentle words that melt their way
To hearts all dark and cold,
And win them from the path of sin
Unto the heavenly fold.

'Tis words of love, in kindness breathed,
That turn the thoughts above,
And lead the sinful soul to trust
In God, the God of love.

All cannot speak with eloquence
Or wondrous thoughts express,
But all may speak the kindly words
That do so much to bless.

JENNIE E. OWEN.

A HIGH MARK.

"WHAT are you doing, Felix?"
"I'm cutting my name up
here, grandfather."

"Pretty hard work, isn't it?"
"Oh, not so very."

Felix puffed a little as he spoke, and turned a very red face toward his grandfather. He was carving his name in the bark of a large elm. He had been anxious to place it high up, and in order to do so, was clasping his legs around the lowest branch of the tree and hanging down to do his cutting. It is very likely that if he had been set to it as a task, he would have thought it a hard one and himself a very ill-used boy.

"I'm almost done," he added, as he rounded a period, and then, holding by his hands and letting his feet go, jumped to the ground. "You see, grandfather, I wanted to cut it away up there, and I couldn't reach it any other way without a step-ladder, and it was so far to bring it."

"I see," said grandfather.

"It's my name and the date of to-day. I cut it because it is my birthday, and because you gave me this new pocket-knife."

"Are you always going to make a high mark as you go along?"

Well," said Felix, not quite understanding the question, "I don't expect to cut my name on many trees. In the city they won't let us boys do it."

"No, I suppose not; but wherever you go, my boy, you are sure to leave a mark of some kind. All through your school life you will leave it. It will be

on the books that a boy of your name was there and left his record either high or low. But you will write a far clearer record on the hearts of all those about you. Your companions will all feel your influence either for good or evil. And this influence will last far longer than the name and date on the bark of a tree. You cannot pass through life without making marks which will last through all eternity!"

"Will this last very long?" asked Felix, as he glanced up at his letters and figures.

"Come here," said grandfather.

Felix followed as he went round to the other side of the tree. He looked closely at some marks on the bark to which his grandfather pointed.

"Why," he said, "that's your name, grandfather."

"Yes," said grandfather, "I cut those when I was not much older than you are to-day."

"Fifty years!" Felix looked in awe at these letters which had been cut such a very, very, long time ago, as it seemed to him. "And will my name stay here for fifty years?"

"I suppose so, unless the tree is cut down. Every time you come back to the old place you will come here and see your name on the tree. If you live for fifty years, you will find it here. Your hair will be grey then,"—grandfather caressingly laid his hand on the curly brown head,—and I shall be over there on the hillside"—pointing to some white stones in the distance.

"But I shan't want to come here then, grandfather," said Felix with tears very near to his eyes.

"Oh, yes, you will. You will have other things to interest you then, as it is right you should have. And I am trusting, Felix, that you will have been making such high marks all along that it will be a pleasure for you to come here and see the letters you cut so long ago and be able to think within yourself, 'If grandfather could see me to-day, he would see that I have remembered what he said to me on my birthday so long ago.'"

Grandfather walked slowly across the meadows toward the house. Felix looked after him for a few moments, and then turned again to his lettering on the elm.

"I know exactly what he means," he said to himself; he means that I must do my very best all the time—now, while I'm a boy, too, for I've often heard him say that it takes a good boy to make a good man. Yes, yes, I must do it; for my name is up there, and it will stay and stay, no matter where I go, and if I don't keep fair, and honest, and true all the time, I shall be ashamed ever to come back here and see it."—*Selected.*

COMPANY MANNERS.

"WELL," said Bessie, very emphatically, "I think Russel Morton is the best boy there is anyhow."

"Why so, pet?" I asked, settling myself in the midst of the busy group gathered round in the firelight.

"I can tell," interrupted Wilfred. "Bessie likes Russ because he is so polite."

"I don't care, you may laugh," said frank little Bess; "that is the reason—at least one of them. He's nice; he don't stamp and hoot in the house—and he never says, 'Halloo Bess,' or laughs when I fall on the ice."

"Bessie wants company manners all the time" said Wilfred. And Bell added: "We should all get grown up, if she had her fastidiousness suited."

Hell, he it said in passing, is very fond of long words, and has asked for a dictionary for her next birthday present.

Dauntless Bessie made haste to retort, "Well, if growing up would make some folks more agreeable, it's a pity we can't hurry about it."

"Wilfred, what are company manners?" I interposed from the depths of my easy chair.

"Why—why—they're—it's *behaving*, you know, when folks are here, or we go visiting."

"Company manners are good manners," said Horace.

"Oh, yes," I answered, meditating on it. "I see; manners that are *too* good—

for mamma—but just right for Mrs. Jones."

"That's it," cried Bess.

"But let us talk it over a bit. Seriously, why should you be more polite to Mrs. Jones than to mamma? You don't love her better?"

"Oh, my! no indeed," chorused the voices.

"Well, then I don't see why Mrs. Jones should have all that's agreeable; why the hats should come off and the tones soften, and 'please,' and 'thank you,' and 'excuse me,' should abound in her house, and not in mamma's."

