

Comp

THE ORIENTAL WATCHMAN

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

Vol. 10.

Calcutta, January 1907.

No. 1.

A HAPPY NEW YEAR.

ANOTHER year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Fathers and mothers, while you wish your children a Happy New Year, will you strive in the fear of God to make it a happy year? Will you seek to lead your dear ones to the true source of peace and joy? Will you consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you separate them from sin and sinners, and by living faith connect them with God?

It should be the work of every parent to cultivate all that is good, and true, and noble, in his children. It is his duty to correct their faults, to restrain their waywardness, even as the Lord required Eli to restrain his sons. Fathers and mothers, make the Word of God your guide in the education of your children, ever considering what will be for their future good, rather than what is for your present convenience. The mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of

the family burdens. The father may give his sons a capital of more worth than gold or lands, by teaching them to love useful employment, instead of seeking happiness in idle amusements or dissipation. Parents, now is the time to form

You may make a happy new year for your children, if you faithfully discharge your duty. Home should be the most sunny and attractive spot on earth; and it may be made such by pleasant words and kind acts, and, underlying all, a steadfast adherence to the right.

By their neglect to exercise proper restraint, many parents are creating great unhappiness for their children. The youth who are left to constantly seek for pleasure in amusement or selfish gratification are not happy, and never can be happy while following this course. Fathers and mothers, teach your children that the only way to be truly happy is to love and fear God; and enforce the lesson by your example. Let them see that the peace of Christ is ruling in your heart, and that His love pervades your life. Practical religion is the need of the present hour. You cannot teach this to your children unless you possess it yourselves.

Let us enter upon the new year with our hearts cleansed from the defilement of selfishness and pride. Let us put away every sinful indulgence and seek to become

in your children habits of industry, self-control; to cultivate economy and business tact. Now is the time to teach them courtesy and benevolence toward their fellow men, and reverence and love for God.

faithful, diligent learners in the school of Christ. A new year opens its unsullied pages before us. What shall we write upon them?

Many have been seeking some rare



gift to bestow upon their friends. Will you not, children, bring to Jesus the gift which he prizes above all others—the gift of your hearts? While others at the holiday season adorn themselves to please the eye of their friends, will you not seek the adorning which heaven values—the ornament of a meek and quiet spirit? If we bring to God the first gift the value of every other is enhanced; for love makes it not merely a passing compliment, but a precious offering. From the softened heart in which the peace of Christ abides will flow forth sincere wishes, kindly words and deeds, and worthy, appropriate offerings.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God the source of peace, and light, and truth, his Spirit will flow through us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration? Shall not sincerity, respect, and benevolence, mark our deportment toward all?

Let us withhold nothing from Him who gave His precious life for us. Fathers and mothers, bring to Him your children, in the freshness and bloom of youth, and devote them to His service. Let us all consecrate to God the property he has intrusted to us. Above all, let us give Him ourselves, a free-will offering. Let us do His will, live for His glory, and He will give us a happy new year.

Mrs. E. G. WHITE.

DOES ROME CHANGE?

IS the Roman Catholic Church as intolerant to-day as it was during the days of the Inquisition? Most Protestants think not, and Catholics themselves, while declaring that Rome never changes, strenuously deny that their church would perpetrate to-day such deeds as were done to dissenters from the Catholic religion during the Dark Ages. Recently a controversy arose over this question in the city of Berlin, the nature and outcome of which is thus described by an exchange:—

“Great interest has been caused in Berlin by the trial of Dr. Richter, a well-known journalist of that city, on a charge of libeling the Roman Catholic Church. Dr. Richter’s articles stated that the spirit of Rome was as criminal

to-day as it was when it first set up the Inquisition. He quoted modern Roman authorities, one of whom desired to see the stake revived for the burning of heretics; while another recommended the beheading of anti-Roman university professors. Dr. Richter maintained that Rome had learned nothing, forgotten nothing, and was as ready to torture and burn heretics to-day as it was when Pius VII plotted to murder Elizabeth of England, and Gregory XIII planned St. Bartholomew’s. One of his witnesses, formerly a Jesuit priest, came provided with something like a hundred volumes of Catholic history and theology, from which he showed that the Roman Church still held the doctrine that heretics were to be given up to the ‘civil arm’ if they remained recalcitrant. On the other side a number of Catholic ecclesiastical historians sought to prove that although the church has never disavowed the acts of the Inquisition, she is now filled with the spirit of toleration, love, and liberty, and that even in countries where she has her own way, there are no acts of intolerance or persecution. After a four days’ trial a Catholic court and a Catholic jury, sitting in one of the most Catholic cities of Europe, acquitted Dr. Richter of the charge of libeling the church. They found that he had established a strong enough case to justify his criticism.”

Review and Herald.

SACRED AND COMMON THINGS.

THERE is a difference between sacred and common things. Those who wish to obey the Lord and to be led by His Spirit, should understand with regard to this.

There are many illustrations in the Bible to teach this truth. Let us read and consider one of these.

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense therein, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary

out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said.

And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled. And ye shall not go out from the door of the tabernacle of the congregation, lest ye die; for the anointing oil of the Lord is upon you. And they did according to the word of Moses. And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations, and that ye may put difference between holy and unholy, and between unclean and clean. Lev. 10: 1-10.

What do we learn from this account of Nadab and Abihu?

The Lord had commanded that in burning incense fire should be taken from off the altar. No other fire should be used. These men did not obey the Lord’s instruction. They came to worship and burn incense before the Lord, but did not take fire from off the altar, as He had commanded them. They understood but did not obey. They substituted something else in the place of that which the Lord had commanded. Their speedy punishment teaches us how the Lord regards disobedience.

There is a special lesson in this for preachers and teachers, who are the Lord’s servants, and who are giving His message to the world.

The word of man is common fire. The word of the Lord is sacred fire. “What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?” Jer 23: 29.

In the beginning of the world the Lord blessed and sanctified the seventh day of the week and appointed it as a special day of worship. There has always been a difference between this day and the other six days of the week. The difference is this; the first six days are for man’s own use in doing his common work. The seventh day is holy and should be spent in the Lord’s worship and His service. This is the best day of all the week for reading God’s word, for thinking upon His wonderful works of creation, for

prayer, and for doing deeds of kindness and mercy.

“Remember the sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it. Ex. 20: 8-11.

Those who believe and obey this command will be blessed and their faith in the Lord's word will be strengthened.

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” Isa. 58: 13, 14. L. J. BURGESS.

NEED OF AN EARTHLY SANCTUARY.

ANCIENTLY each family erected its own altars. The father was priest of the household and was succeeded by the eldest son. At times sin separated the eldest from the family, and character instead of age, decided who should act as priest.

Jacob knew the character of the one great High Priest; and as he lay with his head upon the stone, in Bethel, and watched the angels ascending and descending upon that glorious ladder, he also saw the Lord above it. He beheld His glorious vestments, and in imitation of those garments he made Joseph a “coat of many colours.” The other sons of Jacob could not comprehend these beautiful truths. Even the coat was an object of hatred to them. When the brothers sold Joseph, they dipped the coat in blood, and its beauty was marred. The future revealed that Jacob had read aright the character of Joseph, for in the midst of Egyptian darkness he reflected the light of heaven. He was a temple for the indwelling of the Spirit of God.

When Israel came out of Egypt, their minds were so beclouded by sin that they

no longer saw the promised Saviour in the simple offerings. God then said:

“Let them make me a sanctuary that I may dwell among them.” Six days were spent by Moses on the mountain side in deep searching of heart; then the thick cloud of glory covering Mount Sinai broke forth like devouring fire in the eyes of all Israel, and Moses was ushered into the presence of Deity. Before his wondering gaze were spread out the beauties of the heavenly sanctuary. Forty days the Lord communed with him, giving minute directions in regard to building a shadow of that heavenly structure upon the earth. In the midst of the idolatry of Egypt, Israel had lost the spiritual truth that the body was the dwelling place for the Holy Spirit. Neither could they form any conception of the work done in heaven for sinful man.

To reach man in his fallen condition, God directed the building of the earthly tabernacle, that humanity might become acquainted with the nature of the work in the heavenly sanctuary. In this building, men divinely appointed were to perform in the sight of the people a shadow of the work that would be done in the heavenly sanctuary by the Saviour of mankind, when He should officiate as our High Priest.

The whole Jewish economy was a compacted prophecy of the gospel. Every act of the priest in the shadowy service, as he went in and out, was a prophecy of the Saviour's work when He entered heaven as our High Priest. “It was the gospel in figures,” the Lord's object lesson or kindergarten for the “children” of Israel. They had become children in understanding, and in order to reach them God taught in a way that the senses could grasp the gospel.

Man finally became so depraved that he failed to see light flashing from the Levitical laws and sacrificial offerings, and when the antitype of all their offerings came, they rejected Him.—“*Story of Daniel the Prophet.*”

MAN'S MAKING AND UNMAKING.

IT is plainly stated in the Bible how the Lord originally made man. He was made in the likeness of God. He was made to have dominion over the fish of the sea, over the fowl of the air and over every living thing that moveth upon the earth. God formed him from the dust of the earth “and breathed into his nostrils the breath of life; and man became

a living soul.” This is the way that God made man. The beasts of the field and the fowls of the air were also made out of the ground. Gen. 2: 19. And all the flesh that God created, “both of fowl and of cattle and of beast, and of every creeping thing that creepeth upon the earth, and every man had in their nostrils the breath of life.” Gen. 7: 21, 22. Consequently all are subject to death and return back to their mother earth.

