

THE ORIENTAL WATCHMAN

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

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TAUGHT OF GOD.

THE education received by Moses in the court of Egypt, as the adopted son of the king's daughter, was very

thorough. Nothing was neglected that was necessary to make him a wise man, as the Egyptians understood wisdom. But this education did not fit him to do the work to which God had appointed him. In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline necessary for its fulfilment. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature gave him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he learned lessons of humility, meekness, faith and trust, and daily his soul was bound closer to God. In the solitudes of the mountains he learned that which all the instruction received in the king's palace was unable to impart to him,—simple, unwavering faith and trust in the Lord.

Egypt had fully qualified him to lead Israel from bondage. Had he not had the greatest advantages of the best schools in the land? Was he not learned in all things necessary

Moses set about his work by trying to obtain the favour of his people by redressing their wrongs. He killed an Egyptian who was ill-treating an Israelite.

In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he immediately lost confidence in God and turned his back on his appointed work. He fled from the wrath of Pharaoh. He concluded that because of his mistake, his sin in taking the life of the Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted him to make this mistake in order that He might be able to teach him the gentleness, goodness, and longsuffering, that is necessary for every worker for the Lord to possess.

A knowledge of the attributes of God's character can not be obtained by means of the highest education

Prior to gaining this experience, Moses thought that his education in the wisdom of

for a general of armies to know? He felt that he was fully able to deliver Israel.

in the most scientific schools. From the great Teacher alone is this knowledge



obtained. Only in the school of Christ are taught effectively the lessons of meekness, lowliness, and reverence for sacred things.

Moses had been taught to expect praise and flattery, because of his superior abilities; but now he was to learn a different lesson. As a shepherd, he was taught to care for the afflicted, to seek patiently for the straying, to bear long with the unruly, to supply with loving solicitude the necessities of the young and the feeble.

As these phases of his character were developed, he was drawn nearer to the great Shepherd. He became united to the Holy One of Israel. Through humble prayer he held communion with the Father. He looked to the Highest for education in spiritual things and for an understanding of his duty as a faithful shepherd. So closely linked with Heaven did he become that God talked with him face to face.

Thus prepared, Moses was ready to heed the call of God to exchange the shepherd's crook for the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was ever to depend on his invisible Leader. Even as the rod was simply an instrument in his hands, so he was to be a willing instrument in the hands of Christ.

Faith moves forward in the strength and wisdom of God, not in human self-sufficiency. By faith Moses was enabled to press through difficulties, and to overcome obstacles which seemed almost unsurmountable. It was this implicit faith in God that made Moses what he was. According to all that the Lord had commanded, so did he. All the learning of the wise men could not make him a channel for God's working. But when he lost his self-confidence, and, realizing his helplessness, put his entire trust in God; when he was willing to obey Heaven's commands, whether they seemed to human reason proper or not, then the Lord could work mightily through him.

By submitting to God's discipline, Moses became a channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even though it did lead him in strange, untried paths. He placed a very low estimate on his own ability to carry forward successfully the great work entrusted to him. But he did not endeavour to show the unreasonableness of God's commands, and the impossibility of obey-

ing them. To all human appearances, he had started out in a hopeless undertaking; but he put his trust in Him with whom all things are possible, and went forward without faltering.

The faith of Moses puts to shame the unbelief of many in our day who have had far greater opportunities for obtaining a knowledge of God than Moses had. At the command of God, Moses moved forward, though often it seemed that there was nothing ahead for his feet to tread upon. More than a million people were depending on him, and, step by step, day by day, he led them through the wilderness. It was not the education received in Egypt that enabled Moses to triumph over his enemies, but an ever-abiding, unflinching faith, which did not fail under the most trying circumstances.

When Moses received a command from God to do a certain thing he did it, without stopping to ask what the consequences might be. Those who refuse to move forward until they see every step plainly marked out before them, will never accomplish much; but those who have unswerving trust in the Lord, and who obey without questioning, will be successful workers.

To-day God is not seeking for men of perfect education, but for men who will honour Him by rendering implicit obedience to His requirements. There is no limit to the usefulness of those who, putting self out of sight, make room for the working of the Holy Spirit on their hearts, and live lives wholly consecrated to God, enduring the discipline imposed by the way. God longs to reveal His salvation to the children of men; and if men and women will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels.

Many who are seeking efficiency for the service of God by perfecting their education in the schools of the world will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit to the impressions of the Spirit, by refusing to live in obedience to God's requirements, they have weakened their spiritual efficiency and lost their ability to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the voice of the divine Teacher, and He can not direct their way. Men may acquire all the knowledge that human teachers can im-

part, but God requires them to gain a higher wisdom than this. Like Moses, they must learn meekness, lowliness, and distrust of self, must learn that in humanity alone there is no strength. Only by becoming partakers of the divine nature can we gain efficiency for the work of God. MRS. E. G. WHITE.

PILATE AND THE ROMAN GUARD.

THERE is something significant of the state of mind of Pilate in the answer which he gave the Pharisees, when they came to him asking that the grave of Jesus be made secure "lest His disciples come by night and steal him away, and say unto the people, He is risen from the dead." Pilate said to them, "Ye have a watch: go your way, make it as sure as ye can." That last phrase is very suggestive, "*make it as sure as ye can.*" Pilate was convinced that they could not make it sure against the power with which they had set themselves to strive, and while he did not tell them so in so many words, the curtly sceptical form of his permission to do *what they could* showed what he thought.

Then it was by his special permit that the Roman guard was set. He knew that it was placed, he was also necessarily cognizant of the full particulars of its ignominious failure to be effectual. Had not he and their superior officers, been fully convinced of the supernatural power there exercised, those soldiers would not have been permitted to have accepted the bribe, told the story so fatal to their soldierly discipline and honour, and gone unpunished for their delinquency.

Yes, Pilate, and the Roman officers, knew that they stood face to face with a power, before unknown to them which held the secrets of life and death in its hands, and over which neither death nor the grave could gain any victory, much less the subtle Pharisees or the armed watch.

The example of Pilate is a most marked evidence of how strong a hold the things of this world have upon men. He, as well as Herod, was, no doubt, almost persuaded. But they both clung to their position of wordly power,—and they lost it.

It is true that they who refuse righteousness and choose wickedness may seem for a time to flourish like a green bay tree, but eventually they will be cut off from the earth and rooted out of it. When they have made darkness of the light presented them, their own little candle will soon be put out.—*Present Truth.*



HOPELESS WITHOUT CHRIST.

NOTWITHSTANDING the rapid advance of the ancient pagan idea of man's duty and ability to save himself; notwithstanding the flood of literature that is being poured from the presses of the land to belittle the work of Christ in our behalf, and undermine the faith of the multitude, the declaration of Jesus Christ remains true, "Without me ye can do nothing;" for "there is none other name under heaven given among men, whereby we must be saved."

Hopeless without Christ! Let it ring through the temple of the soul till every nook and niche of the entire edifice has heard the sound. There is no hope for man outside of Him.

When man, at Satan's prompting, took it upon himself to elevate himself to that place where he would "be as God," his birthright slipped through his hands like a block of lead and sank into the sea of sin, beyond his reach forever. God provided a plan to redeem the lost estate. Its centre and soul was—and still is—Jesus Christ. As God could provide no other, how worse than useless are all the devisings, the philosophies, the deep searchings, the wondrous eloquence of man in that direction! But every new theory breeds a tribe of its own, till the mazes of these wanderings are devious indeed, and marvellous in their windings.

When man was evicted from the garden of Eden, the reason for the eviction was plainly stated: "Now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever—therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken." That act was necessary if the disease of sin was ever to be checked and righteousness reign in its place. In fact, the gospel itself is prefigured in the very act of placing man where he could not partake of the tree of life. In the reason given

for the act there is shown the purpose of God to cause sin to cease. He could not do it with safety to his realm by simply cutting off man any more than he could have done it by arbitrarily cutting off Satan in the beginning of his career of sin in heaven. There would always have remained the possibility of another outbreak. Man's expulsion, and God's denial of his right to partake of the tree of life, was a declaration of his purpose to conquer sin so effectually that nevermore, through all the cycles of eternity, would the hideous head of sin arise to plague, and blight, and destroy.

Once outside the garden, the cherubim, the eternal guardians of God's law, were appointed to prevent man's re-entering Eden. The record states that they were placed there with a flaming sword which "turned every way, to keep the way of the tree of life." As that sword "turned every way," there was no possible way by which man at that time could evade the angels and come again to "the tree of life" to "eat, and live forever." In other words, there was no possible way for man to gain eternal life save through the operation of God's own plan, as foreshadowed in God's declaration that "the seed of the woman" should "bruise" the serpent's head. Outside of that plan every soul in this world is lost. In and through that plan every soul in this world can be saved if he will.

To the stony-hearted Pharisees the Saviour said, "Ye will not come to me, that ye might have life." Again he declared, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom thou hast sent." Again, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. What Christ really told those self-righteous Pharisees was that, as they would not come to him for life, they could not have life. He had purchased life for the race, so that only he had the right or the power to give

eternal life. When there is only on-stream at which to drink, and we turn our backs upon that, we can not drink. We may make all the beautiful theories we choose; but the longer we travel away from that stream, the drier we get, and closer on our trail walks the angel of the second death.