"Oh! that's very different."

"And mamma knows we mean all right. Besides, you are not fair, cousin; we were talking about boys and girls—not grown up people."

Thus my little audience assailed me, and I was forced to a change of base.

"Well, about boys and girls, then. Cannot a boy be just as happy if, like our friend Russel, he is gentle to the little girls, doesn't throw his little brother down, and respects the rights of his cousins and intimate friends? It seems to me that politeness is just as suitable to the play-ground as the parlour."

"Oh, of course; if you'd have a fellow give up all fun," said Wilfred.

"My dear boy," said I, "that isn't what I want. Run, and jump, and shout as much as you please; skate, and slide, and snowball; but do it with politeness to other boys and girls and I'll agree you shall find just as much fun in it. You sometimes say I pet Burke Holland more than any of my child-friends. Can I help it? For though he is lively and sometimes frolicsome, his manners are always good. You never see him with his hair uncombed, or his hat on in the house. He never pushes ahead of you to get first out of the room. If you are going out, he holds open the door; if you are weary, it is Burke who brings a glass of water, places a chair, hands a fan, springs to pick up your handkerchief—and this without being told to do so, or interfering with his own gaiety in the least.

"This attention isn't only given to me as the guest, or to Mrs. Jones when he visits her, but to mamma, Aunt Jenny, and little sister, just as carefully; at home, in school, or at play, there is always just as much guard against rudeness. His courtesy is not merely for

state occasions, but a well-fitting garment worn constantly. His manliness is genuine loving-kindness. In fact, that is exactly what real politeness is; carefulness for others, and watchfulness over ourselves, lest our angles shall interfere with their comfort."

It is impossible for boys and girls to realise, until they have grown too old to easily adopt new ones, how important it is to guard against contracting careless and awkward habits of speech and manners. Some very unwisely think it is not necessary to be so very particular about these things except when company is present. But this is a grave mistake, for coarseness will betray itself in spite of the most watchful sentinelship.

It is impossible to indulge in one form of speech, or have one set of manners at home, and another abroad, because in moments of confusion or bashfulness, such as every young person feels sometimes who is sensitive and modest, the habitual mode of expression will discover itself.

It is not, however, merely because refinement of speech and grace of manners are pleasing to the sense, that our young friends are recommended to cultivate and practise them, but because outward refinement of manners reacts on the character and makes it more sweet and gentle and lovable.—*Selected.*

BERT'S BIRTHDAY.

BERT was nine years old, and his mother had given him leave to visit his grandma, two miles away. She also gave him two bright coppers, and a little basket of cakes and apples to eat on the way. As he walked along the road he picked up a piece of paper, on which were printed the words, "Don't neglect a golden opportunity."

Bert could not read very well, so he spelled the words: "D-o-n't n-e-g-l-e-c-t a-g-o-l-d-e-n-o-p-p-o-r-t-u-n-i-t-y." After trying to make it out, he said out loud:—

"I wonder what that means. It must be made of gold. If I should find one, I am sure I would not neglect to pick it up. I wonder what it looks like. I wonder how much it is worth."

Just then an old man caught up with the little boy, and heard his last words. Speaking to him cheerily, he said:—

"Well, my little man, what is it you so much want to know?"

"I want to know," replied Bert, "what this long word is, and what it means. Have you ever seen one?"

"I have had a great many of them, but I am sorry to say I have lost them nearly all," replied the man sadly; "but keep your eyes open and your heart warm, and you will find them."

"Well, that is strange," said Bert. "I will keep my eyes open. But how am I to know when I find it? Will it shine?"

"Your heart will tell you," said the man, "But I am in a hurry; so good bye."

As Bert walked along the road he kept thinking: "What is it like? Is it like a piece of gold? or a yellow butterfly?"

Just then a little girl came out of a lane crying, and Bert called out:—

"What is the matter? What are you crying about?"

"I was over to that house to buy some milk for my sick sister Bessie, and I fell down and spilled it."

"Well, why don't you get some more?" asked Bert.

"I have no more money," sobbed the girl, "and poor Bessie can't have any breakfast."

Bert's heart was moved, and he gave the poor girl one of his coppers, saying:—

"Here take this and get some more milk. And here are some cakes and an apple for yourself."

The bright, happy look of the girl fully repaid him for his gift. Then he walked on a little further, and sat down to rest and eat his lunch. He was near a house by the roadside, and a woman came out to where he was sitting, carrying a baby.

"What are you doing here?" she asked. "Are you lost? or have you run away from home?"

"No, ma'am," replied Bert; "I am going to grandma's and I just sat down to rest a little."

"I am tired, too," said the woman. "I wish I could rest, but my baby cries so much that I cannot get any rest."

Bert gave the baby an apple to play with, which seemed to please it very much. Then he hurried on to grandma's.

His grandma was glad to see him, and asked him many questions. She thought he was quite a little man to come so far alone, and he told her all that happened on the way. When he had answered all of grandma's questions, he asked her to tell him what an opportunity is like.

