

THE ORIENTAL WATCHMAN

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

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MODERN SPIRITUALISM.

WHAT is it? What is this huge system with a name from the vocabulary of heaven, which has spread out into all the world and numbers its devotees by the millions? Is it of heavenly origin, or does it draw its strength, and miraculous powers from the nether regions? It is important that these questions be settled. It is not sufficient proof that a thing is right, because it presents lofty and boastful claims, for evil can and does do this. Neither does antiquity prove a thing right. Error however hoary is error still. Satan is quite old, but he is Satan still.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "Ye shall know them by their fruits." Matt. 7: 16. We are bidden to "try the spirits," 1 John 4: 1. Our source of ultimate appeal is the Word. The claims of every system of religion are to be tested by the Scripture of truth. It is the purpose of these articles to examine the fruit, and test the pretentious claims of spiritualism by the Bible, and to this end we invite the readers of the *Watchman* to go with us.

Its Origin

Everything has to have a beginning; so with what is now known as modern spiritualism. It commenced in the family of John D. Fox, in Hydesville, N. Y., U. S. A., in the spring of 1848. The attention of the family was attracted by strange and mysterious noises. Raps were distinctly heard; also muffled footsteps; chairs and tables were moved from their places by some invisible power. The window sashes shook and rattled, and the repose of the family was disturbed. Curiosity led them to investigate this strange phenomenon. The following account which was gleaned from Mrs. Fox and her two daughters will be of special interest:—

"Miss Kate Fox tried, by silently bringing together her thumb and forefinger, whether she could obtain a response. Yes! It could *see*, then, as well as *hear*. She called her mother. 'Only look, mother,' she said, binging together again her

finger and thumb, as before. And as often responded the raps.

"This at once arrested her mother's attention. 'Count ten,' she said addressing the noise. Ten strokes, distinctly given! 'How old is my daughter Margaret?' Twelve strokes. 'And Kate?' Nine. 'What can all this mean?' was Mrs. Fox's thought. Was it only some mysterious echo of her own thought? But the next question which she put seemed to refute the idea. 'How many children have I?' she asked aloud. Seven strokes. 'Ah!' she thought, 'it can blunder sometimes.' And then aloud, 'Try again.' Still the number of raps was seven. Of a sudden a thought crossed Mrs. Fox's mind. 'Are they all alive?' she asked. Silence for answer. How many are living? Six strokes. 'How many are dead?' A single stroke. *She had lost a child.*

"Then she asked, 'Are you a man?' No answer. 'Are you a spirit?' It rapped. 'May my neighbours hear if I call them?' It rapped again.

"Thereupon she asked her husband to call her neighbour a Mrs. Redfield, who came in laughing. But her cheer was soon changed. The answers to her inquiries were as prompt and pertinent, as they had been to those of Mrs. Fox. She was struck with awe; and when, in reply to a question about the number of her children, by rapping four, instead of three, as she expected, it reminded her of a little daughter Mary whom she had recently lost, the mother burst into tears."

Power Manifested

Many try to account for the miraculous workings of Spiritualism through some sleight of hand, or cunning craftiness of man; others sneer at it, and call it a humbug. But it cannot be disposed of in this way. While there is undoubtedly much jugglery, fraud, and deception in many instances which is palmed off for Spiritualism, there is, nevertheless connected with this phenomenon a superhuman power. Miracles are wrought by some agency more than human. Prof. Zollner, a famous German philosopher, investigated the phenomena of Spiritualism, and the following he personally observed:—

"Knots had been found tied in the middle of cords, by some invisible agency, while both ends were made securely fast, so that they could not be tampered with; messages were written between doubly and trebly sealed slates; coin had passed through

a table in a manner to illustrate the suspension of the laws of impenetrability of matter; straps of leather were knotted under his own hand; the impression of two feet was given on sooted paper pasted inside of two sealed slates; whole and uninjured wooden rings were placed around the standard of a card table, over either end of which they could by no possibility be slipped; and finally the table itself, a heavy beechen structure, wholly disappeared, and then fell from the top of the room where Professor Zollner and his friends were sitting."

Another writer who witnessed the "manifestations," of a professional performer in the seance says.

"It is needless to say that I went as a sceptic; but I must own that I have come away utterly unable to explain by any natural means the phenomena that I witnessed on Tuesday evening. I still remain a sceptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force which produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand."