The "higher critic," the "Christian scientist" the "Christian socialist," the inventor of new and strange religions, will all admit that Jesus Christ was a great teacher; but what he taught was that they are all hopelessly lost unless they come to the Father through him; unless his sacrifice is allowed to atone for their sins; unless they exalt him in the place of self, and look no longer to their own deeds to bring them into possession of the usurped inheritance. Ever since the creation, Satan has been putting into the mind of man the plausible theories that deceived angels, and put a covering cherub under sentence of eternal death; and man, like the fallen angels, has taken the attractive bait, and lost eternal life—and all this in spite of the warnings and instructions and admonitions of a loving Father.

Whatever Christ has promised to be to you, that is his note, a sight-draft, made out in your favour. He expects you to cash it at its face value, for there is no bankruptcy in heaven. He has promised to be a help in every time of trouble—cash the note. He has promised to give rest to all those who labour and are heavy laden. Is your work laborious, and are your burdens heavy? You have but to present the note, and the promise is fulfilled. He declares that all have sinned, and come short of the glory of God." But "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You have sinned; but there is his sight-draft. What are you going to do with it? Have you longed for eternal life? "And this is the promise which he promised us, even the life eternal." 1 John 2:25. "And I give unto them eternal life; and they shall never perish." John 10:28. Jesus Christ is the only one who has the right or power to give such a promissory note. None but his would heaven honour. But there it is, filled out for you. Are you going to cash it? or are you going to accept a human counterfeit which you can not pass? Hopeless without Christ, but in him, heir of all things! Which do you choose? Why not cash that note to-day if you have not already done so?

C. M. SNOW.



HUMAN VERSUS DIVINE AUTHORITY.

THE calm assurance with which men who think highly of their own opinions will make assertions contrary to the declarations of the Word of God, and then expect their fellow mortals to believe them, would be ludicrous if such serious consequences were not involved. Some of these advanced thinkers will talk about the poetic myths of Genesis, will emphasize the alleged mistakes and discrepancies in the Bible, will impugn the reliability of the records given to us by the four evangelists, will stigmatize certain teachings of the Scriptures as being unsuited to the present age, and will thus refuse to recognize the divine authority of the inspired Word; but at the same time they will put forth statements on their own authority which either indirectly pervert or squarely contradict the teaching of the Scripture of truth, assuming that their opinions will be received with due deference, and that their authority will be recognized. How presumptuous is the modern critic!

As a sample of that kind of teaching which is diametrically opposed to the plain statements of the Bible, and which is nevertheless set forth with a positiveness and with a show of authority as if to brook no contradiction, we quote the following from an editorial on "Immortality" which recently appeared in a journal of wide circulation and influence:—

"God is spirit;" this is the first and fundamental faith of Christ. Man is God's child, God's offspring, coming from him, bearing his image, sharing his nature. Man, therefore, is also spirit. His body is the mere incident of his earlier development. . . .

Death and resurrection are the same. They are not merely simultaneous; they are the same phenomenon. Death is the dropping away of the body from the spirit. Resurrection is the upspringing of the spirit from the body. Life is continuous and unbroken. There is not this world and another world; there is one world. There is not time and eternity;

it is all eternity. Immortality is not a future hope; it is a present possession.

Here is the most complete substitution of human philosophy for divine revelation. A quotation is first made from the Bible, as if to throw the mantle of Biblical authority over the whole teaching, and then, in the face of other equally plain declarations of Scripture, assertions are made which utterly subvert the truth. And this, too, concerning a subject which is entirely beyond the bounds of human knowledge, a mystery which can be imparted to finite beings only through a revelation.

We are further told in this same editorial that "the doctrine of immortality as Jesus taught it has been corrupted by the pagan conceptions of life and death. . . . Paganism identifies man with his body. It cannot, or at least does not, conceive of man apart from his body. . . . This notion that death is a long and dreary sleep . . . is no longer credible. . . . There is no other resurrection of the body than its resurrection in grass and flowers."

In order that we may appreciate the better how far modern theology has departed from the truth as it is revealed in the Scriptures, it may be well to compare some of the statements in this editorial with the teaching of the Bible. Human philosophy declares that "death and resurrection are the same," but revelation treats of them as two entirely distinct experiences: "For since by man came death, by man came also the resurrection of the dead. . . . The last enemy that shall be abolished is death. . . . The trumpet shall sound, and the dead shall be raised incorruptible" "They lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection."

Human philosophy says that "this notion that death is a long and dreary sleep . . . is no longer credible," but revelation, while it does not call it a dreary sleep, plainly speaks of death as a sleep: "Lighten mine eyes, lest I sleep the sleep of death." "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." "David . . . fell asleep, and was laid unto his fathers and saw corruption." "We shall not all sleep, but we shall all be changed." "We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the

rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

Human philosophy says that "life is continuous and unbroken. There is not this world and another world; there is one world." Revelation speaks of "the life which now is, and of that which is to come." It also mentions "this present evil world," and "the world to come." It declares that when Christ was raised from the dead, he was exalted far above "every name that is named, not only in this world, but also in that which is to come."

Human philosophy says that "immortality is not a future hope, it is a present possession;" but revelation refers to God as "the King, eternal, immortal," and declares that he "only hath immortality." The promise of immortality as a gift to believers is set forth in these words: "Behold I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

It thus appears that the mere speculations of men have been substituted for revealed truth, and that the life and immortality which have been brought to light through the gospel of Christ, and which are promised to believers in Jesus, are claimed as the present possession of all men. And these false doctrines, these satanic sophistries, these fables of infidelity, are proclaimed with an assurance which demands that they shall be accepted in place of that which has been given "by inspiration of God." This is the climax of human assumption.

The doctrine of the natural immortality of man originated with Satan, and has been perpetuated in the teaching of paganism; and yet in this editorial it is distinctly intimated that the Biblical teaching that a body is an essential part of man is paganism. Thus in modern theology paganism is substituted for Christianity, and Christianity is stigma-

tized as paganism. How could there be a more complete perversion of revealed truth?

The explanation of this whole experience has been given through the spirit of prophecy: "Satan is constantly endeavouring to attract attention to man in the place of God. He leads the people to look to bishops, pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will." It is our duty to study the teachings of the Word of God for ourselves, and then to make known these teachings to others. The doctrines of the good old Book will stand to all eternity. Human authority is not a satisfactory substitute for divine authority. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

W. W. PRESCOTT.

A FAITH THAT NEEDS NO APOLOGY.

WE make no apology to the world for being Seventh-Day Adventists. None is called for.

We make no apology for believing in and proclaiming the second advent of Christ. What doctrine occupies a more prominent place in the Scriptures than this? What event was prophesied of before this one? Which of the "holy men of old" through whom God spoke, prophesied before Enoch, "the seventh from Adam," who spoke of the coming of Christ "with ten thousands of his saints, to execute judgment upon all," as recorded in Jude 14, 15? So great, so important to all men is this event, that the shadow of its approach reached even to the days of Enoch. Hardly can the New Testament be opened without disclosing some scripture giving admonition, warning, comfort, or instruction with reference to this coming event. Why should we not, if we believe the Scriptures at all, believe and proclaim this great doctrine? Why are not all the Christian churches proclaiming it?

We make no apology for saying that the law of Jehovah has not been abolished nor changed. That is why we proclaim that the seventh day is the Sabbath. It is the Sabbath of God's law. We hold to it because we hold to his law. Convince us that the law of God, that moral

law which is the foundation of his government, has been changed, and we will abandon our ground. Let others cast upon us what stigma they please, or scoff at our position as they may, we point to the law of Jehovah in reply. We are not ashamed to be singled out from all the world as a people who honour that law and believe in its perfection and immutability. We stand for law, the highest law in existence, and we are willing all the world should know it.

We make no apology for believing that the Bible is God's revelation to man, in which God said just what he intended to say, and that he means what he says. We make no apology for holding the only view of God's Word that is creditable to its Author. Let people go into spiritualism, atheism, and other delusions if they will; when we are asked for the reason of our belief and hope, we point to the Word of God, and we are not ashamed of that as our authority. We are not afraid to compare it with any other authority upon which men base their views.

We make no apology for believing in a new earth, which is to take the place of "this present evil world," and that the dark reign of sin and sorrow is almost ended. What view could be brighter and less "pessimistic" than this? What will so quickly and so effectually put an end to all that makes creation groan and sigh, as the advent of her long-awaited Sovereign?

"Joy to the world, the Lord will come!
Let earth receive her king;
Let every heart prepare him room,
And heaven and nature sing."

We make no apology for being in a position where we can look up and lift up our heads, because our redemption draweth nigh; where we can gather comfort from events that would otherwise cause fear and failing of heart; where we can anticipate but a little way in the future the touch of immortality upon our poor mortal bodies, and the reality of the "blessed hope," the reunion with "them that are asleep," beyond the reach of death. We offer no apology for honouring Christ by the belief that eternal life comes to man only through him.