The prophet Isaiah thus speaks of man “Cease ye from man, whose breath is in his nostrils.” Isa. 2: 22. Job speaks as follows: “All the while my breath is in me,” as it reads in the margin, “the breath which God gave him,” referring to Gen. 2: 7. Solomon speaks of man's dying, which is the unmaking of man, as follows: “Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.” Eccl. 12: 7.

From the above it follows that the breath which God breathed into man was the spirit. And when this breath or spirit, which was breathed into his nostrils—showing that the nostrils is the proper organ of breathing—returns back to God then man dies and becomes a portion of the dust of the earth the same as he was before he was created; hence Solomon bears the following testimony: “I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again.” Eccl. 3: 18-20.

It is thus we have in the Bible itself the account of the making of man and of the unmaking of man. This is not our opinion, but it is God's own commentary on the nature of man. S. N. HASKELL.

Many parents who are called the best of men and women, are educating their children to become the transgressors of the law of God, to be inmates of the prisons and almshouses. They bring them up with passions unrestrained, temper ungoverned and with but little painstaking effort on their part to educate them in moral principle—*Selected*

“He that hateth reproof shall die.”



THE TRUE GOSPEL.

WHAT God knows of us and our limitations, and what he has said of us and our powers, should be of infinitely more concern to us than any theory of the human mind. It matters not how captivating such theories may be, they can not save—they can only make captive. Everything that is out of harmony with God's purpose for and His declarations concerning us, is designed to lead us into ruin. If we could but realise that there is no neutral zone between the powers of good and of evil, no place but a place of danger when outside the line of absolute truth, we would look much more closely to our bearings than we do.

The campaign by pen and pulpit against the position and work of Jesus Christ is extending ever ywhere, and the masses are becoming saturated with this man-pleasing but deadly solution. It is the supreme effort of the powers of darkness against the kingdom of Christ. While the attack is general all along the line, the citadel in the work of the Christian's hope is now the chief point of attack. The citadel is the work of Christ in man's behalf. The fact that this is now the focal point of attack should indicate to us that the battle is nearly finished. In harmony with this deduction are the reiterated signs of the times which show that the work is more nearly finished than we think.

While men are exalting man to the skies and declaring the work of Christ

for us unnecessary, the truth of the Bible still rings out over the turbid waters of earth's night: "All flesh is grass, and all the goodness thereof as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth the flower fadeth; but the word of our God shall stand forever." Isa. 40: 6-8.

We see that this inspired testimony is directly contrary to the theory of man's self-sufficiency in the matter of salvation, and his oneness with the divine. "The grass withereth; and surely the people is grass." Then the people wither, and as "the flower fadeth," so the people fade. As the goodness of the flower fades in the strong rays of the sun, so does all the goodness of the flesh fade away into nothing under the bright light of God's great detector of sin.

The righteousness that God requires is not found in the human heart. Listen to the Word again: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Jer. 17: 9. That is how the human heart looks to God, and therefore that is its true condition. In human reasonings, with an exalted opinion of our own worth and power, and with a desire for the exaltation of self, we may blind our eyes to our own imperfections; but we cannot turn aside one ray of the searching light of heaven that will show us just as we are; and the reward we receive will be measured according to what we are, and not according

to what we think we are. Therefore if we appear at the judgment bar with the light of heaven shining back over the record of our lives and we have left out Jesus Christ as our Saviour, we are lost. The law will condemn us; the righteousness which it demands as the condition of eternal life will not be found in us. We shall be clad in the "filthy rags" of "our own righteousness" instead of the faultless apparel of the righteousness of Christ. "He that is filthy, let him be filthy still," will be heaven's decree concerning such.

"Christ is the end of the law unto righteousness to every one that believeth." Rom. 10: 4. Having "the mind of Christ," having Christ enthroned in the heart, that righteousness will be wrought out which the law demands and heaven approves. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12: 28. God's law is set as the standard of righteousness. We have not been able by our own efforts to reach that standard; but there stands Christ ready to work out righteousness in and for us. Inside the eternal kingdom will enter nothing that does not meet the standard. There is no other way. Those who are transgressors are foredoomed to condemnation by that standard, and that condemnation means eternal death. This will be said of them: "Being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God." Rom. 10: 3. They are "ignorant of God's righteousness" because they are ignorant of its standard, the law of God.

Let us give careful study to the importance of the work of Christ in our behalf that we be not lost in the quicksands of Satan's most deceptive errors.

C. M. SNOW.

THE FLESH.

OLD habits of sin are hard to kill. We seem to have killed and buried them, but do you not sometimes hear a knocking beneath the ground? Do you not feel the dead thing turning in its coffin, and see the earth moving above its grave? This is the penalty of the days given to the flesh. Till his dying day the man who has been a drunkard or a fornicator, a liar or a swearer, will have to keep watch and ward over the graveyard in which he has buried the past.—James Stalker.



PROTESTANTISM, CATHOLICISM,
AND SOCIAL EVILS.

MEMBERS of the Roman Catholic Church are taught that their church is the hope of civilisation in its warfare with sociological evils, which they are told have sprung directly from the Protestant doctrine of the right of individual judgment in religion. This was the theme of a paper read at a recent convention of the Knights of Columbus in Wallingford, Conn., in which the members of this order, were told that they "are as truly knights of the church as were those brave souls who fought the heathen centuries ago," and were exhorted to be prepared to "defend the faith," on all occasions. To this end they were admonished to acquaint themselves with the teachings of Catholic books, and to make it their aim, "to see that Catholicism gets a fair representation in the public library" wherever such libraries exist.

It was stated by the author of this paper that "the divorce evil, socialism, lynching, and burning at the stake, defiance of law and order,—these are the direct outcome of the freedom of individual opinion, that refusal to lean on, or be guided by, the authority of the church, that self-sufficiency of private judgment in matters of conscience which are the distinctive evils that will destroy our civilisation unless they are themselves destroyed." The Knights of Columbus constitute one division of the forces which the Catholic Church is directing against these evils, and as they are in her view the direct result of the exercise of freedom of individual opinion in religious belief, it follows that her aim is to destroy this freedom by every efficient means, among which are ignorance, the suppression of the Scriptures, and the repressive power of persecution.

By implanting conscience in man, the Creator bestowed upon him the right of freedom of judgment in religion, since without such freedom conscience would be useless. And when conscience is destroyed or is made subservient to human authority, the individual becomes fitted to commit the very crimes against which the Catholic Church professes to be

civilisation's bulwark. "Lynching and burning at the stake" is a dreadful evil, but it was when the Catholic Church had most fully imposed her authority over the consciences of men that there were more burnings at the stake than ever before or since in the world's history. And the doctrine that the pope's authority is supreme in both church and state, is a direct incentive to "defiance of law and order" on the part of Catholics in Protestant lands.

The Protestant faith does not rest upon "freedom of individual opinion." It rests upon the Word of God, and upon that Word as interpreted by the Holy Spirit, and not by the church. "Freedom of individual opinion" and the right of private judgment, against which the papacy speaks so much, does not mean freedom to reject the Word of God, or to give it any meaning that may suit individual fancy or prejudice, but freedom, to be guided by that word, as interpreted by the divine Guide in answer to prayer, in the place of being bound by the human authority of "the church." With the intellectual enlightenment that has come in modern times men have rebelled against such bondage, and multiplicity of sects is largely due to the tendency of Protestant churches to be bound, like Rome, by creed and human tradition.

In the present decadence of the Catholic nations of the world is written the truth regarding the nature of the papal religion. This is an open book which the whole world may read, and its testimony can not be offset by all the Catholic books that are now in print.

L. A. SMITH.

THE DOUBLE DOCTRINE OF THE
CHURCH OF ROME.

THERE has appeared a book with this title written by the Baroness Von Zedtwitz, better known as Miss Mary Caldwell, a former communicant of the Roman Catholic Church who donated liberally to the founding of the Catholic University of America at Washington. The reasons for the author's repudiation of Roman Catholicism are given in this book.

The baroness claims to have been admitted to the inner circles of the church, and as the result of this intimate acquaintance with its teaching and practise, she declares that there are two kinds of doctrine advocated by the adherents of the papacy. She analyses them thus:—

"First, those for the uninitiated, or the sheep; second, those for the initiated, or the shepherds; in other words, there is exoteric and esoteric Catholicism. With the exoteric doctrines it finds means to defend itself against attack, and retreats always behind the bulwark of Christian ethics. It proclaims charity, sincerity, justice, altruism, professes from the pulpit the gospel of Jesus Christ, and thus deludes its adversaries, who fall back disheartened, and abandon a systematic attack. . . .

"Jesuitism is but esoteric Catholicism made tangible. It is the heart and spirit of the whole system; and whether or not there have been, and still be, popes and prelates who are covertly hostile to its necessary hegemony [leadership], they are aware that if Catholicism and papacy are to last, Jesuitism is absolutely indispensable for their justification; were it otherwise, Rome, following the course she has always pursued in denouncing unsound doctrines of a theological nature, would have been forced to call upon the Jesuits in Vatican Council to disown and repudiate the unsound moral teachings of a whole host of Jesuit authors, or failing to obey this order, banish the Jesuits from the church. Rome has never attempted either. The Jesuits are the bold cynics who meet with a sneer the faltering Christian doubtful of his power to reach salvation; they are the mockers of those seeking more light on intellectual doubts. They, the modern Pyrrhonists [sceptics], emboldened by their Greek prototype, reply now to the seeker of truth, as Pilate once replied to Christ. 'What is truth?'"