Let none conclude from what we have said that we believe in Spiritualism, or that the publishers of this paper are in any way in harmony with the thing. Far from it. We believe it to be a monstrous, soul-destroying error. We are firmly of the opinion that it is the most dangerous deception which has entered the world since the fall of man. It is clearly noted in the Scripture of truth that this whole system is built upon a satanic falsehood, and that its tentacles reach far into the bog of error, and its teachings tend not toward heaven, but down into the bottomless pit. Next month we will give this matter further study.

G. B. THOMPSON.

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HAS MAN LIFE IN HIMSELF?

THE supposition that man has life in himself, or is possessed of a consciousness that never ceases to exist, has caused more speculation, and laid the foundation for more superstition, than any other one idea ever entertained by man. The fact that he dies would naturally be deemed sufficient evidence that he has not life in himself. The death of animals is generally accepted as evidence that they have not life in themselves. And the Scripture saith, "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." Eccl. 3:19.

We have but one way of learning the truth concerning such subjects, and that is from the Word of God. According to that Word, man was made of the earth, and, although he was without sin in the beginning, he was given the tree of life, that by the eating of its fruit his life might be continued. We see, then, that even in a state of innocence he had not life in himself. That a continuous life was to be the result of partaking of the tree of life is shown by the fact that when the man was sentenced to death for disobedience angels were placed to guard the tree of life lest he should eat of it and live forever. Then if man had not life in himself when in a sinless state, he certainly could not have been so endowed after having been condemned to return to the dust.

There are only two beings represented in the Scriptures as having life in themselves—the Father and the Son. In John 5:26 we read, "For as the Father hath life in Himself, so hath He given to the Son to have life in himself." Even the Son did not have this great boon until it was specially given to Him by the Father. Eternal life is the gift of God (Rom. 6:23), and it is given only through our Lord Jesus Christ. God having given the Son power to have life in Himself, the Son has the power to transmit life to whomsoever He will. John 5:21.

The conditions of receiving eternal life are faith in Christ and keeping His commandments. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. "If thou wilt enter into life, keep the commandments" Matt. 19:17. "They that have done good" shall come forth "unto the resurrection of life." John 5:29. These two conditions, however are really summed up in one for obedience is a consequent result of belief; therefore we may say that life is the result of faith in Christ. "But these [signs] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Chap. 20:31. "And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." Chap. 6:40. Do all men have faith in themselves? The world is

full of the negative answer ; therefore they can not have life in themselves.

Christ said to the Jews, "Ye will not come unto Me that ye might have life." John 5 : 40. Then it is necessary to come to Christ in order to have life. Nor can sinful man do even that much of himself for Christ says, "No man can come to Me, except the Father which hath sent Me draw him." Chap. 6 : 44. There is, therefore, no chance for man to have access to life, only through the "manifold grace of God." "By *grace* ye are saved *through* faith ; and that [the grace] not of yourselves : it is the gift of God." Eph. 2 : 8.

But how do we have life when we have come to Christ ? John tells us : "And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5 : 11. Then we can only have the life by being in Christ ; at no time, and under no conditions, can mortal man have life in himself. For "this mortal must *put on* immortality ;" immortality is not within it. "So when this corruptible shall have *put on* incorruption, and this mortal shall have *put on* immortality then shall be brought to pass the saying that is written, Death is swallowed up in victory."

We have found that eternal life, or immortality, is the result, or reward, of faith in Christ. Paul expected his reward at the coming of the Lord : "I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is *laid up* for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day ; and not to me only, but unto all them also that love His appearing." 2 Tim, 4 : 7, 8.

Proud but puny man would fain make himself believe that he is more than a mere mortal, doomed to death. Fain would he believe the serpent's lie, "Ye shall not surely die." Fain would he believe the serpent's assurance that by disobeying God he would become as God. Nevertheless, he is but a condemned criminal without Christ. Only by living on Christ, abiding in Him, can man have an assurance of life. John 6 : 48-54.

W. N. GLENN.

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Nothing before, nothing behind ;
The steps of faith
Fall on the seeming void, and find
The rock beneath.

—Whittier.

CONFORMITY TO THE WORLD.