Why should not all persons who believe the Bible rejoice in the same hope, and share with us the enthusiasm of proclaiming such a message to the world?

L. A. SMITH.

THE LORD'S CLOCK.

JEHOVAH'S unerring time-piece is the sun, moon and stars. "And God said . . . let them be for signs, and for seasons, for days and years." Gen. 1:14. The weekly cycle is measured by the sun and the moon. The months and recurring seasons are also measured by the sun and moon. The years are measured by the revolutions of the earth upon its axis. These "the Lord thy God hath divided unto all nations under the whole heaven." Deut. 4:19.

The eclipses locate events in the world's history. They can be calculated forward as well as backward with the greatest exactness. We read in Ferguson's Astronomy, page 285, "In chronology, both solar and lunar eclipses serve to determine exactly the time of any past event; for there are so many particulars observable in every eclipse, with respect to its quantity, the places where it is visible, (if it is the sun) and the time of the day or the night, that it is impossible there can be two solar eclipses in the course of many ages which are alike in all circumstances."

The battle of Arbela decided the fate of the Persian Empire. The date of this is settled by an eclipse of the moon September 20, B. C. 331 which was eleven days previous to the battle. It was the same with the battle of Actium when Egypt became subject to Rome. An eclipse twelve days before the battle determined the date of the commencement of the reign of Augustus Cæsar when the sovereignty fell into the hands of the Cæsars. Tiberius Cæsar reigned two years with his father, beginning in A. D. 12. So his fifteenth year, which inspiration declares to be the year that John began to preach, was A. D. 26, Luke 3:1-3. Six months later Christ was baptised, and was thirty years old. This establishes the date of Christ's birth four years before our era began. It also establishes the date of Christ's baptism, his crucifixion, and the time that the gospel would go to the Gentiles as given in the ninth chapter of Daniel. S. N. HASKELL.

O how unspeakably small seem our differences when our hearts have the right of way! We denounce each other, and because we do not think alike, we stand apart like enemies; but if the moment comes when our jarrings are hushed and our hearts really touch, we find that our inmost souls are akin, and that most truly "we be brethren."—



SHOULD NOT A PEOPLE
SEEK UNTO THEIR GOD?"

Wicked spirits gather round thee,
Legions of those foes to God—
Principalities most mighty—
Walk unseen the earth abroad;
They are gathering to the battle,
Strengthened for the last deep strife.
Christian, arm! be watchful, ready,
Struggle manfully for life.

CATHOLICISM AND OCCULTISM.

THE Roman Catholic Church admits the fundamental principles of spiritualism, but claims a monopoly of the right to receive and to interpret the communications which may come from disembodied spirits. A writer upon this subject in a recent magazine declares that the Catholic and the occultist are absolutely one in recognising the immortality of the soul, and the actuality of communications between incarnate and disembodied spirits, and asserts that the Catholic Church accepts, though seldom without reservation, the messages or private revelations received by the saints in all ages, but at the same time he says that she altogether rejects and condemns the methods of modern spiritualism. He further affirms that she believes that the world beyond the veil is of unimaginable extent, and composed of an equally unimaginable variety of characters. In his own words:—

It is impossible, therefore, for any but infallibly safe-guarded persons to test with any hope of security the authenticity or truth of communications apparently received from that source. Setting aside the danger of human fraud, there still remains the far greater danger of spiritual fraud. The church believes so firmly that the character which a man takes out of the world remains his substantially in the next, and further, that there is in existence there a huge force of evil or degenerate spirits whose object it is to deceive and ruin the souls that God would save, and of whose capacities for impersonation and fraud we have no adequate knowledge, that she sees no security anywhere, even in the voices of those supernatural beings that speak with apparent reverence of holy things, unless there is somewhere a touchstone of truth to which these utterances can be brought; and this touchstone she claims to possess.

If the Roman Catholic system was based upon the Bible, it would deny the

immortality of the soul and the conscious condition of the dead, and by so doing it would settle once for all the whole question of spiritualism; but being a perversion of the truth, it accepts the false teachings, and then professes to be able to detect any fraud, human or spiritual, which might be attempted in the practice of occultism.

It is plain to see that there can come a union between Catholicism, apostate Protestantism, and spiritualism. The Catholic Church is already perceiving the opportunity offered to it by the disintegration of Protestantism due to the infidelity of the New Theology. When the time is ripe for the acceptance of an outward visible authority both by an apostate Protestantism and a refined spiritualism, Rome is ready to supply the need, and the gulf which now seems to separate them will be bridged. And there is nothing which will contribute more to this result than Rome's claim of authority over the Sunday sabbath—an institution of its own. Watch for the threefold union. It is one of the last moves in the great controversy.

W. W. PRESCOTT.

THE HOPE OF THE PRESIDENT.

THE message which President Roosevelt recently sent to the pope conveying his "profound regards" and expressing the hope that this republic will last for centuries, and that "there will be Catholic presidents as well as Protestant presidents," has attracted attention outside of America. In the September issue of *The Protestant Observer*, published in London, we find the following comment on this message:—

Such a message only proves how ignorant President Roosevelt is of the true character of popery, its intolerance, and hatred of religious liberty. American Protestants could not well commit a greater act of folly than to place a Roman Catholic at the head of the republic, he being in all matters, civil and religious, a subject of a foreign sovereign called the pope of Rome.

It will be of interest in this connection to read a paragraph from an article lately published in the *Independent* (New York) written by one who has just abandoned the priesthood of the Catholic Church. Referring to the teaching of that church

concerning the relation between church and state, he says:—

When Leo XIII's encyclical on the Christian State appeared, I read it with great care. Like all American Catholics, I believed in a free church in a free state. But Leo XIII taught that the church is supreme, and the state her handmaid. My surprise was great. Later on I noticed that when our American prelates spoke of the church and state they always explained carefully that the status here is *the best for us*. The only exception I can recall was the sermon of Archbishop Kain, of St. Louis, at the conferring of the red hat upon Cardinal Martinelli, in Baltimore Cathedral. He came out fairly and squarely for a free church in free state, and whether he knew it or not preached thereby heresy. From the Catholic standpoint the church is right. If she is the mother of all truth, she dare not brook a rival in the state any more than in the sects.

Those who would form a correct judgment concerning the real attitude of the papacy on any question must remember what has already been made known concerning "the double doctrine of the Catholic Church." There is an esoteric Catholicism and an exoteric Catholicism—the inner teaching and practice and the outward teaching and practice. The American principles of the separation of church and state, of freedom of speech and of the press, are tolerated by Catholicism in this country because at present no other course is possible, but the record in Catholic countries shows what the Roman Catholic Church really holds on these questions, and what she would do in this country were she to come in power. And although Catholics in America may be more liberal and more tolerant in their views than are the Old world Catholics, yet the policy of the church is dominated from Rome, and can not be controlled by American Catholics. Furthermore, the avowed purpose of American Catholics is to build up a Catholic America, and they do not hesitate to use every influence available to accomplish this purpose. If a Catholic should ever occupy the president's chair, there is no doubt that he would use his official position for the furtherance of the interests of the Catholic Church. If he did otherwise, he would not be true to the principles of genuine Catholicism.

Those who are looking for the fulfillment of the prophecy found in the thirteenth chapter of Revelation are watching with intense interest all these indications of union between Catholicism and an apostate Protestantism.—*Review and Herald*.

WHAT IS CHRISTIANITY ?

IT is not the office of Christianity to restrain men from evil; instead, Christianity is a principle which so affects the heart that the desire to do evil is taken away. A man who does not want to keep the Sabbath can never by civil enactments be made to keep it. The law of God, in which the commandment enjoining Sabbath observance is included is a law of love, and "love is the fulfilling of the law." Rom. 13: 10. Nothing but love can satisfy love.

A man who wants to steal, and must have his hands tied to prevent him from stealing, needs to be converted. Civil law can never change his heart so that the desire to steal will be taken away. "The law of the Lord is perfect, converting the soul" (Ps. 19: 7), and it is the only law that can convert the sinner.

I once heard a man say, "If it were not for fire, I would be a pretty bad man." But trying to do right simply to keep out of fire, is acting from a principle of selfishness, a principle which is contrary to the gospel of Jesus Christ. To do right simply from selfish motives is to cultivate a spirit which the gospel of Christ is intended to separate from us. "God is love," and "love seeketh not her own." The only service acceptable with God is a service of love, to do right because we love to do right. Doing right simply because we want to be saved is contrary to the spirit and character of God. Outward observance of the law of God for the purpose solely of saving self will result in destruction at the last.

Jesus said, "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40: 8.

Do you take delight in doing right because God's law has been written in your heart? If not, why not? Has not the Lord promised: "I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more?" Heb. 10: 16, 17. If the promise has not been fulfilled to you, who is at fault, you or the Lord?

Listen: "The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3: 9.

"Hearken, my beloved brethren. Hath not God chosen the poor of this world?"