This testimony, coming not from an official of the church who has some grievance, but from an intelligent lay member who has shown a sincere devotion to the advancement of Catholicism, is a forcible confirmation of the conclusion to which any unprejudiced investigator must arrive. The political intrigues of the papacy, covering many centuries, the methods of ecclesiastical administration, and the irregularities of conduct even among her clergy, are so much at variance with the Biblical standard of morals as to force the student of Roman Catholic history to conclude that among the initiated who shape the policy and plans of the papacy as an organisation, the principle that the end justifies the means has more weight than the principles taught and practised by Jesus Christ. We know that there are

sincere and devout Catholics who are following all the light which they have, and who, for this very reason, will be led into clearer light; but reviewed as a system of doctrine and as an outward organisation, popery and the papacy represent the kingdom of darkness under the forms and names of Christianity. Underneath the mask will be found "the man of sin."

The gospel message which is designed to bring deliverance to those who are in the bondage of this false system of religion must, it is perfectly plain, be more than the proclamation of the theories of "charity, sincerity, justice, altruism;" there must be the exemplification of the life of Christ, not simply in the "uninitiated," but also in the "initiated." There should be no appearance of a foundation for the charge that there is exoteric and esoteric Adventism. "Organisations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. Whatever in our practise is not as open as day, belongs to the methods of the prince of evil." Pretense and underhand dealing can have no place in those who are really giving the third angel's message. W. W. PRESCOTT.

WHAT IS CHRISTIAN SCIENCE?

IN a recent issue of the New York Sun, the fundamental doctrines of Christian Science are stated as follows by Mr. Richard P. Verall, who being a member of the "Christian Science Publication Committee," may be presumed speak with authority:—

"In the Scriptural account of creation we read: 'In the beginning God created the heaven and the earth.' And after a detailed account of all the objects of creation in their chronological order, we are told in the last verse of the same chapter: 'And God saw everything that he had made, and, behold, it was good. Thus the heavens and the earth were finished, and all the host of them.'

Upon this foundation, Mrs. Eddy builds her superstructure, and teaches that all evil and its manifestation, are untrue. Christian Science healing is demonstrated, by a denial of the evidences of disease, followed by an emphatic affirmation of

man's perfection as the image and likeness of God.

"The above comparisons are intended to bring out the fact that Christian Science, instead of regarding man as an object of physiological evolution is striving to reveal him as God created him in the beginning. This, Mrs. Eddy teaches, can only be done by gaining a victory over the world, the flesh, and the devil, in the manner outlined by Jesus in his sermon on the mount.

"The five physical senses are shown to be the avenues of temptation by which mortals are drawn aside from the paths of virtue, and thereby imprisoned in the dungeon of sickness and sin. Our hope of salvation is further shown to be in the restoration of our spiritual birthright, by means of which we can prove our power to become the sons of God. It will thus be seen that Christian Science, instead of attempting to spiritualise the physical universe, is aiming to reveal the kingdom of God and the brotherhood of man."—*Review and Herald*.

CHRIST'S REPRESENTATIVE.

CHRISTIANITY is on trial in the world, and Christ has only human beings to represent him. Upon the lives of those who bear his name depends the world's opinion of Christ and religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others, why should any one follow Christ? For Christ offers to accomplish all this in the lives of his followers; and his followers show whether his claims are false or true. This is a staggering responsibility for Christians to face: it would be a hopeless and an overwhelming responsibility if there were not a personal, present Saviour in the world to assume the whole burden. The fight is his, not ours; yet battles that he is fighting for us may be lost if we so choose and for every such defeat his influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear his name in vain to-day.—*Selected*.

A perfect faith would lift us absolutely above fear. It is in the cracks, crannies, and gulfy thoughts of our belief, the gaps that are not faith, that the snow of apprehension settles, and the ice of unkindness forms.—*Macdonald*.

THE CULMINATION OF PROPHECY.

THAT the coming of our Lord in glory is near, is manifest in fulfilled and fulfilling prophecy. And this is especially true in the culmination or closing of the prominent lines of prophecy, which were given centuries ago for the very purpose that those who should observe the progress of events might discern the signs of the times, and be ready for the great event to which they pointed.

In the Book of Daniel

In Daniel 2 we have, in the prophecy of the great image shown to Nebuchadnezzar in a dream, the advance history of the world from that time to the establishment of the kingdom of Christ in the earth. In the four sections of the image were the representations of four universal kingdoms, beginning with Babylon. These were to be the only kingdoms of such extent until the eternal kingdom should be ushered in and fill the whole earth. The prophecy has been fulfilled in the rise and fall of Babylon, Medo-Persia, Grecia and Rome. The territory of the Roman Empire is now in the divided state indicated by the iron and clay of the feet and toes. The only unfulfilled part of the prophecy is that the God of heaven will set up a kingdom which will fill the whole earth, and will stand forever.

In the seventh chapter of Daniel the same ground is covered by another line of prophecy, the difference being that the characteristics of these four great kingdoms are given by symbolic beasts. As the four universal kingdoms before mentioned are the only ones the world has known, the fourth must be Rome. The last phase of this empire was the domination of the Papacy, symbolised by the little horn, of which the prophecy says, "He shall speak great words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time." All of this is in the past, and the next view the prophecy opens is of the the judgment and the everlasting kingdom.

We have this history line upon line, that it may be deeply impressed upon our minds. In the eighth and ninth chapters the story is repeated with further variation. The prophecy is given just as Babylon is passing away and Medo-Persia comes into actual view, and for this reason Babylon is omitted. Medo-Persia

and Greece are specifically named in their order; therefore the succeeding one is Rome, as Rome followed Greece in history. The description also fits Rome and fits no other; for "he"—the "king of fierce countenance"—"shall stand up against the Prince of princes." But, as in the case of the great image, "he shall be broken without hand."

This prophecy also shows a definite time that ended in 1844, at the close of which would begin the investigative judgment.

The eleventh chapter of Daniel is a prophecy beginning in the time of the Persian Dominion and reaching to the time when Michael shall stand up (chapter 12: 1). Events which have transpired during the past century, up to the present time, are described in this prophecy as pertaining to the time of the end.

Predictions of Our Lord.

In Matthew 24 in Mark 13, in Luke 21, our Lord has set forth what should come to pass, covering the time from the destruction of Jerusalem to the second advent. Certain signs in the heavens were given that indicate the approach of the end. All but one of these are in

the past and "this generation shall not pass, till all these things be fulfilled." Certain conditions were foretold, and these conditions are everywhere manifest to-day

What Paul Declares

In the second chapter of 2 Thessalonians is a brief prophecy covering the period from the time of its writing to the coming of Christ. The "mystery of iniquity" was working in the church at that early day, and would increase until it developed "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unright-

eousness," just before the coming of the Lord. The world to-day is overrun with these deceptions, which are permeating the nominal churches of Christ to such a degree that they would deceive, if possible, the very elect.

In the Revelation

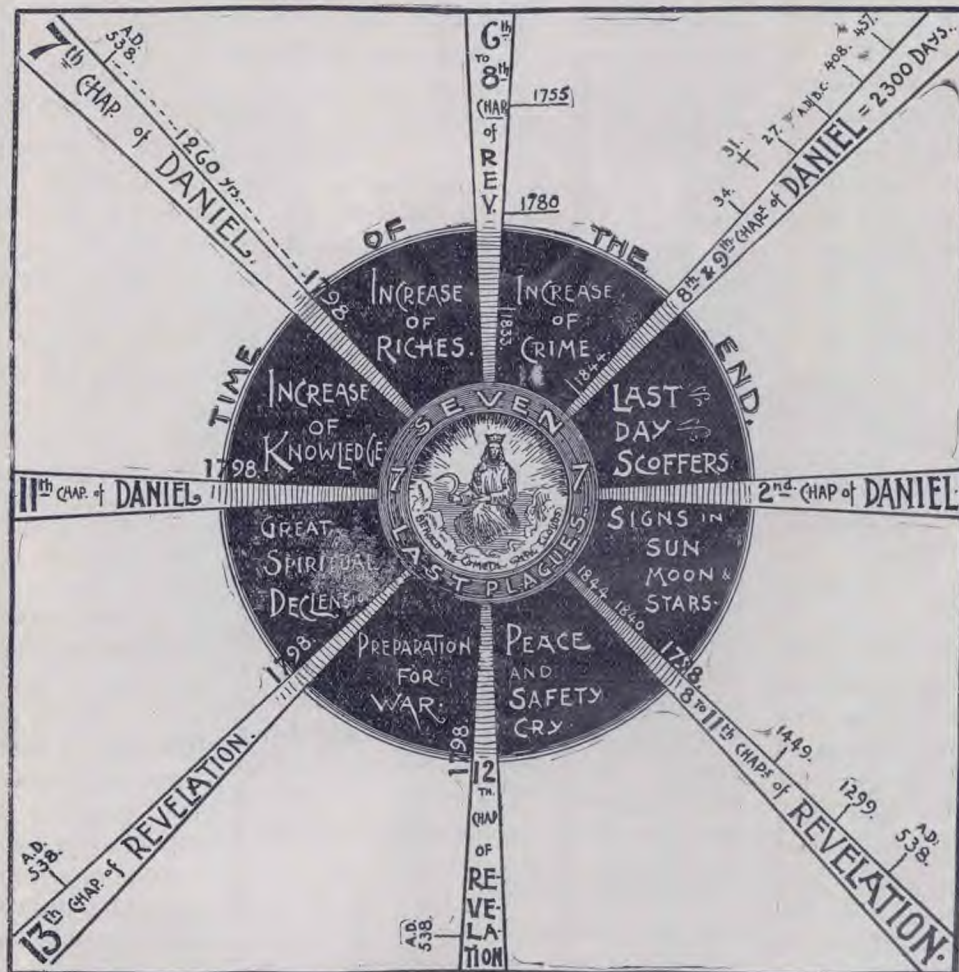
Chapters 2 and 3 of the Revelation contain a prophetic history of the church from John's day to the time when the Lord stands at the door and knocks. The conditions described as obtaining in the last period of this history are significantly

(or chapter) closes with the sealing of the people of God—placing on them the mark of final approval. This is the judgment work, and it is marked in the prophecy by events in the earth that locate it beyond doubt in our own time. The seventh seal opens to the advent of our Lord.