"My dear boy," she replied, "an opportunity is a chance to do something. It may be a chance to make money, to learn something useful, or it may be a chance to do good, to make yourself and some one else happy. It seems to me you found two golden opportunities on your way, and I am glad you did not neglect them.—*Selected.*

THE
ORIENTAL WATCHMAN

PUBLISHED BY

INTERNATIONAL TRACT SOCIETY.

39-1, Free School St., Calcutta.

Price of Subscription :—

One Year, Post Free Rs. 2.

PAYABLE IN ADVANCE.

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There has come to our desk a long article entitled "Twenty Coming Events," in which the author of a 32 page pamphlet presumes to predict events to take place in the next twenty-five years which will culminate in Christ's second coming. The writer goes so far as to name the year, the month, and the day of the month on which Christ will come. This in itself marks it as a deception, for Christ says: "But of that day and that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father." Many visionary and startling predictions are made nearly all of which are a hiding of counsel by words without wisdom. All we can say to our readers is that they need not be deceived by any such predictions. The coming of the Lord is indeed near at hand but we know not the day nor the hour.

In an article on Diet in the Tropics, Dr. Simpson of King's College, London makes the excellent assertion that one of the principal evils in the tropics is over-eating and over-drinking. We are one with the doctor in the opinion that by far the best health may be maintained by a simple life,—a diet of fruits and grains. Over-eating, declares the doctor, is a form of intemperance, and should be placed on a par with it. Societies are plenty which carry on a crusade against intoxicating drinks, adds the doctor, but now we want societies to put down overeating.

The article closes with the admonition to drink milk instead of liquor and we will suffer less from the various ills that are common to hot countries.

In the last few verses of Daniel 11 is a prophecy concerning the Ottoman empire which declares that the time will come when "he shall come to his end and none shall help him." Everyone knows that for the last sixty years Turkey has been known among western nations as the sick man of the East, and for the same length of time Turkish integrity has been maintained only through the sufferance of the great powers of Europe. England who has stood as the defender of Turkey for all these years has in the last two years turned against her until the press throughout the world has seriously discussed what would become of Turkey in case of war and defeat at the hands of one of the great powers. Just now fresh interest in the question is aroused by the trouble between Turkey and the United States. America has no Embassy at the Porte and thus has untold difficulty in protecting her citizens in Turkey as well as in righting any wrongs perpetrated. As an Embassy has been refused America it remains to be seen what steps she will take in the matter. But all can see how easily even America can become a factor in the knotty Eastern Question. We are sure from a survey of the present situation that the fulfilment of Dan. 11:45 is not far in the distant future, but is near at hand. Let those who are interested in this question read also Dan. 12:1 in connection with Dan. 11:45.

Russia has trouble not a little with her new representative assembly. The Douma, voicing the sentiments of the people, demands constitutional liberty, not as a granted right but as an inherent principle. The question now seems to be whether the Douma shall have the power to assume the liberty of a voice in all affairs, or whether the czar will grant a voice in only such affairs as he deems suitable. The Douma feels that much depends upon the question and is determined not to yield a point. It will be interesting to watch the progress of liberty or oppression in the future influence of one or the other on Russia.

The French people have shown their approval of the separation between Church and State in the recent elections which resulted in an overwhelming Re-

publican victory. The Church in the matter of the inventories brought upon herself the arm of the State and thought thus to arouse popular feeling, but she signally failed. Now she turns about and casts the blame of the whole affair upon the society of Free Masons who are opposed to her rule. Of course this is only a piece of political intrigue whereby she seeks to hide her own part in the trouble; but as political affinity is closely allied to political scheming and as the Church of Rome has always dabbled in politics, we would naturally expect her to use the means usually employed by politics. Thus we can see the position in which she places herself and also the wisdom of keeping Church and State entirely separate.

On account of recent movements in Parliament many newspapers and also many prominent political thinkers are alarmed lest England should adopt a vigorous disarmament policy. What makes it more interesting is that some of those who have in the past been almost enthusiastic over international peace have suddenly turned about and are advocating at least extreme cautiousness in the matter of reducing naval or military strength. This illustrates the difference between talking about doing a thing, and doing it. The Scriptures hold out just such a condition of affairs in these last days. While many people shall talk peace, Isa. 2:2-4, in practice there will be preparation for war. Joel 3:9-12. And "when ye shall see these things begin to come to pass then look up and lift up your heads for your redemption draweth nigh."

It is said of a man who looked down his neighbour's chimney to see what he was cooking for supper, that not only did he not find out, but was nearly blinded by the smoke. When you hear men say, "I have watched those who profess so much religion, and I don't see that they are any better than those who do not make such a high profession," depend upon it they have got some smoke in their eyes, and those whose eyes are full of smoke cannot see very clearly. Denominational smoke is about the most blinding smoke we know of, and prevents the gospel from taking hold of the masses more than any other agency. Were we to sit down by our neighbour's fire occasionally, instead of looking down his chimney, we should see many good points in his character that smoke will surely obscure.—*Olive Branch.*