Are those whom God has chosen poor in every particular?—No; they are "rich in faith." Are those who do right simply because they want to escape punishment, "rich in faith?"—No, indeed; they are rich in selfishness. Can they enter into the kingdom of heaven while actuated by a spirit of self in all they say or do? Reason and consistency would answer, "No."

Who will enter into the kingdom?—"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2: 5.

Reader, do you love him? If so, you are the possessor of genuine Christianity and are an heir of the kingdom.

C. P. WHITFORD.

SEED THOUGHTS.

ONE of the wonderful attributes of the Bible is its simplicity. Like the nourishment contained in seeds, it is compact, and sufficient for its purpose. It is impossible for finite man to express such sublime truths in so few words as are found in the first chapter of Genesis. Like the message sent by God to the king of Babylon, and written in blazing letters with the "fingers of a man's hand," so he records these great truths by the hand of man.

In the first verse are found truths, which, if believed as they are stated, would overthrow many modern beliefs. Let us notice a few: "In the beginning,"—this contradicts the eternity of matter. "God created,"—this strikes at the root of atheism, because it tells of a Creator—God; and of polytheism, because it speaks of one God. It forbids the doctrine of chance, because "he spake, and it was." As God is separate from creation, that precludes pantheism. Matter is no God, so it denies materialism.—*Selected.*

"I remember a friend of mine who had gone far into what is called "a life of pleasure," telling me, when he became a Christian, that what surprised him most of all was this—he had always looked on religion as a burden which he knew he ought to carry; but he found that it was something that carried him and his burden too. He said also that he had enjoyed in a single week, after he was a Christian, more real pleasure than in all the years he had devoted to what is termed the pursuit of pleasure."

ON TIME.

NAPOLEON said, "I beat the Austrians because they did not know the value of five minutes."

Napoleon's marshal, Grouchy, came up late at Waterloo. For that delay the conqueror of Europe died a captive eagle on the barren rock of St. Helena.

On the great clock of time there is but one word—"Now."

"By the street of By-and-by, one arrives at the house of Never."

Putting off means leaving off, and going to do becomes going undone.

"On time!" is the cry of progress.

"Too late!" is the groan of failure.

The race of success runs on time.

Begin on time now. The disorder that distracts you, the loose ends that worry and nag you—these will grow worse with the passing of every hour of time. Go at them before it is too late. Bring order out of confusion before it becomes chaos.

Lose to-day by loitering, and it will be the same story to-morrow—and every to-morrow thereafter.

Be on time now.—*Selected.*

EXCITING.

YES, something exciting, something sensational, something tragical—that is what the world is seeking.

Trains are too slow even at sixty or eighty miles an hour. Telegraphic communications keep one in suspense too long. A voyage around the world seems tame; a trip to the north pole would be more satisfying. The results of battles and wars must be the annihilation of armies in order to hold the interest of the reader.

Science is dry and uninteresting, only as it extends its researches into the realms of the supernatural, and endeavours to explain modern mysteries. Religion, to keep pace with the times, must be enforced by civil law, compelling men to accept some form of worship. Preaching well, it must be in the way of "higher criticism," undermining faith in the inspiration of the word, in order to be accepted and up to date.

The faster the world moves, the more do men wish to hurry on. The greater the wickedness abounding, the more intense does the spirit of lawlessness become. The more wealth a man has, the more he wants. The more power he possesses, the more cruel he becomes. The greater the excitement, the more men long for something more exciting. What is the world coming to?—Its end!

I. J. HANKINS.

THE RESURRECTION, THE CHRISTIAN'S HOPE.

A FUTURE life is contingent upon a resurrection from the dead. "In Adam all die." As head of the race, his transgression brought his posterity, with him, under the decree of death. God could have cut him off, and, in cutting him off, cut us off also, and so have allowed His purpose in the creation of man to be frustrated by him who is at once the enemy of God and man.

God did not elect so to do. Death must come as the result of the transgression; but death must not be allowed to frustrate His glorious purpose. So Father and Son provided a way by which death is compelled to release its prey, Satan's plans be frustrated, and the purpose of God be accomplished. "As in Adam all die, even so in Christ shall all be made alive." Just as true as is the fall, just so true is the rising again from that fall. Just as sure, then, as Adam lived and died, and Christ lived, died, and rose again, just so sure is it that, though we die, we may live again beyond the clutch of death, beyond the bars of the tomb. There is one condition—that we come into that relation to Christ known as being "in Him." It was being out of Him, out of harmony with His will and purpose, that made sinners of men, and put a gulf of separation between heaven and earth in a spiritual sense; that put God's own handiwork under a curse, and brought weeds, waste, and desolation into the fruit and flower-bearing fields of this earth.

But, true as it is that death and desolation have come, and destruction is decreed upon all that continue outside of God, yet "in Christ shall all be made alive." They "shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 29. There is no place in this for misunderstanding. Life and immortality are bestowed at the resurrection to those who are accounted worthy to receive them; and at that same time those who are living and are accounted unworthy of life, are slain by the brightness of His coming, to be reserved for the resurrection of the unjust. Again: "There shall be a resurrection of the dead, both of the just and unjust." Acts 24: 15. Through the resurrection, men are ushered into eternal life or eternal death. Without a resurrection there is no promise of life eternal.

The resurrection of Christ to life is a pledge of God that there shall be a resurrection of those who are His to the life He has to give. We read: "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." 1 Thess. 4: 14. Some in the early church had been teaching that there would be no resurrection of the dead. Paul took direct issue with such teachers, and declared: "But if there is no resurrection of the dead, neither hath Christ been raised; and if Christ hath not been raised, then is our preaching vain, your faith also is vain; . . . and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ have perished." 1 Cor. 15: 13-18.

There is one conclusion that must necessarily be drawn from this scripture, and that is, that men do not have inherent immortality. For, if there be no resurrection, all who die are perished. If men are now immortal, then, whether there be a resurrection or not, death does not end existence. The immortal man at death, would simply pass from one state of existence to another, and would not—could not—perish. But the Scripture leaves no ground for such an hypothesis. Without the resurrection, heathen and Christian alike would remain in their graves forever.

Immortality is a part of the reward which Christ is to bring with Him when He comes back to this earth, to close the epoch of sin and usher in the reign of righteousness. He tells us, in His last letter to His church: "Behold I come quickly; and My reward is with Me, to render to each man according as his work is." Rev. 22: 12. At His coming, this is what occurs: "The Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor 15: 51-53.

From these scriptures we see that this change from mortality to immortality, and the resurrection of the righteous dead, and the second coming of Christ, all take place

at the same time. Immortality is *bestowed* upon those who are worthy of it when Christ comes back to earth. Therefore, it could not have been in the possession of men and women up to that time. Immortality would not be bestowed upon those who already had it. The righteous dead had not received life up to that time, except in promise. They receive it then.

They had not possessed immortality up to that time. They receive it also at that time.

But mark this: In none of these scriptures, nor in any other scripture, is there assurance given to any that they will receive immortality and eternal life, save through the door of the resurrection.

Of course, those who are alive at the time of the second coming of Christ, at the time the righteous dead are raised, are exempt from death, and so from the necessity of a resurrection; but the "change" of which the apostle speaks, and which takes place in them at the time of the first resurrection, is just as much a change from mortality to immortality, as it is in the case of those who pass through the tomb. The "corruptible" living mortal, and the mortal who has seen "corruption" in the tomb, are both made "incorruptible" at the same time, according to the plain teaching of the scriptures above quoted.

The modern church makes but little of the resurrection; the early church made much of it. The modern church is making much of present, inherent immortality; the great apostle of the early church contended against it with all the power of pen and voice.

The popular modern church teaches the reception of the Christian's reward at death; the Revelator declares, through the prophet John: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is."

So I repeat, without the resurrection from the dead, none of the dead shall ever see eternal life; and that resurrection does not take place until Christ shall come in the clouds of heaven. In the resurrection lies the hope of the Christian.

"If a man die, shall he live again; all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine own hands." Job. 14: 14, 15.

THE
ORIENTAL WATCHMAN.

← Editorial. →

SHOULD CHRISTIANS STUDY
THE BIBLE?

EVERY fundamental doctrine of the Bible maintains a preeminent relation to man's duty as a child of God and therefore to man's salvation. The Bible is a book of principles, and every principle upon which stress is laid is thus emphasised because of man's tendency to repudiate it or because of its superlative position in the plan unfolded by God for man's redemption. The Scriptures are God's revealed will to man; and essential doctrines (call them tenets or dogmas if we will) are a part of God's will, and are of supreme significance in the problem of man's salvation.

Therefore not only should we adequately comprehend the importance, but we should also make it our business as Christians to come to an intelligent knowledge of the leading principles set forth in the Word of God.

It is a sad but patent fact that but few people have a clear conception of what they accept as religion; and that, aside from ministers of the Word, or those recognised as Bible workers, still fewer are able to give an intelligent reason for their faith. Many have accepted what has been passed down from their fathers before them without even pausing to examine its foundation to ascertain whether they are building on sand or on the firm and sure rock of truth.