The Seven Trumpets

In chapters 8-11, another prophetic line presents an outline history of political events from the breaking up of the Roman Empire to the coming of the Lord in

glory. In this revelation of then future events we have the symbol of seven trumpets. It is well to note that the number seven in all these features of the Revelation implies completeness—the end of the prophetic story. These seven trumpets sound in succession, revealing successive events. The sixth, which ends with the ninth chapter, discloses the passing of the Turkish Empire under the control of the European allied powers, August 11, 1840. This is followed by the great advent movement foretold in chapter 10 and chapter 11 to verse 14. Then the seventh trumpet announces the kingdom of Christ, with the assurance that "He shall reign forever and ever."



prevalent in our time. The message of Inspiration says: "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So, then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Lukewarmness in the churches is the general complaint of church officials and journals in our time.

Chapters 5-7 present in a prophetic line the Gospel work, both in heaven and on earth, from the ascension of Christ to the time of His return. The successive phases of this work and the experiences of the church are set forth under the symbol of a seven sealed book. The sixth seal

The Great Controversy.

The twelfth chapter opens to view the great warfare of Satan against Christ and His church, from the birth of Christ till the time of the "remnant" of the church. The remnant must be the last of the web—the closing generation. It is said that Satan makes war with this remnant because they "keep the commandments of God, and have the testimony of Jesus Christ." For fifty years the people who answer this description have been subject to this warfare.

In the prophecy of chapter 13 we have the symbol of a great composite beast

THE
ORIENTAL WATCHMAN.

• Editorial. •

THE MEANING OF A YEAR.

A YEAR brings with it many privileges and responsibilities. What is ours to enjoy and ours to bear of life's happiness and burdens cannot be measured at the year's beginning; uncertainty forbids that we even estimate what will go to make up life's trials and victories. Wisdom indeed would teach us that we do well not to take time by the forelock, especially when we might be tempted to pry into the unseen dangers, troubles and disappointments which a year may hold in store for us; but rather we should let the experience, be it sweet or bitter, come only with the weight of the day that brings it. "Sufficient unto the day is the evil thereof."

The year lies upon one with heavy weight, upon another it touches lightly. Joy and gladness has brightened the path of one, another has toiled the weary way of sorrow and bitterness. Not a few have seen the year's gladsome morn turn into gloom until its evening leaves them in the darkness of despair. Youth has seen its joys, manhood its worries, and age its griefs during the past year. Bright prospects have turned into failure, and dark outlooks have borne fruit unto success. In glancing over the year, so long in anticipation, so short in retrospect we feel concerning the year as did the aged patriarch Jacob concerning his life's journey: "Few and evil have the days of the years of my life been."

Experiences, peculiar and unexpected may have been your lot. A friend has proved untrue; death, irrespective of time and circumstances, has passed the threshold and borne away a heart's treasure; reverses, unprepared for and unwelcome, have swept off fond hopes and cherished plans,—all these and more have found their way into the record of the book of years. Men have recorded what they have been pleased to call world events; but there is a more important record to you and me, dear reader, which no hand can pen. A foul deed repaid with kindness; the winning or losing of

a moral battle where no human eye could see or ear could hear, but upon which the weight of a soul depended; the steady rugged strength which has beat back the powers of evil hour by hour, day by day—these are the unrecorded deeds and battles which determine the true worth of year. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

A year's trials and difficulties, its disappointments and sorrows, its broken promises and blasted hopes—all call for a trust in something higher and more enduring than this world can offer. At best life is uncertain. "It is soon cut off and we fly away." "If in this life only we have hope we are of all men most miserable."

Man must look beyond this life for hope. But apart from the revelation of the Bible there is no hope beyond the grave. So we turn to the one source of true blessing, the Word of God. And truly it does not leave us helpless. It sums up our duties and then tells us what shall be hereafter. "Let us hear the conclusion of the matter: Fear God and keep His commandments for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12: 13, 14. Now no human soul can prepare for this judgment in its own strength though a man live a thousand years. But there is a Helper, one who sticketh closer than a brother, who says to every trembling sorrowing soul: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea I will uphold thee with the right hand of my righteousness." Isa. 41: 10.

Dear reader, at the opening of a new year we would direct you to this Helper. Take him as your friend, your guide, your consoler, your tower of strength. Have you failed the past year? You may grandly succeed this year, and in that success you will have a pledge of future blessing, an earnest of the eternal joys offered by God to those who are faithful. And in wishing you this success we are wishing you the happiest of happy New Years.

"Let the thought of Christ rest on anything about us, great or small, and it will forthwith reflect on the awakened soul some new image of His power and love. Whatever is, was made through Him and subsists in Him."

THE MOROCCO TROUBLE.

A situation described by an exchange as an "exceedingly awkward one" is what confronts France and Spain in the Morocco trouble just now. We are assured by the above two powers that their only purpose in interfering is to "forearm against the risk of anarchy," and that no forcible measures will be adopted unless it is absolutely necessary. Now every one knows that anarchy has prevailed in Morocco for months. It is thus easy to see the need of foreign surveillance of Morocco's affairs, and France and Spain have simply taken the steps recognised as necessary by the Algeiras Conference several months ago.

But we see on the part of these two powers an unusual reluctance to press their claims upon Morocco. Many have waited in vain for some developments from their attitude toward Morocco, but to an on-looker they seem to be moving with the caution of one who is feeling his way. And why this hesitancy? Because foreign powers stand in the way? By no means, for every assurance from the outside breathes an attitude of co-operation.

As an exchange has well expressed it the policy of the two governments "can only be traced to the condition of affairs in Morocco itself—in other words to the fear lest their intervention should lead to a conflagration the consequences of which cannot be easily calculated beforehand." The state of anarchy in Morocco has differed from other like situations from the fact that the anarchists are sufficiently united to be unanimously opposed to any outside interference, and not only so, but the whole people are prepared to resist any intrusion upon their rights by foreign powers.

But this thing in itself is not what makes the situation serious. The Moors are zealous Mohammedans, and the conflagration referred to above is the long-threatened Moslem uprising against Christendom. Quoting again from an exchange: "should the two powers by an ill-considered or precipitate action rouse the Moors to the declaration of the 'jihad' or holy war for which they are evidently ready, the result will be an upheaval that may easily extend throughout the Mohammedan world." All who have been observant of Moslem affairs during the past few years cannot fail to see the present dilemma into which France and Spain have come.

In 1840 Turkey became the "Sick Man of the East," a term which carries with it a meaning suited to the Turk's condition. Four of the leading European powers at that time took charge of government which ever since has repeatedly shown itself both incapable of properly governing and unwilling to justly manage its own affairs. Not only so, but it has been a constant menace—an eyesore—to all the civilised world;—a constant bone of contention, yet universally execrated and despised. Years ago the mandate "Worthy of death" went forth, but to preserve the peace of Europe and even of the world the "detestable Turk" has been preserved. The very situation created by the Morocco dilemma has been feared from the "Eastern Question," and this constitutes the gravity of the whole trouble.

Prophecy declares that the Turk shall yet come to his end. Dan. 11:45. We are not prepared to say that this Morocco trouble will end that way, but we do say that these straws of national difficulty show which way the wind blows, and will yet result just as seriously as any student of Moslem affairs can venture to prophesy.

CHURCH FEDERATION.

ONE of the most noteworthy tendencies of recent years in the religious world is that toward confederation of the various churches and religious organisations. The spirit of the times calls for organisation and concentration, and religious bodies are following the general tendency and working toward combination. Though it has been talked of for several years the real step which made the theory tangible was taken in the month of November 1905, when delegates representing a laity membership of 18,000,000 met in New York to formulate plans for a great American interdenominational federation. Such favourable progress was made that the meeting was declared a success from every point of view.

In July 1906, there was held in Buffalo New York, the annual convention of the American Federation of Catholic Societies. This meeting was said to have been so like the Protestant gathering of a few months before that a visitor might have imagined himself back in the above mentioned first convention. In program, in general subjects discussed, and in the policy agreed upon for the coming year these gatherings resembled each other.

One significant feature of this Catholic meeting was a proposal and finally a call for a Catholic world federation. Correspondence was at once opened with Church authorities in other parts of the world, and the suggestion was so well taken that the world federation is already almost an accomplished fact. The power which such an organisation will have can be readily appreciated by those who understand Rome's methods of work.

Now these American meetings would not mean much to us in India if they were not the symptom of an almost worldwide tendency. During the past year a similar movement was made in Canada, which was designated by religious journals as "an extraordinary movement, in some respects not paralleled for several centuries." The report of this convention, which was held in Toronto, was declared to be "the most remarkable ecclesiastical document issued in Protestant Christendom since the Reformation." In Scotland, early in the year a movement was started looking toward a union of the Established and Free Churches. While this has not been fully consummated, prospects show that it is not an impossibility. England also has had union meetings with a view to bring about federation of the Protestant churches. Even over in Corea church union has received due attention from Protestant missionaries which has resulted in a well organised federation.

To be sure the various churches are not surrendering distinctive points of faith, for that is not the purpose of union. It will at once be seen that an immense advantage in many respects accrues to the churches through combining forces. Truly it is in God's order that harmony should exist among His people. The Saviour prayed that "they all may be one; as Thou Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me." The Lord taught that there should "be one fold and one shepherd;" that "we being many, are one body in Christ, and every one members one of another." If a true spirit of love and of harmony, directed of God, swept over all Christian congregations leading them to heart searching and searching of the Scriptures, Christianity would become a power, for it would not be long until there would be no differences. If this were the one and only object sought in union we would say Amen with all our hearts.

But on the other hand if the end sought is increased prestige in the eyes of the world; if it is political influence whereby the combined churches can interfere with political measures and influence legislatures; if it is that Christian laws, institutions and usages may receive civil recognition or support, moral, financial or legal,—if these are objects to be gained, albeit they accompany other and better ones, then we say, God forbid. Moral suasion is the power to be wielded by the church and not political intrigue.

But in America Church federation asks a hand in controlling "Civic righteousness, International conflicts, Sabbath desecration, Teaching of the Bible in the Public schools," etc., not by moral suasion, but through the administration of law. And this is the danger that accompanies federation—a danger like to that of combining wealth or business enterprise; viz., that the combined forces may abuse their power. It was not long after the early Christian Church became sufficiently strong to influence civil power until she arrogated to herself the privilege of dictating what every man's faith should be. Augustine promulgated the theory in these words: "It is indeed better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected." Out of that condition developed the papacy; and out of like conditions the papacy, in spirit if not in fact, will be developed again. Like causes will produce like effects. And this why we protest against church federation as it is usually advocated.

A WRITER in the *New York Times* makes the following pertinent comment upon the difference between Christianity and Christain Science: "I recently heard a gentleman remark that the spirit of Christianity and the spirit of Christian Science are well expressed by the opening words of the two books upon which they are founded. The Bible begins: 'In the beginning God'—; Mrs. Eddy's book begins: In 1886 I'—."—*Review and Herald*.

"THE home influence in a boy's life is well-nigh supreme. It is the one thing he rarely ever gets away from. If it has been for good, he can never forget it; if for evil he will have a hard time to overcome it, should he ever attempt to do so."



THE PERVERSION OF GOD'S IDEAL.

THAT woman can persuade herself that the conventional dress is desirable and comfortable, as often asserted, is due to the force of habit. Were she to study the body, she must see that her powers are lessened, her privileges diminished, her health undermined, and even life shortened when the body is so clothed as to restrict any function. To commit suicide is generally looked upon as an unlawful proceeding. Pray, what is the moral difference, whether one's natural term of life be shortened with a tight rope around the neck, or tight bands around the waist? The one may occupy less time in execution, but is not the principle the same?

Neither is beauty of form enhanced by the customary mode of dress. A small waist is only pronounced pretty because of the perversion of our ideals. The perfect figure admits of but from two and one-half to four inches difference between the waist measure and the measure of the chest, while a corset-measured waist frequently shows eight or even ten inches difference. Why should not women take a normal and perfect ideal for their standard, and aim to reach it as nearly as possible?

We have somewhere seen it asserted that the women who have done the most to move the world for good, were the women with natural-sized waists. We do not doubt the truth of this. Deep breathing has much to do with deep thinking; a constricted waist means small vital capacity, and consequent small ability for healthful, vigorous life and action. Said

Miss Frances Willard in one of her last addresses:—

“Be it remembered that until woman comes to her kingdom physically, she will never really come at all. Created to be well and strong and beautiful, she long ago sacrificed her constitution, and has ever since been living on her bye-laws. She has made herself an hour-glass, whose sands of life passed quickly by. She has walked when she should have run, sat when she should have walked, reclined when she should have sat. She has allowed herself to become a mere lay figure upon which could be fastened any hump or loop or farthingale that fashion-mongers show; and oftentimes her head is a mere rotary ball, upon which milliners perch whatever they please—be it a bird of paradise, or beast, or creeping thing. She has bedraggled her senseless long skirts in whatever combination of filth the street presented, submitting to a motion the most awkward and degrading known to the entire animal kingdom; for nature has endowed all others that carry trains and trails with the power of lifting them without turning in their tracks, but a fashionable woman pays lowliest obeisance to what follows in her own wake; and as she does so, cuts the most grotesque figure outside a jumping-jack. She is a creature born to the beauty and freedom of Diana, but she is swathed by her skirts, splintered by her stays, bandaged by her tight waist, and pinioned by her slaves, until—alas, that I should live to say it!—a trussed turkey or a spitted goose are her most appropriate emblems.”—*Pacific Health Journal*.

Mirth is like a flash of lightning that breaks through a gloom of clouds, and glitters for a moment. Cheerfulness keeps up a kind of daylight in the mind, filling it with a steady and perpetual serenity.—*Addison*.

GIVING THE CHILD TO GOD.

PARENTS have no right—I put it strongly—to direct their children toward worldly ideas of life. They must remember that God has a prior claim, and that they must answer to him if they disregard such claim. Why was it that the first born among the Jews was dedicated to the Lord? What meant the presentation of Christ in the temple (Luke 2:22-32) if it placed no accent on this claim of the Almighty? If mothers of old gave their sons gladly and proudly to God; if Hannah stands as a superb example of gracious motherhood; if the enthusiasm of the Roman matron, who preferred her sons to return from battle dead, but victorious, rather than alive and defeated, is an enthusiasm of proud and high-toned womanhood; if life means more than food and clothing and short-timed adulation and honour; if it has an association, through service, with the centuries to come on earth and in heaven,—then surely the intelligent parent can not but find an impulse too strong for resistance in the guiding of a son Godward from the earliest years, and this guiding will at least suggest the prophetic office.

I believe in a positive consecration at birth of the child to God for this holy calling. If the Lord pleases to change the direction of this consecration, then it is well; but the mother has done her duty and exercised her faith and given her gift. Nothing is so deplorable as the day-dreaming of a fond mother concerning her babe's future, mingled, as it so often is, with earthly considerations and human foibles. I would commend the reading of Mrs. Browning's wonderful poem, “Mary to the Child Jesus,” as leading to higher and diviner dreams.

Some devout parents hesitate to infringe upon the sacredness of the child's personality, or to seem to assume authority before God, by leading or speaking or praying in the direction of the ministry for their sons. “Must it not be a voluntary offering given in maturer years by the youth himself when he can judge concerning his gifts and the world's needs? Must not God call, and has even a father or mother the right to assume in advance such a call, by leading the easily moulded mind of the child toward a certain goal?” The ready answer is found in the parents' consecration, proved by the very desire and guidance, the love of the heart for God and his work, instinctively offering to God the gift of a life.

It is a poor thing that the world with its chance and changing forces, should be permitted to influence the boy, rather than the earlier and holier affection of the parents. No man wrongly seeks to assume God's part when his only longing is that the child whom God has given shall be given back again to God in the noblest of careers.

The chief difficulty is the worldliness of parents who look for human greatness and power and comfort for their sons. This can be overcome only by a deeper holiness of life and purpose. We need to advance the character of our personal religion in order to attain our aim.

The need of ministers is great. The commonly assigned reasons are faulty. Pastors and Sunday-school teachers and parents hold the issue in their hands. O, for an awakening which shall make us all brave to meet the issue, and to help answer our own prayers when we say, "Lord, send forth labourers into Thine harvest!"—*Present Truth.*

A TALE WITH A MORAL.

THERE is an old Dutch legend of a "Magical Cure," which is not without its lesson for all who fail to control their appetites. Much abridged, it runs that a certain Mynheer Schillembach a wealthy burgher in Amsterdam, spent his time in eating and drinking and smoking and sleeping. He used to spend the whole afternoon at the table, until it became a standing jest among the neighbours that the wisest man in all Amsterdam could not tell when Mynheer Schillembach's dinner ended and his supper began. As a consequence, he grew very portly, and after a while became as useless as a sack of malt. He fancied that he had a new disease every day in the year, and he became such a patron of the doctors, and swallowed such immense quantities of all sorts of medicines, that he received the name of "two-legged chemist's shop." Yet he grew worse instead of better.

At last he heard of a very remarkable physician who lived a hundred miles away so skillful that sick people became well immediately if he only looked at them. To this wonderful man Mynheer Schillembach wrote, and so well did he describe his case that the famous doctor descried a glutton who needed exercise and a frugal diet instead of drugs. The doctor replied to Mynheer, telling him that he had a horrible animal in his stomach—a dragon

with seven mouths. It was deemed necessary that the physician should talk with the dragon face to face, and Mynheer must make the necessary journey. He was instructed that it would be dangerous to ride on horseback or in a carriage, but instead, he must come on "shoemaker's nags," in order not to make the dragon angry enough to destroy his vitals. A list of simple foods was added, with the caution that anything in excess would feed the dragon, "who will grow larger, and your tailor will soon be obliged to yield his place to the undertaker."

Mynheer Schillembach wisely made up his mind to follow the advice of this famous physician, and the next morning started out on foot, though at a snail's pace. The following day he felt better, and began to find enjoyment in the beauties of nature. He grew stronger and lighter of heart each day, and by the time he reached his destination, his only lament was that he had not a single complaint to excuse his calling upon the doctor. The doctor gravely assured him that the dragon was destroyed, but there were eggs left which would develop into others unless due precautions were taken. So Mynheer must return on foot, and when he reached home he must employ a portion of each day in some useful enterprise, exercise regularly and never eat anything more than would satisfy his hunger. By so doing he might destroy all the eggs, and live to be a very old man. He did as directed, and lived happy and content until he was nearly ninety, sending each year a present to the doctor whose remarkable prescription had restored him to health.