With many this ignorance is the result of indifference as to what is actually taught in the Bible; with others it is a lack of appreciation of the importance of knowing for themselves what they believe. But, dear reader, if in the darkness of Egyptian night you were passing through a strange land full of pitfalls and snares and dangerous precipices, would you not be foolish indeed to spurn the wise counsel of a guide, or at least to count it of such little worth as not to give it your serious attention? Or on the other hand if a guide-book were graciously given you which pointed out the dangers of byways and led you in the right path, would you not feel that it was

sufficiently important for you to become thoroughly acquainted with it? If you were stricken with disease and knew not the malady would you not, if the choice were given you, rather prefer to read out the description of your own case and apply the prescribed remedy than allow a friend afflicted like yourself to study the symptoms, learn the remedy, and then seek to apply them to your case? Especially would you not feel some concern about the matter if you knew your friend had a habit of making mistakes in applying the principles outlined by the physician? Many people fall into the mistake of letting their minister know their religion for them. But, dear friend, the minister is human, and is encompassed with like infirmities to your own. Ofttimes his soul is bowed beneath the same load that burdens you, and his path is beset with as many and as specious temptations as is yours. He is not above mistakes, neither is it impossible for him to yield to even open temptation. His judgment is finite and is subject to misconception and error as well as is your own. Surely you cannot trust such an important matter as your own eternal salvation to him. You need to know for yourself. The minister will have to answer as a shepherd of his flock for errors he has taught and for evils he has neglected to reprove, but you will have to answer for what you might have known of truth for yourself by earnest, prayerful study of the Word. Every man must give an account of himself to God. Rom. 14: 12. All must stand before the judgment-seat of Christ; "that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10. So if we do not avail ourselves of the privilege of knowing the truth for ourselves we shall be without excuse, even though we be led away by a minister of the gospel.

The Bible is a lamp to guide in darkness. We are travelling a road we never walked before. The way is indeed dark and is beset with pitfalls and snares. It lies through the domain of an enemy who seeks to lead captive the unwary pilgrim; and, sad to say, he too often succeeds. But his success is largely due to the lack of study of the Guide-book on the part of the vast majority of earth's pilgrims.

The Saviour said to the Jews long ago: "Ye do err, not knowing the scriptures, nor the power of God." Matt. 22: 29. Many a professed Christian would fall

into the same condemnation to-day, erring because of not knowing the scriptures nor the power of God. Paul commended Timothy because that from a child he had known the holy scriptures. The Jews have in one thing left Christianity a most praise-worthy example and one deserving imitation. Never did they neglect to carefully instruct their children in the holy scriptures. They followed out conscientiously the instruction given in Deut. 6: 5-9. A far greater responsibility rests upon us who have the divinely revealed word of God than the majority of Christians realise.

HE LED CAPTIVITY CAPTIVE.

WHEREFORE he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. Eph. 4: 8. Who were these captives that Jesus took with him when he ascended up on high? We read in Matt. 27: 50-53: "Jesus, when he had cried again with a loud voice, yielded up the ghost, and, behold, the veil of the temple was rent in twain from the top to the bottom and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after the resurrection, and went into the holy city, and appeared unto many." Here is a company that came forth to escort Christ, to the throne of the majesty on high, where they now sing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. 5: 9, 10. It seems quite evident that those who sing this song have been in a conflict; but have overcome through the blood of the Lamb.

Out of these captives, no doubt, were chosen the four beasts,—living creatures—and the four and twenty elders, who act a part in the work about the throne, and hold the golden vials which are filled with the prayers of saints. This shows that they with Christ have a deep interest in the salvation of souls here upon earth.

Matthew speaks of their resurrection, Paul of their ascension, and John of their being round about the heavenly throne.

How fitting that these resurrected saints, who were once in the conflict with evil, should come forth from their dusty beds, victorious over Satan, to act as escorts to Christ on his way to his father's throne.

This company has gone in advance of that great company which will come forth at the second coming of Christ, as an evidence that Jesus is "the resurrection and the life," and is alive for evermore," and has the "keys of hell and death."



CURE EFFECTED.

THE wise physician frequently finds it necessary to "minister to a mind diseased" rather than to the body that merely sympathises with it. A young woman, who had gone from her home in a country village to visit her friends in a great city for the first time in her life, soon began to lose all appetite and grow thin and hollow-eyed.

Her friends, fearing that she was going into a decline, called in a physician, in spite of her protests, and asked him to prescribe for her. He asked a few questions, noted her symptoms, gave her malady a scientific name, and said, as he handed her a bottle of pellets:—

"It will be necessary, miss, first of all for you to leave the crowded city. The air here is not good for you. Have you friends in the country?"

"Why, I live in the country" doctor, she replied.

"Very good. Return, then, to your home, engage in light exercise with frequent walks in the open air, and take five of these pellets every morning before breakfast."

She returned to her village home, observed the doctor's directions faithfully, paying particular attention to taking the medicine, and was well in less than a week.

Meeting the family physician one day, it occurred to her to tell him her experience. He listened to her, asked to see the pellets, tasted them, and finding them to be merely sugar, unmedicated, said:—

"What did your city doctor tell you was your ailment?"

"He said it was nostalgia."
 "Humph! Do you know what nostalgia means?"
 "No, sir."
 "It means homesickness."—*Selected.*

ALCOHOL PARALYZES.

A person who is cold, after taking a dram, no longer suffers from cold or chilliness, and imagines that the alcohol has warmed him. This is not the case, however. The alcohol has only lessened the sensibility of his thermic nerves, so that he is less sensitive to cold, while at the same time it has increased the flow of blood to the skin, by paralyzing the vasomotor centres. Smiedeberg, nearly twenty years ago, pointed out the fact that under the influence of alcohol "the finer degrees of observation, judgment, and reflection disappear," and that all the arteries are pumped full of blood, while by means of the contractile movements of the peripheral vessels, the blood is, so to speak, milked out into the veins.

Alcohol dilates the small vessels, that is, it paralyzes the peripheral heart. The apparent increase of strength which follows the giving of alcohol in cases of cardiac weakness is delusive. There is an increased volume of the pulse, for the reason that the small arteries and capillaries are dilated, thus lessening resistance and cardiac work; but this apparent improvement is very evanescent, as naturally results from the fact that, while the heart is relieved momentarily by the sudden dilation of the peripheral vessels, the accumulation of blood in the venous system, through the loss of the normal activity of the peripheral heart, gradually raises the resistance again by increasing the load of blood which has to be pushed along in the venous system. This loss of the action of the peripheral heart thus in the end more than counterbalances the

temporary relief secured by the paralysis of the vasoconstrictors. This accumulation and sluggish movement of the blood in the venous system is shown by the purplish hue of the skin in a person under the influence of alcohol—a wide contrast to the ruddy glow presented by the skin in which the small vessels are actively engaged in the pumping of the blood out of the arteries into the veins, an action in which the small vessels of the whole body may be made to participate by a suitable application of cold water to the surface. It is evident, then, that the beneficial effect of alcohol upon the heart is apparent only, and not real.

J. H. KELLOGG.

"A person who is fatigued, after taking alcohol feels relieved, not because he is rested, nor because his muscles have been reinforced, but because the nerves of fatigue are paralyzed so that he no longer appreciates the fact that he is fatigued."

"It takes a man under the influence of alcohol seven times as long to hear, to feel, to taste, to receive an impression of any sort, as a normal person. Such a man called upon to act in an emergency would require at least seven times as long to make up his mind what he ought to do as a healthy person requires, and when large doses of alcohol are administered, the effects are still more pronounced. Certainly this can not be regarded as the effect of a tonic."

The brushing of clothes in living-rooms is not only opposed to ideas of cleanliness, but may lead to the spread of disease by means of the dust always on clothes in large quantities. A room should be reserved for the brushing of clothes, just as a separate place is used for the beating of carpets. Some expedient, as a wet sheet suspended in a room might be used for trapping the dust, and thus aid in preventing the dissemination of the contained bacteria. The use of some kind of vacuum brush would in a way be ideal.—*Lancet.*

BATHROOM ETIQUETTE.

Wipe the soap dry, and put it in the dish. Leave the bathtub clean.

Wipe the marble around the face basin. Don't leave the mirror splashed and speckled.

Hang up the towels.

Strange as it may seem, there are otherwise decent people who seldom bother to observe these rules after using the bathroom.

CARE OF INFANTS AND CHILDREN.

DO not deprive the infant of fresh, pure air; keep the room well ventilated, and never cover the little one's head with bedding. Allow no disagreeable odour to remain about the child. The infant's lungs often suffer by inhaling the vitiated atmosphere caused by many breaths, or are poisoned by the emanations of the tobacco-using father. Fathers who use tobacco should never sleep in the same room with an infant.

Prepare the wardrobe of the infant with reference to health, convenience, and comfort, and not for show. The garments should not be so long as to prevent perfect freedom to the limbs. There should be no tight bands about the waist to hinder the free action of lungs and heart. The clothing should be so loose that there will be no compression, even after a full meal.

No girths or bands are needed to keep the infant in shape—bones and muscles have been wisely supplied for this purpose.