The regimen which wrought this magic cure is still potent, and, if faithfully followed, would deliver many from invalidism, and preserve health for those who have not as yet forfeited the blessing.—*Selected.*

BREATHE THROUGH YOUR NOSE.

The number of people suffering from nose and throat trouble is astonishing. Look around you and see how many of your acquaintances are unable to take a full breath through the nose. You will be astonished to see how many of them breathe through the mouth. They do not realise it, and would deny the statement even when drawing in air directly through the lips. No one can avoid so-called catarrh and throat troubles who persistently breathes through the mouth.

The nose was made for breathing and the man who breathes through the mouth disobeys nature as surely as does he who tries to drink through his nose.

A very large per cent of throat troubles are due to mouth breathing. The nose is supplied with what may be called a filtering device, but when drawn through the mouth the air strikes directly upon the throat and keeps it constantly irritated, just as the lower part of the eye-ball would be if you constantly held the lid away from it and let in the light. "Shut your mouth and live," is the advice given by experts in throat diseases. But look at the noses of some of your friends and you will see why they are mouth breathers. One or both of the noses are fallen in, or "collapsed," as they call it. In some cases the nostril is almost entirely closed, in other words it is but half as large as formerly. This is due to a lack of use—a person begins to breathe through his mouth and slowly the muscles of the nostrils fail through lack of exercise, just as the muscles of the arm would fail if exercise were diminished or discontinued. The consequence is that such nostrils gradually "fall in," and you will notice many of your friends who cannot possibly take a good breath except through the mouth. Such people cannot long enjoy good health. They are breaking one of Nature's laws. The simple remedy is "Shut your mouth and live,"—stop breathing through your mouth.—*Selected.*

CONTINUED FROM PAGE 7

which represents the principles of church and state government, especially as represented by Rome under the guise of Christianity. There is represented the wounding unto death of the power, and its eventual restoration, which in chapter 17 is shown to be for a short time. There is also a two-horned beast, or government, which at first manifests a mild, lamb-like character, but in time assumes the dragon-like character of the "first beast." All this is being fulfilled in a marked manner by the increasing influence of Rome, in the governments of earth, and especially in the great American Republic, which, in every particular, answers to the prophecy of the two-horned beast. But the near consummation of the careers of these two powers is so plain to the student of prophetic history—as also to the student of current political events—that the end is virtually in sight. The next scene opened by the prophecy is "the lamb standing on Mount Zion." Chapter 14: 1-5.

All these lines of prophecy culminate in "the time of the end," and bring us to the conditions noted by special predictions—such as the increase of crime, wealth, the rise of false prophets, and their working of deceptive signs and wonders. These conditions are matters of general remark, and no one need be mistaken as to their portent. "The coming of the Lord draweth nigh."—*Signs of the Times.*

THE HOME.

TO MOTHERS.

Speak gently to the children, nor wound the tender heart,
The time may not be distant when you and they must part;
So just forget the worries and the battles you've to fight,
And in the quiet evening kiss them a warm "Good-night."

They too are swiftly nearing the battle-field of life;
And lest they should be worsted in the fight with sin and strife
Oh, gird them with the armour of a mother's perfect love—
A shining, pure example of faith in God above.

The trials that await them in the far-off after years,
The happy childish laughter may melt to bitter tears;
The bonnie curls that cluster around your darling's brow,
The ruthless hand of sorrow may render white as snow.

Ah! then the recollection of a mother's tender care
May smooth life's rugged pathway, may save from many a snare,
And in the hush of even, as in the days of yore,
In fond imagination they'll feel your kiss once more.

'Twill cool the burning forehead, 'twill raise their thoughts to God,
When the loving lips that gave it are cold beneath the sod;
The hardest heart will soften, the tear dimmed eyes grow bright,
At childhood's happy memories, and a mother's sweet "Good night."

Selected

MARJORIE'S REBELLION.

TO be so quaint, so different from other people, was such a trial, thought Marjorie Blake; and to be called a Quaker was very embarrassing. To always have one's clothes very plain without even ruffles, and no ribbons except for one's hair and necktie, and a piece for a plain belt, but never those lovely long sashes which tie so gracefully, with ends coming to the bottom of one's dress, seemed very unpleasant. The girls were wearing the silk rainbows so much, too, and skirts with six ruffles which were perfectly beautiful. Then again 'most all the girls wore corsets with which they were able to waspify their delicate young forms

to quite resemble, when in full attire, a decorated hour glass. But never did Miss Marjorie wear such apparel.

Mrs. Blake Marjorie's mother, was a widow, a bright intellectual woman possessing rare qualities; the one perhaps most predominant was the power of living her life every day just as she strove to live it while standing before her class of boys, Sabbath after Sabbath. She taught the English class in a young ladies seminary for a number of years, but failing health had caused her to give her position to one younger and stronger. It was such a struggle too; for she dearly loved her bright young girls; and with equal love akin to adoration, "Mother Blake," as they universally called her, was held in their hearts.

Often, after school hours, one, two, or a half dozen of her girls would come trooping over to the bright, sunny, home-like cottage near the commons, with questions sufficiently strange and numerous to puzzle a philosopher; but somehow they were always answered, in a way to satisfy and comfort at least; and many a wondrous secret was whispered in the quiet of her presence after the library door had been securely locked. And many a time after one of these sweet communions, have the girls, with tears of thankfulness and gratitude, thrown their loving arms about her neck, exclaiming, "O Mother Blake, if our mamas would but tell us the things you do, and help us girls when we are so puzzled about these important questions, and help us to choose our associates and companions, we would not have to feel that life is so uncertain, untrue, and sometimes such a strange mix up." How her heart ached for these dear little women on the threshold of life's noblest and best!

How thankful she was for all the lessons she had been caused to learn through hard experience! what a joy to bring them into use now! She often thought, "If I had not been left an orphan when young, I'm sure I could help them more in many ways; but I might have seen more of the leisure side of life and not so much of the practical hand-to-hand conflict with obstacles, toil, and disappointment that brings out the mettle;

so I'm glad I had it, and I'll give them my best." Then usually, after such soliloquising, she would get down on her knees for a moment and thank God for all of her life; that she had lived to realise, "thy rod and thy staff, they comfort me."

By this brief insight into the home, it is easy to see that Marjorie had had many advantages above the majority of girls, and, though usually a sweet, winsome, obedient girl, known everywhere as such, she had been growing extremely restless all spring, sometimes becoming quite unkind and not a little rude when the matter of choosing her summer's wardrobe was brought up. "I'm just getting sick and tired of wearing such dowdy old clothes. The other girls never rig out in such priggish things. I don't see why I can't have a few ruffles with lace on them, and a hat with a pretty wreath of flowers on it. I don't care if you do say the chiffon looks richer; I like the flowers better. I think I'll soon be sixteen, and I'm just going to have them, too, so there!"

After this volley of pent-up grief, mingled with wrath and excitement, Marjorie went sobbing to her room, while Mrs. Blake looked after her with a blank stare of amazement. What has been happening to her dear, sweet child? How unlike herself! she seemed to be well-nigh possessed at times.

It was true, their means were limited, and Marjorie had always worn inexpensive clothing; but it was always chosen with regard to harmony of colors, and made as tastefully as it could be made. And it was commonly remarked, "Miss Marjorie is a lady in dress, speech, and manner and always looks so nice."

She had been faithfully instructed in the principle that modest apparel bespeaks a lady; but it was the desire to "feed upon husks" that was gnawing now. Mrs. Blake decided that it would be best to let her have just what she wanted this time; so that evening, after the dinner dishes were done, she brought up the subject again, and smiling said, as she put her arm about Marjorie's plump waist, "I think, dear, it would be nice for you to select your own dress and hat this time,

for the picnic. Get anything you like, only don't go beyond two pounds."

"O, thank you, mama; I shall be very glad to do so."

"You just bet I'll have a gay one," she half-whispered to herself, and straightway went to planning. Her eyes had long been feasting on a certain piece of lovely pale-blue and white lawn in Grigg's store; now she would have it.

No time to lose; there was but one week before the day. Next morning, as soon as the last bit of dusting was done, or from the places where it could easily be seen, Marjorie was off; her feet seemed scarcely to touch the pavement as visions of a fair feminine creature flitting about in soft azure colours, her dark eyes shaded by a lovely hat wreathed in bluebells, with white gloves and slippers, came into her mind. "Oh, perfectly lovely, grand; just set her off, and be too sweet for anything! Not even Grace Morton, the lawyer's daughter, will look half so dainty," she said aloud.

Mr. Griggs nodded a good morning as her smiling face came through the door and he sent one of the clerks to wait on her at once. Such a profusion of dainty fabrics was spread out before her hungry eyes, that it was hard to choose. Still she believed the blue was the prettiest and, finding it to be but six pence a yard she decided to take fifteen yards which would cost seven shillings six pence. Then the edging for the six ruffles on the skirt, besides the waist, must be purchased, about twenty-five yards at least. Some very narrow and dainty, was found at three pence with two spools of No. 80 thread, came to six shillings more.

There was now twenty six shillings six pence left for gloves and slippers. O, yes: the dress pattern must not be forgotten.

She was glad this was a department store so that everything except the hat could be purchased here; for, though it was ever so much fun, she felt a bit hurried. The pattern came next, which was one shilling and such an outline furbelow as it had traced on its direction slip! A twinge of conscience came as she selected it, but it was immediately checked as she turned to the shoe counter. On it sat a large box filled with shoes and slippers of odd sizes.

A pair of white ones with French heels attracted her attention; they were only four shillings and were narrow, white,

and pretty. Then she had never worn the French heel. Mrs. Blake had always insisted on the low common sense heel for her young daughter's shoes; and now what a lucky bargain! They were tried on; and though considerably too narrow, were very long, and would do all right.

Now the gloves; just plain cotton ones must do, the shilling kind, that left twenty shillings six pence for the hat. Taking her precious parcel with her for fear if it were left to be sent it might be mis-carried somewhere she started for Mrs. Drake's millinery shop, not far away. "Mrs. Drake," she exclaimed as soon as she stepped inside the door, "I want just the laciest straw you have. I'm going to have a pretty hat this year. Mother sent me to select it myself."

"Certainly, certainly, Miss Marjorie, just look this way. Here are some which I think very tasty," and Mrs. Drake hurried to draw a dainty feather-straw from a pile upon the shelf.

"Yes; that's a fine, jaunty one. Let me try it on. That will be beautiful with a wreath of flowers and a few knots of soft ribbon. How much is it Mrs. Drake?"

"Eight shillings untrimmed, and here are some wreaths for four shilling which are very neat,—daisies, poppies, roses, and violets,—then here is one of baby-blue eyes which is beautiful I think."

"O, that is just such a one as I wanted! How dainty it is! I'll take it. Please put some soft ribbon on it too. Do you think you can trim it up nicely for sixteen shillings?"

"O, yes, indeed, very nicely, and will send it up day after to-morrow. Will that do?"

"Yes, certainly, and I thank you, Mrs. Drake. Good-by," and she hurried out.

"Just three shillings six pence left," she thought. Well, I think I'll get two handkerchiefs, a bottle of cologne and some chocolate creams—that will just finish it. I'll give mother one of the handkerchiefs; she needs a pretty one."

But as to how many articles of clothing mother needed, there was not a thought given now. No the little lady was having her own will and way in all things, and *conscience was scarcely heard at all to-day.*

The shopping finished, she hurried home, her arms fairly aching with the many precious parcels. Tossing them onto the sofa she rushed into the kitchen where her mother was preparing lunch. "O mother: I had just exactly enough money to get everything, and something

for you, too. My, it's all so lovely! I don't suppose you'll like the style in which it's to be made, but I do, and you'll like it better when you see the whole outfit on me, and get used to it."

Then skipping off to get her apron, she assisted with the lunch, washed up the dishes, swept and tidied the kitchen and the dining-room before any of the closely tied packages was opened; for duty before pleasure was ever the rule of this home. When the bundles were untied and the contents spread out in the most enchanting profusion, Marjorie called her mother in.

"Now, mother, do say it's all perfectly grand. See these dainty little slippers!" catching them up by the heels that her hand might help conceal their stilted appearance. "When you see that hat," she went on hurriedly, "you will say your girlie has excellent taste, I know."

"You have done well, dear, in selecting your dress. In fact, I think it all very pretty except the Butterick pattern and the slippers, but perhaps I may become accustomed to them, as you say. This afternoon will be a good time to cut out your dress; so we'll take it into the sewing-room now."

With many a prayer for her darling child, she cut, basted, and stitched, feeling that Marjorie was now nearing the "turning of the ways," and God alone knew which way: but she had tried, O so hard! to bring only the sweetest things into her life.

How quickly the week flew by with sewing, household duties, and planning. Something else, too, which must here be mentioned.

Our fashion-seeking maiden must have all things to correspond, so her speech, too, must be altered.

Her mother had never permitted slang words to mar the purity of her daughter's speech; but all the "society" girls and boys used slang, and she must too, surely.

When the new hat came, it was put away without her mother's seeing it. "I'll keep it as a surprise," Marjorie said to herself, although the truth was she was a bit ashamed of it, for it contrasted so strongly with the other dainty but simple ones she had always worn. The May Day celebration and picnic was to be held in a beautiful grove on the outskirts of the village, and as usual all the town and country folk doubtless would turn out.

Mrs. Blake was not at all well when the final morning came; so she told Marjorie much to her relief, as she had dreaded her mother's sad eyes on her all day, that she did not feel able to go, but hoped she would have a really a good time, and be back early.

She hastily kissed her mother good-by pretending not to see the hot tears which sprang to those loving eyes, and did not once look back to wave her hand as she usually did; for she was met by such a burst of exclamation, applause, and comment that her vain little heart pattered a wild tattoo, and she could only laugh and giggle, see that her ankles did not turn in with her uncomfortable, unsteady foot-gear, and get those slang words in at proper intervals.

The girls looked at one another questioningly, and now and then whispered among themselves. Marjorie noticed this and it caused her cheeks to feel uncomfortably hot. But these things were to be expected, seeing she had never been like other girls of "society."

After Marjorie and her companions had left the house, Mrs. Blake went to her room; there, on her knees, she pleaded with burning tears and aching heart for God to give back her child as sweet and pure as she used to be, and to show her the folly and vanity of the course she was choosing. On rising from her knees she felt God was already answering her prayer; and, lying down on the bed she fell asleep.

Marjorie in the meantime, with flushed face, and eyes over brilliant, rushed about here and there, speaking to all her friends, laughing loudly and often, with such a hollow, empty laugh that even strangers turn to see whence it came, and turned away remarking.

Ere the day was half gone, she found the girls and boys with whom she had been associating snubbing her often, and now and then she found herself all alone. Her head ached, and her feet were very tired. Sometimes she even wondered what her mother would think if she knew. It seemed now as if almost everybody was looking at her and making remarks one to another about her. She once over heard a neighbour woman say to a friend, "What do you suppose has come over Marjorie Blake, she acts like—" Then a crowd passed between her and the voice and she heard no more, although her ears were wide open; for she hoped it might

have been that she acted like a "society girl," though her own heart told her the truth.

A few hours of bitter remorse which she could not drown, try hard as she might, were passed. How she despised the sound of those hateful, vulgar slang words! how she longed to be her old, plain self again! Tears now came rushing; they could not be repressed. She was alone beneath a big tree where there was both time and room for reflection. How detestible her fussy dress looked! How she envied Lawyer Morton's daughter in her plain white gown! She seemed like some sweet spirit walking about, often the center of an admiring group. Poor Marjorie bore it all until about four o'clock, then, unable longer to bear the disgrace, she crept off toward home. How long the way seemed; she could not hurry, for her feet were swollen and painful. How good the cottage looked beneath the trees! Home had never seemed so peaceful. Opening the door, she called "Mother! mother!" in such a frightened tone that Mrs. Blake scarcely recognised it.

What a dilapidated picture she presented, but what a penitent young face! Her mother could not ask the questions which were on her lips, as to why she was home so early, whether she had not had a good time, etc.; but taking the sobbing little form to her heart, she sat down in the big rocker, unfastened the slippers, letting them fall on the floor, removed the fairy hat, and amid chokes and sobs the whole miserable story came out.

How gladly did mother forgive; then together they knelt, asking God to forgive and create a new heart for Jesus' sake.

It was all done now; how happy, very happy, they both were; and how light and free the burdened little heart was!

It is needless to say that gown and hat were soon altered, while the slippers were put away in the bottom of the old chest,—to stay.

No more, though years and years have elapsed, bringing womanhood, wifehood, motherhood, and widowhood to our Marjorie, does she ever long for the ways of her once termed "society."

She has ever been content to be her plain, simple, sweet self, loved and respected by all who know her.

MRS. E. C. BOGER.

MABEL'S SECRET.

THE first day of the New Year, and the children were quarrelling! A bad beginning, truly!

"Alice and Harriet, take your knitting. John and Henry, you may each bring wood from the woodshed. Mabel you may take your slate and write; and I think if they are left alone, the two babies can take care of themselves. If anybody speaks, let it be in a whisper."

So there was silence in the kitchen, except the pleasant clatter the little mother made with her pie-making, and the occasional prattle of the two babies.

Little Mabel sat with her slate on her knee, looking thoughtful. She wrote and erased, and wrote again, with much painstaking labour. At last she seemed satisfied, and going to her mother, said in a whisper: "May I have a little piece of white paper and a pencil out of your drawer? I want to copy something."

"What is it? Let me see," said her mother.

Mabel hesitated and blushed, but held it up to her, saying, "You won't tell, will you, mother?"

Her mother read it twice over. Tears gathered in her eyes, and she said, "No, no, certainly not, it shall be a little secret between you and me."

She got a clean piece of paper, and sharpened the pencil anew for the child, although she was pie-making.

Mabel copied it very carefully, and laid it away in the bottom of her handkerchief-box, saying: "I shall see often there, and nobody goes there but mother and me."

But it happened that one day, that Harriet was sent to distribute the pile of clean handkerchiefs from the ironing into the different boxes; and as Mabel's was empty she saw the writing. It was so short that she took it in at a glance:—

Resolved, To alwas spek pleasant when Enny body speks cross. MABEL FORD.

Somehow it fixed itself in Harriet's mind; and that evening she was busy with pen and ink. The result was a paper in Harriet's handkerchief-box, with the resolution written more neatly but the same in effect.

"Resolved, That I will try this year to return pleasant words for cross ones.

"HARRIET FORD."

It made a difference that was easy to see when two of the children began to

practise this resolution. There was less of quarrelling.