The arms, shoulders, and limbs of children should be well protected, and not exposed to the changing atmosphere. The parts about the trunk and chest need less clothing and protection than the parts more remote from the heart. Chilling of the limbs should be avoided, as this drives the blood from the extremities, and is liable to cause congestion of the lungs, brain, and digestive organs, often producing serious sickness.

The legs and feet of the girls should be clothed as warmly as those of the boys. In cold weather, flannel or cotton drawers, reaching to the ankles, and gathered neatly in at the bottoms, should be worn inside the woollen stockings. The boots should be thick-soled, loose, and comfortable. It is more important for the delicate young girl to keep the feet and limbs warm than it is for the strong robust boy.

Have stated times for the meals of infants and children, and allow nothing but pure, soft water between meals. Not a morsel of food or even fruit should be given between meals. After reaching the age of one and one-half years, children can take their meals with the family, and require nothing between meals.

If these few rules are followed, children will sleep better and awake in the morning refreshed and good-natured. They will also escape colds, sore throats, and spells of indigestion; nor will they be so apt to suffer with enlarged tonsils or posterior nasal growths. LAURETTA KRESS.

CHILDREN'S SLEEP.

Where it can be avoided, children should not be allowed to sleep with old persons, or in badly ventilated apartments. It is always better that a child should have a bed to himself, though this is not possible amongst all classes; yet those who cannot afford separate beds may exercise the precaution of not putting too many in one bed.

In some cases it is better to put one child at the head and another at the foot of the bed, than for two restless little mortals to lie side by side, keeping each other awake, breathing each other's breath and in every way inducing a disturbed night. I have known ingenious working-men make really capital children's cots out of empty boxes and packing cases—even these rough and ready shakedown are to be highly commended in preference to letting the little one sleep with its father and mother. With regard to ventilation, however, the poor may be as well off as the affluent, as it is only a question of opening a window and letting in fresh air.

Growing children require a good deal of sleep because of reparation and structural development, and babies cannot sleep too much in a natural way. Sir W. Richardson says: "In the child too little sleep induces symptoms of restlessness, peevishness, weariness of play, emaciation, indigestion, and great pallor of the face and surface of the body. The enjoyment of the waking hours is curtailed and dullness, which by thoughtless persons is often mistaken for actual stupidity, marks every effort at lesson or play. These symptoms are followed by an inability to go to sleep at the natural time, and by the occurrence of an unnatural, startled, dreamy sleep, when the eyes at length do close. The man who dreams does but half sleep; the child who dreams hardly sleeps at all. These remarks apply to members of both sexes, but especially to girls. The bloodlessness, weakness, and hysterical excitability that characterises the young lady of modern life, who is neither well nor ill, are due mainly to a bad habit of taking too limited a supply of sleep at irregular hours."

I cannot too much emphasize the importance of regular hours for children's sleep. It is the greatest mistake in the world to allow children to sit up night after night until it is convenient for someone to put them to bed. A good mother will have a fixed hour for this

duty, and will allow nothing to interfere with the carrying out of her plans. It is quite easy to begin to train even a baby to close its eyes at a certain time every night, and if more mothers would stick to this rule as the children get older, there would be fewer scenes at bed-time, when in ill-regulated houses the children all cry to sit up a little longer.

Children should have a nap in the middle of the day, certainly up to the age of seven years, and for children of active minds it is highly beneficial for some years later. It should always precede the dinner hour. A child requires as much light and air as a plant, therefore south rooms in which the sun's rays enter during the day are far more healthful than rooms facing the north.—*Selected.*

CHILDREN'S FEET.

"The feet of the stockings worn by a child whose circulation is feeble will generally be found to be both cold and damp when taken off at night; but very often no one troubles to feel whether they are so or not.

"They are probably dry again by morning, but the perspiration has dried into them. This is just what we should avoid. Remember that the perspiration of the body always contains some of the waste, and, therefore, poisonous matter of the blood. When this dries into the stockings, and they are put on again next day, the impure matter is reabsorbed, and, without doubt, this is injurious to the child's health.

"This shows us the importance of warm, dry, and clean stocking feet. If you would do your best for a delicate child, never let it wear stockings which have been wet with perspiration and are merely redried. They should be well rinsed out first to remove the perspiration. It is not necessary to wash the whole stocking each time, but merely the feet."

A SWEDISH servant maid, finding that her mistress was troubled with sleeplessness, told her of a practice of the people of her country who were similarly afflicted. It was to take a napkin, dip it in ice-cold water, wring it slightly, and lay it across the eyes. The plan was followed, and it worked like a charm. The first night the lady slept four hours without awaking—something she had not done for several months. At the end of that time the napkin had become dry. By wetting it again she at once went to sleep, and it required considerable force to arouse her in the morning.—*Selected.*

THE HOME.

SUSIE'S OBJECT LESSON.

ABOUT NOVEL READING.

SUSIE had just come in from walking; and, as usual, she had a book under her arm. For if Susie's walks did not lead her near the library building, they were apt to turn in the direction of some acquaintance or schoolmate who was ready to lend a "perfectly splendid" book.

She hastily put off her wrappings, and was soon cosily nestled in an easy chair, and so deeply interested in the new volume that she never noticed grandma's entrance, much less thought to offer her the comfortable seat; so deeply interested that she gave no heed to her mother's request to put on little Fred's gaiters until the request was twice repeated; and then I am sorry to say, Susie closed her book, and went with very bad grace and a decided frown on her brow to attend to the little brother.

And all through the evening, instead of adding anything to the social enjoyment of the family, Susie sat apart, her pretty head bowed over the book in her hand. Uncle Will was visiting at the house, and had noticed how very much reading his young niece seemed to accomplish. At first, he was pleased; for Uncle Will was very fond of books, and thought Susie was developing a good literary taste.

But when he talked with her he was surprised to find how very little she knew of good literature. He was not long surprised when he began to examine some of the many volumes which Susie brought home with such frequency, among her school books, borrowed from other girls, or loaned from the library.

The "Bride of the Wreck," "Ghost of Raven's Hall," or "Last Heir of Merton," were not exactly the kind of reading Uncle Will thought best fitted to foster a fine pure taste, or make a young mind and heart stronger and better.

He said nothing yet to Susie; but he thought a good deal of his niece, and his eyes were often fixed thoughtfully upon her, as she pored over her books, or sat dreamily gazing into the fire when the shadows grew too thick to see the pages filled with such unreal but fascinating tales.

Uncle Will was perhaps a little graver than usual this particular evening, after Susie was so ungracious in performing simple duties.

"Have you any special engagement after school to-morrow?" he asked, when Susie bade him good-night.

She looked up brightly, for Uncle Will so frequently had a nice treat on hand.

"No, sir; only to take back Fanny Merle's book, and get one Ellen Winton promised to lend me."

"I will send back the borrowed book, and the other can wait, I am sure. I want you to go to the museum with me."

"Oh, thank you, Uncle Will! That is so very nice."

Susie was all ready at the appointed hour. She had been to the museum before,—yes, many times; but going with Uncle Will was quite different from going with anyone else. He had a way of telling about the beautiful pictures and statuary and various curiosities, that made them seem something more than mere canvas and paint, and marble or bronze.

And so to-day they went slowly from one department to another, looking at the wonderful, beautiful objects, and Uncle Will talked pleasantly about many things and answered Susie's questions clearly and patiently.

At last they paused before a case full of many strange things.

"Look, Uncle Will," said Susie; what is this piece of grey-looking stone with these funny marks upon it?"

"Cannot you tell? Look closely," said Uncle Will.

"I don't think it is writing of any kind," said Susie, peering into the case. "They look like—yes, I am sure they must be *bird-tracks* of some kind. But so large!"

"They are bird-tracks, my dear. The footmarks of some great fowl that lived centuries ago, when the stone you see was a soft, miry mass, on which these claw-prints were easily impressed."

"How very strange," said Susie, "to think that a bird living so long ago should have left tracks behind that we can see to-day."

"Very strange," said Uncle Will, smiling. "But these are only a few of the many wonderful tracks of past ages written on the rocks. Did you ever think, Susie, that all of us—especially young folks like you—are making prints which, like these bird-tracks, may last long after us?"

"Why, how Uncle Will?" asked Susie.

"I told you this rock was once a soft substance, into which these great claws easily sank. As years passed by, the mire hardened until that foot-print was a part of the rock, never to be effaced.

"Young people's minds and hearts are very much like the soft mass; and the thoughts they think, the persons they associate with, the books they read, are all doing something toward making foot-prints. If evil, impure images walk often through the young mind and heart with wrong, untrue ideas about life and its duties,—these things will surely leave their ugly prints growing firmer and firmer, deeper and deeper, until they can never be effaced. And, so again, good, sweet, loving thoughts and endeavours will as surely leave their marks, too. Then ought we not to be very careful about the marks we are making as we go through life? careful about things that may seem very trivial in our daily lives? and I know of nothing which may leave deeper marks of good or evil on young hearts than the books they read."

Susie's face had flushed deeply, and she listened to her uncle with her eyes fixed upon the strange, uncouth marks before her.