"That's mine! You'd better mind your own business!" said John to Harriet, one day, when she took up his top, and was putting it into his drawer.

"But John, mother wants me to clear up the room," said Harriet.

"Well I want the top to stay there," said John, obstinately.

"Well, perhaps it's no matter. A top isn't much litter," said Harriet, pleasantly.

John was fully prepared for a contest. I'm afraid he would rather have relished one. Hestared. Then he looked ashamed.

"What made you say that, Harriet?" Harriet laughed, and coloured a little.

"Tell me! what made you?" John insisted.

"Come here, and I'll show you," said she.

She took him into the clothes-press, where was the row of pretty handkerchief-boxes, each labelled.

She opened little Mable's and took out the clean, soft pile of handkerchiefs.

"Look there!" said she. John read.

"The good little thing! She never does quarrel, anyhow," said John.

"So I thought I'd better put one in mine, too," said Harriet and she showed hers.—*Youth's Companion*.

LOVE MAKES THE DIFFERENCE.

RUTH and Jack stood at the window watching the people who passed. It had been a wet day, but the sun came out bright and clear in the afternoon though the streets were wet and sloppy.

"See that poor little girl," exclaimed Ruth; "how wet her feet must be! Her shoes are full of holes. If we were rich we might buy some shoes for her."

"And for that boy just behind her; his shoes are worse than hers," added Jack.

"And if we were rich we might buy a shawl for that old orange woman. See, she is trying to get those children to buy oranges from her basket."

"How poor she looks! There comes a very old man; if I were a rich man I would just call him in and say: 'Here old man, here's some dinner for you, and take what's left for the children.'"

"Now, if I were rich," exclaimed Ruth

"that is the one I would help; that poor sickly woman with a baby in her arms."

The children's mother had been listening to what they said. She sat sewing near the window. "I am glad," she said, "to hear my children express such kind wishes but wishing is not giving. Just to say, 'Be ye warmed, and be ye fed,' will not make these poor people any less cold or any less hungry. You say that if you were rich you would help this one or that one. God does not ask you to give but according to your means. Now let us see what you have to give, and then we can tell how your good wishes will help these poor people."

All the money these children had to spend they kept in their little bank in the nursery. They ran upstairs and placed in their mother's lap the contents of the bank.

"Now, Ruth," said her mother, "how much of this will you give to carry out your good wishes?"

Ruth thought a moment, and then replied, "Well, mother, I think I ought to give half."

"I know that poor woman who passed just now with her baby in her arms, what would you like to give her?"

Remembering how poorly the woman was clad, Ruth suggested a shawl.

"Now, Jack, what will you give the poor boy who had on such a miserable pair of shoes?"

Jack thought he could spend some money to keep the boy's feet dry, and he consented to give shoes.

The next day mother went out shopping with the two children, and as the result they brought home a warm shawl, and a pair of stout shoes. Mother had added a little to the amount they had to give, so that the shoes were thick, and the shawl was warm, for mother knew both the poor woman and the poor boy, and was quite sure these articles were needed.

"You have given what you had to give," said mother, "and that is much better than wishing you were rich so that you might give more. Always remember that, while God does not ask for that which He has not given you, He does ask for that which He has given."—*Sel.*

"Consider the postage stamp, my son. Its value consists in its ability to stick to one thing till it gets there."

A Beautiful Engraving.



Christ Before Pilate.

FROM THE
FAMOUS PAINTING

BY

Munkascy.

The Original of which was sold for

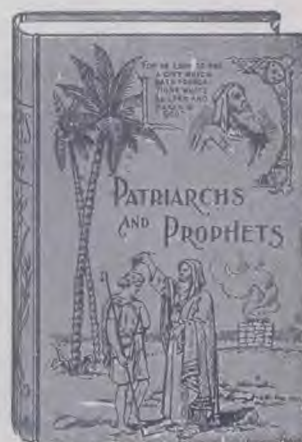
£ 25,000.

The Engraving is 18 by 12 inches.
Suitable for Framing.

AN ORNAMENT IN ANY HOUSE.

By V. P. Post, Rs. 1-8 inclusive.

Patriarchs and Prophets.



The lives of holy men of old. Answers a host of questions in your mind. Why was sin permitted? Why was Satan not destroyed? Why was man tested? etc. 760 octavo pages, over 50 engravings. English cloth gold edges. Rs. 9-8.

INTERNATIONAL TRACT SOCIETY,
39-1 FREE SCHOOL STREET,
CALCUTTA.

THE
ORIENTAL WATCHMAN

PUBLISHED BY

INTERNATIONAL TRACT SOCIETY.

39-1, Free School St., Calcutta.

Price of Subscription:—

One Year, Post Free Rs. 2

PAYABLE IN ADVANCE.

We send out papers only to subscribers. If persons receive THE ORIENTAL WATCHMAN, who have not ordered it, they are not indebted to the office; it is sent to them by some friend, and they will not be called upon to pay for it. Please read the papers you may receive, and hand them to your friends to read.

We sometimes hear of papers not being delivered. We ask you to notify us promptly, if you do not receive your paper, and we shall take pleasure in rectifying any such mistake.

If you change your address, please notify the office.

Some stir has been made in the religious press by the lectures of Dr. Cuthbert Hall in Calcutta. Dr. Hall, it seems, has sought rather to apologise for the Christian religion than to aggressively preach it. As remarked by a contemporary he has invited Hindus to accept Christianity, while admitting virtually if not literally that the Christian religion might be improved by a fusion with Oriental Mysticism. "As the result of the conversion (of the East to Christianity) he expects that Hinduism would be Christianised in the East and Christianity would be Hinduised in the West, and this, the lecturer seems to think, would be a glorious consummation." But in all earnestness we protest against any such perversion of Christian principles. Christianity must be unmixed, untrammelled, with mystical philosophy else it drops to the level of other religions. The true unadulterated word of the Gospel needs no "Hinduising" or mysticism. It in itself is "the power of God unto salvation to every one that believeth."

The Separation Law which came into effect in France Dec. 13 has had about the result nearly everybody expected. Scenes of disorder and violence—the church resisting the law, the government because of this resistance forced to drastic measures—sums up the present situation. Newspaper reports are laying the blame at the door, not of the French church authorities, but of the pope. Dignitaries of the Church in France, it seems, would have adapted themselves to

the new law without trouble had not contrary orders come from the Holy See. The Encyclical outlining a plan of resistance came to French Church authorities as a surprise, for we learn that the policy therein set forth was against their advice and wishes. The latest news we have is that the papal nuncio in Paris has been arrested for complicity in the church riots, and being found guilty has been conveyed to the frontier. This has caused great concern at the Vatican and has raised the question as to what move the pope will make next. It has been suggested that even the Middle Age interdict may be resorted to. This would be in every way consistent with Roman principles, for it is Rome's boast that she never changes.

God does not hold out the consolations of religion merely. He also directs us to consider the condemnations of it. We are not only constrained by the love of Christ but "knowing the terror of the Lord we persuade men." Men are prone to dwell upon God's love while not reckoning with His justice. Love can never excuse though it hastens to forgive. Every sin committed in this world must receive its full weight of punishment, but we obtain mercy through confessing and forsaking our sins. God's mercy does not extend to the man who persists in impenitence. The only means of escape from the condemnation of religion is Christ. Therefore what a man needs is to first escape condemnation and then he will need no instruction concerning consolation. First let a man be cut loose from his sins and the blessing of God in consolation will flow out to him rich and full and free.

Trying to effect a fusion of true Christianity with either a perversion of itself or with a false religion always results disastrously. In fact it is impossible. When the early church after the days of the apostles had united with paganism the result was the Apostasy. The standard of Christian principle must be lowered, it is necessary to step down from the exalted platform of truth and to compromise principles, if any union is effected with a less pure faith. In Germany Higher Criticism has long waged war against true religion. The conflict has been long and bitter and still the battle is on. But now there is a cry for a reconstruction of the Christian faith such that "advanced thought" will be

included, and yet faith in the fundamental teaching of the Bible not excluded. It is encouraging to know that there are many who see the danger of such a union and are ready to cry out against it as an impossible thing. And what is more interesting still, advocates of Higher Criticism are declaring the same thing that it is not possible to adhere to the old theology and yet stand shoulder to shoulder with the new. This is true. There can be no compromise.

Men are prone now as in ancient times to spend their time in nothing else but either to tell or to hear some new thing. Henry Sturt, an Oxford writer has been suggesting one of these new things which an exchange has designated "A Religion for Men of the World." This religion provides, not for salvation from sin, for it declares there is no such thing; not for God as a source of strength and blessing to man, but man as a complement in the great process of evolution which is uplifting both God and man; not for a change of heart but a change of intellectual tastes and susceptibilities. The "complaint against men of the world that, if they are religious at all, they are so on Sundays only, and for the rest of the week keep religion stowed away in a separate compartment of their minds," says this writer, is a fault which "seems to be more with the religion than with the men of the world." Now we say plainly that if what this writer wants is a religion which will permit men to do as they choose he has suggested just the proper thing. But if he is looking for a religion which will change a bad character into a good one, which will make a corrupt heart pure, and which will work reforms in this world like to what early Christianity wrought in the heathen world,—if this is what he is looking for, then he has outlined the wrong thing. Christianity purely and only can do that. All other religions have tried and failed. Christianity has succeeded and will succeed with every man who gives it a fair opportunity.

"He who goes down into the battle of life, giving a smile for every frown, returning a cheery word for every cross one, and lending a helping hand to the unfortunate, is, after all, the best of missionaries."

"If you cannot dispel the mists, climb above them."