Although she was overfond of foolish, unprofitable books, Susie was a bright, sensible girl, and knew directly, from the beginning of her uncle's talk, why he had brought her to the museum, and to this particular case.

She felt ashamed; but, as they left the museum, she looked up bravely, and said, with just a little tremble in her voice:—

"Uncle Will, I know what you mean, and I will try to be making better foot-prints."

Mrs. Lucy Randolph Fleming.

A MOTHER'S RESPONSIBILITY.

ONCE attended a large meeting in a pavilion, and I noticed a lady sitting not far from me with a little child by her side, probably four years of age. The little one became a trifle restless,—for the seats were hard, with only one board across the back,—and accidentally fell backward to the ground.

The mother became angry in a moment, picked up the poor, frightened child, shook her severely, and set her down with force enough to have made the matter very impressive upon the child's mind. The question came to my mind, How would that mother have liked to be placed in similar circumstances, with similar treatment?

Now, dear mothers, think you that such a lesson will ever be forgotten by that child? No! no! and in after years, the child is apt to reflect a similar image.

We do not half realise our responsibility as mothers to our children. The child learns by seeing and hearing others. And the mother stands in a position to lead her children heavenward, or to lead them to destruction.

We often hear it said, when a child has done wrong and gone astray, that it had the best of training; but how can this be? Isn't it natural for people to imitate others? Is not the mother the first teacher? and does she not have the very best opportunity of putting good into that child's mind, before it could possibly learn evil? Where is the wrong, then, in the training of the child that goes astray? It must be, nearly always, in the earliest teaching.

In what ways do children reflect the mother's image?—In every act she performs; in each word she speaks; in careless habits not corrected; in cross words spoken to them; in rude manners and selfishness. They also imitate kind words, cheerful words, tenderness, unselfishness, true courtesy, pleasant manners.

Sometimes these tender plants so yearn for better lives that they draw nourishment from a kind heavenly Father, when the child's faith is directed to Him by a dear teacher or a kind little friend. This, then, brings the greater responsibility, for the mother should be first to teach the child. Teaching children begins in the mother's arms and needs much consecration. "The mother's work is such that it requires continual advancement in her own life, in order that she may lead her children to higher and still higher attainments."

These things being true, dear mothers, let us work while it is day; let us seek God for wisdom for the promise has been given that He will give to those that ask.

MRS. LAURETTA KRESS, M. D.

POLLIE'S SISTER.

LITTLE Pollie Hoyt came running into her mother's kitchen, eager and excited, one beautiful morning in June.

"O mother! What do you think? They are going to give away little boys and girls next Friday!"

Who has been telling you that?" said Mrs. Hoyt with a laugh.

"Oh, but it's true, mother! Mrs. Hart told me just now. She is coming over and she'll tell you—here she is now."

Mrs. Hart had really started with Pollie, but the little girl had been so eager to tell her mother "the news" that she had run on ahead.

"Good morning Mrs. Hoyt, has Pollie been telling you that they are going to give away children over in Hebron next Friday? An agent of a home called the 'Little Wayfarer's Home' is going to be at the church with eighteen or twenty children. He has brought them out here to get homes for them, for they have no homes and no parents, but are poor unfortunate little orphans. I am thinking of going over to Hebron on Friday and getting one of the children."

Why, Mrs. Hart, I should think you had your hands full now with five of your own.

Oh, I think one more wouldn't make much difference, and all of ours are girls but Johnny, and he'd be so glad to have a little brother. Then I feel so sorry for the poor little orphans. It would be a good chance for you to get a sister for Pollie."

"Oh *won't* you, mother?" pleaded Pollie.

"I don't know," said Mrs. Hoyt, "what your father would say; but I'll talk to him about it."

The result of this was very disappointing to Pollie, for her father and mother decided that they would not go to Hebron on the following Friday.

"Times are so hard," said Mr. Hoyt, "we have about all we can do to take care of ourselves."

"I'd be willing to give her half my clothes, mother," Pollie said; "and I'd try to eat less, and she could sleep with me."

"You poor child," said Mrs. Hoyt, sympathetically; "I wish your father could feel that it was best for us to take one of these children. But if he does not, you must be a good little girl and must not fret."

A few days after this, Pollie was down in the pasture picking berries when she heard a voice, which so startled her that she upset her berries.

"I'll help you pick them up," said the same voice, and Pollie turning round saw a pretty little girl of about her own age climbing the fence.

"My name's Lucy Gregory, what's yours?"

"Pollie Hoyt."

"I've just come, but I hope I'll be able to stay. Oh, I do hope I shall. Mrs. Hart has taken my little brother Ray; but I cried and cried so when they tried to separate us at the church yesterday, that Mrs. Hart said she'd rather keep both of us, even if she did have four girls of her own."

"A little later Pollie and Lucy appeared in Mrs. Hoyt's kitchen, and it was late in the afternoon before Lucy went back to Mrs. Hart's. Pollie went with her to see little Ray.

"David," said Mrs. Hoyt to her husband that night, "I want you to let me keep that little girl. She and Pollie would be so happy together. When I said goodnight to Pollie she put her arms around my neck, and said, 'mother, can't I have Lucy for my sister?' and I said I'd ask you. What do you say?"

"I say yes," said Mr. Hoyt. "I've been thinking about it all day, and it seems to me that if Mr. and Mrs. Hart, with their five, can take in another, surely we can take one. If the Harts would give him up I'd be willing to take the boy too."

Mr. and Mrs. Hart felt that it would be kinder to Ray and Lucy to give them a home together, and they could get another little orphan to take Ray's place in their house. Pollie was at first speechless with joy, and then she could talk of nothing but "my sister Lucy," and "my little brother Ray." "It's just so nice, mother," she said, "I just know you'll never be sorry you adopted them." And they never were.—*Selected.*



OUR LITTLE ONES.



THE CHILDREN.

WHAT were home without the children,
With their frolic and their play?
Though we weary of the worries
Which they crowd upon the day;
Though they make our toil unending,
And our utmost patience gail,
Yet our home without the children
Would not be a home at all.

What were life without the laughter
Of our gladsome girls and boys?
Though the weary brain throbs madly
In its protest 'gainst their noise,
Though our tasks are e'er increasing,
Till their quantities appall,
Yet our life without the loved ones
Would not be a life at all.

They are gifts of God, the children,
They are heaven's unfolding flowers.
That make the light and beauty
In this worn old world of ours.
Ah! we would not be without them,
For their joys our hearts enthral.
And a home without the children
Would not be a home at all.

—Margery Browne.

POSITIVE MARY.

HER name was Mary Smith, but all her friends called her "Positive Mary." She never believed or supposed anything; she was always "just as sure" as she was living. She never meant to tell stories; and had she been accused of it, would have been very angry indeed.

"Where are my scissors, Mary?" asked mamma.

"In your work-basket. I saw the handles sticking out when I was dusting this morning," replied Mary.

"I think not, Mary. I just now looked there for them."

"I tell you I know they are there, for didn't I see the handles sticking out?" affirmed Mary.

"Then get them immediately," said mamma, sternly.

Mary came back looking crestfallen, and said: "Mamma, I beg your pardon. It was the handle of the buttonhole scissors, instead of yours, I saw."

"Perhaps it would be better not to be so sure next time," suggested mamma.

The next day her elder sister, Sallie, took her to task for a piece of negligence.

The parlour door had been left open the evening before, and Nero, her big brother's pet dog, liked to lie on the soft carpet, and, finding the door open, had gone in. He heard a fly buzzing in the window, and sprang up to get it, when he overturned a flowerstand, on which was a vase which Sallie appreciated almost more than any of her belongings, and there it lay in ruins on the floor.

"I wasn't in the parlour yesterday at all," declared Mary.

"But who else left the door open?" asked mamma.

"I'm sure I don't know," said Mary. "I'm just as sure as I'm living it wasn't I."

Then Aunt Emma spoke up and said: "Mary, you were in the parlour last evening, for I was with you."

"Why, I wasn't, Aunt Emma. Don't you remember it was the day before? Don't I know?" she sharply insisted.

"You are mistaken," said Aunt Emma, quietly, "You went in there to practise your new song, and I went to see your mother's new portrait."

"That's so," admitted Mary slowly.

The next afternoon Mary came home from calling, very much out of humour. "I'll not believe a word Blanche Mayes tells me again," she announced, in an irritated outburst.

"Why, what has Blanche done?" asked Sallie, looking up from her sewing, surprised at May's expressed doubt as to the truthfulness of her best girl friend.

"She wrote me a note yesterday asking me to come over to her house this evening, and we would call on our new neighbours, the Wilsons, who moved in last week; and when I got over there she had gone out riding with her Cousin Will, and Mrs. Mayes knew nothing at all about it. I was so vexed I just came right back home, and I don't care whether I ever go with her calling again."

"Maybe she forgot it, or perhaps this was not the day," suggested Sallie.

"No, she didn't forget, and I'm sure the note said Wednesday evening.

"Yes."

"So I thought. I don't like to be fooled in any such way, and I'll give

Blanche a piece of my mind the next time she does it, too," said Mary, threateningly.

"Get the note, Mary. There is some mistake. I know Blanche would never do anything so mean," said Sallie.

"Oh, pshaw!" grumbled Mary, as she slowly obeyed. "You can't say I'm over-positive this time. I'll show you." Mary brought the note and read it. Sure enough, as Sallie said, she had made a mistake, and Blanche had named Thursday afternoon, instead of Wednesday.

"How stupid I've been," said Mary.

"And how positive," cried Sallie.

"Yes," Mary confessed, though her face grew very red. "I said I wasn't over-positive, but I was. I'll just stop being so sure about things. I'll not say 'I know,' but 'I think,' or 'I believe,' after this."

"What's all this about?" said Aunt Emma, coming in: and Sallie told her all about it.

"Well," said she, wisely, "Mary, we should be positive when we are in the right, and most especially about matters connected with our spiritual and personal welfare; but to be too positive when we may be in the wrong is not so commendable."—*Christian Observer.*

THIN PLACES.

THERE! my darning is done for this week—every hole is mended."

"And the thin places?"

"Thin places! Why, auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said auntie "I had a dear old grandmother, who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say, 'it'll save thee a deal of time and trouble. A few runs back and forth with the needle will save a half-hour's darning next week. There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failings that will soon break into sins.' I did not quite understand her, so sweetening her talk with a bit of chocolate she carried for the bairns,

she said: 'I see thy mother picking up thy hat and coat again and again. I hear thee sometimes speak sharply when someone interrupts thee at thy story-reading. I heard thee offer to dust the parlour several days ago, but thee forgot it, and to-day thy mother put down her sewing to do it.' I felt so ashamed that I never forgot about the thin places after that, though I'm afraid I did not always attend to them at once."

"Why, Aunt Mary! If you hadn't said grandma, I'd think you meant me! I promised mamma to dust the sitting-room this very day. But I don't quite understand what holes she meant."

"If you can't find your things and you are in a hurry, what might happen, Grace?"

Grace coloured, and her eyes fell.

"I did get angry about my grammar. I was sure I had put it in my desk!"

"And you found it on the divan! Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give Satan more power over you?"

"Why, auntie, dear, I went right up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl in a shame-faced whisper. "I told mamma I had tidied my room (for I promised I would) when I had forgotten it and was ashamed to own up. Oh, I see how thin places become holes, and I mean to look out."

"With God's help," said auntie, softly, and Grace, giving her a hug, ran to dust the sitting-room.

How about your thin places?—*Sabbath School Visitor.*

WRONG SIDE OUT.

WHEN people "get out of the wrong side of the bed" in the morning,—that is so say, begin the day in a cross fashion,—the difficulty can generally be remedied by self-applied moral means. A story is told which suggests a cure for this tendency to get up "wrong side out," as it is sometimes called.

A small boy who was in the habit of occasionally revealing the "cross" side of his disposition in the morning, was sent back to his room by his mother, with orders to take off every article of his clothing, turn it wrong side out, put it on again, and then come down-stairs. The mother waited for a time, and the boy not

having appeared, she went up to see what had become of him.

She found him standing before the looking glass, a picture of despair. His clothes were on the wrong side, and there were seams and ravellings, raw edges and threads and rough spots. The boy presented a decidedly fantastic and "contrary" look.

"Well my boy," said his mother, "how do you like it?"

"Oh, mother," he grasped, "it's horrible! Can't I put them on right?"

"Yes," she said, "if you but put your temper right side out too, and promise to wear it that way. But remember, if you forget and put your temper on wrong side out, you will have to put your clothes on the same."

The boy quickly restored his clothes to their normal arrangement, and came down-

stairs in good temper. He had learned the lesson.—*Youth's Companion.*

A GENTLEMAN once asked a Sunday-School what was meant by the word "repentance." A little boy raised his hand.

"Well, what is it, my lad?"

"Being sorry for your sins," was the answer.

A little girl on the back seat raised her hand.

"Well, my little girl, what do you think?" asked the gentleman.

"I think," said the child, "it's being sorry enough to quit."

That is just where so many fall. They are sorry enough at the time, but not sorry enough to quit.—*Selected.*

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Will Ireland Become Protestant? From what the London *Christian* says it looks like Ireland might become Protestant. Here is what it says:—

"This transformation is entirely the doing of Rome herself. The only thriving and progressive portion of Ireland is the Protestant portion. The banks and factories, the best shops and warehouses, the largest farms and paying companies, are organized by Protestants—the most successful merchants, architects, doctors, lawyers, are Protestants. The only scholarship in Ireland is Protestant scholarship. The Roman Catholics see this—cannot help admitting it; but not attributing it to its true cause—the blight of Rome—they clamor for a university, Home Rule, and so forth; and meantime turn upon the Protestants with the jealous hatred born of failure.

"Yet nothing avails. Rome still fails; and the poor people, beggared by the priests and bishops, and unable to get a living, have been steadily emigrating to America. They are emigrating still at the rate of 800 a week. Sixty years ago the population of Ireland was over 8,000,000, a sixth of which was Protestant. The population is now only 4,400,000, and, forasmuch as the emigrants have been chiefly Roman Catholics, the Protestants now number more than a fourth."

It is not that Catholics are joining the Protestant churches that is decreasing their population in Ireland. It is because they are emigrating to America at the rate of 800 a week. This means a gain in catholic population in America, and not a loss in members to the Catholic church.

A distinct call to Christian service is experienced by every true child of God. The Christian life is not a life of inactivity. God calls: "Son, go work to-day in my vineyard." And this call comes to every individual from the highest officer to the lowliest lay member of the church of Christ. Not one is exempted. The man engaged in heavy manual labour, the woman encumbered with homely toil,—these may be sons and daughters of God and, as such, missionaries in the highest sense of the word. The world will yet be moved but not as much by Christian preaching as by Christian living. One life consistently lived for God is worth a thousand sermons. Thus the humblest Christian has an opportunity above what the majority of us have come to realise.

It is the Christian's privilege to be in the world but not of the world. John 17:11, 15, 16. There is a great difference between the two. Every human being from Adam down has been in the world, and the vast majority have been of the world. It takes an experience to make a man not of the world. This experience is that of adoption into the heavenly family whereby men become "sons of God." 1 Jno. 3:1, 2. It means that we become citizens of a better country that is a heavenly. It means that we relinquish our earthly interests in favour of eternal realities which after all are only a present gift as we accept them by faith. It means so much to do with present, and yet everything surrendered for eternity. It means something to be "not of the world."

Christianity does not depend upon intellect. Naturally and appropriately men honour great minds, but faith is too great a thing to stake upon even a great mind. Often a great mind is not as well prepared to grasp simple truth as is one less profound. A strong, well-disciplined intellect is certainly a gift to be desired; but it should not be permitted to outweigh our Christian experience. Many a man of superior mental power has made shipwreck of his faith because, instead of recognising the supremacy of revelation, and using his reason to comprehend it, he has placed reason above revelation. Some cast aside a positive experience because they do not conceive it to be reasonable, whereas a better understanding of the nature and cause of the experience would fully demonstrate it. In nature we accept the testimony of

experience without demonstration. Experience teaches that a seed will grow but it does not tell us the cause, nor are men able by reason alone to explain to us why the motionless and apparently lifeless seed should grow. Experience demonstrates that a man may be converted, but to bring it under the hypothesis of purely human reason is impossible. It remains a fact nevertheless.

The British government is now disposed to abolish the opium traffic with China, for which she is responsible; but so firm a hold has this drug secured upon the Chinese that they have sought ways of producing it themselves, and now manufacture much more opium than they import. The London *Times'* correspondent at Peking states that "native opium is produced to an extent ten times greater than the imported opium, and there is a great development in the use of morphia, the Japanese importing large quantities of cheap hypodermic syringes." China draws £830,000 revenue a year from the duties paid on imported opium. The correspondent's belief is that China will ask India to consent to an annual reduction in the import to China, which would have the effect of extinguishing the trade in ten years, and as an evidence of good faith will issue an imperial edict condemning the use of opium and forbidding the employment in the government service of any opium-eater and ordering an annual reduction in poppy cultivation, leading to its extinction in ten years.

Southern Watchman.

A letter from Rome to the Boston *Transcript* reports: "The Vatican authorities are much concerned over the bill recently submitted to Parliament by the Spanish premier, M. Moret, adopting religious freedom in the kingdom and the recognition of every religious denomination. Up to the present time the erection of non-Catholic churches in Spain has been forbidden by law, and it was only through great diplomatic effort that a Protestant Episcopal church was built a few years ago in Barcelona. If the proposed law is passed, it will enable all Protestant bodies to obtain a footing in Spain. However, the Moret ministry which proposed the law has just fallen, and a new ministry headed by Senor Caballeros has just been formed. The Vatican authorities now wonder how far the new cabinet will support the policy of the old." The papacy has always been opposed to Protestantism, and will do her utmost to influence the new ministry to abolish the law made by its predecessor. The only freedom that the papacy is in favour of is freedom for herself.