CHRISTIANS, whatever may be their field of labour, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus Christ to separate between Christians and the world, thus bringing down the truth to a common level, and dishonouring the God who at an infinite sacrifice sent His Son, into the world. There must be no betrayal of holy trust on the part of any who profess to be children of God.

There is no safety for the child of God unless he daily receives a new and fresh experience in looking unto Jesus. By beholding Him day by day, he will reflect His image, and thus represent His divine attributes. His only safety lies in daily placing himself under the guidance of of God's Word, in daily bringing his course of action to the test inquiry, "Is this the way of the Lord ?" A divine life will represent Jesus Christ, and will be antagonistic to the customs, practices and standards of the world.

We need, as Christians, to keep Jesus ever before us, looking unto Him, the "author and finisher of our faith." Every soul who is seeking to become a joint-heir with Jesus Christ must consider that his special work during this testing period is to study the character of Christ, and conform to that character. He cannot do this in his own strength ; but through the abundant grace given of God daily improvement will be made.

Satan, on the one side, is striving to press you into his service ; Christ, on the other, is seeking to win and draw you to Himself. You cannot become victor over Satan's devices without fierce conflicts with inclination. Satan, striving for the mastery, is determined to conquer. Every faculty is to be strictly guarded and held loyal to God. This is the way of the Lord, to bring self under severe discipline constantly keeping the eye fixed on Jesus. Through His grace, the striving one comes out of the conflict with temptation with clearer views, rejoicing in a new and elevated strength and power, because he makes the Lord "first, and last, and best, in everything."

The religious life is simply abiding in Christ. To flash out brightly now and then under the praise of the world is not the religion of Jesus Christ. Science so-

called, human reason, and poetry, cannot pass as revelation, although it is Satan's plan that these things shall become first in human minds. Those souls that have not realised that the follower of Christ must subordinate every power that has been bestowed upon him to the will of God, will be drawn into the nets which Satan has carefully woven for their inexperienced feet. They cannot see that it is required of them to bring every thought into captivity to Christ. This restraint is to them a galling yoke. They are found, in the place of conformity to the revealed will of God, opposed in heart and practice to His requirements.

Unless these souls are willing to become as clay in the hands of the potter to be moulded into such vessels as God can use, they will always show a deformity of character, will always bear the marks of a vessel unto dishonour. They will never receive the finishing touch of immortality. Such characters would in their deficiency, mar heaven.

God requires the training of the mental faculties. They need to be so cultivated that we can if necessary, set the truth before the most intelligent. The converting power of God upon heart and character is also needed every day. There must be self-discipline on the part of every one who claims to be a child of God ; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind well trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control.

Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the Word of God.

There are needed for this time well-balanced minds ; healthy, wholesome Christians ; but many who profess Christ have a sickly experience. Separated and consecrated to Jesus Christ, the soul finds joy and peace. Christ does not leave us in our weakness and inefficiency, but, gathering us in the arms of His mercy, binds us to His great heart of infinite love.

"Peace I leave with you, My peace I



HOLDING THE WINDS.

THE opening verses of the seventh chapter of the book of Revelation present before us a remarkable picture, that of "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." This is at a time when the servants of God are being sealed in their foreheads with the seal of God as described in the following verses, preparatory to the great final scene which shows the multitude of the saved gathered before God's throne. It is a scene which takes place in close proximity to the end of the world. The four angels are to hold the winds until the sealing work is accomplished, and then the winds are to be loosened and bring destruction upon the earth.

In these verses is to be found the explanation of conditions which exist in the world to-day. The spirit of revolution is astir. Multitudes are in revolt against the existing forms of government, the poor are discontented, and look with envy and hatred upon the rich and successful, and there are threats of armed revolt if other means now being tried do not succeed in righting the real or fancied wrongs of the labouring classes. In Russia, Italy, Spain, and other countries the revolutionary sentiment is so strong as to cause serious and frequent political quakes, which shake the thrones of monarchy. The burden of military taxation, already intolerably great, is constantly growing heavier, and so unstable is the equilibrium under which peace is maintained, that the slightness of the cause which might precipitate a general war has for years been a subject of comment by newspaper writers. Yet all this time the winds of strife have been held, and many times when it has appeared that the

dark cloud of war was about to burst over Europe, a mysterious influence has unexpectedly come in which has turned the course of events, and the threatening clouds have receded. Various explanations of the outcome are given in the papers; but the Bible explanation is that four angels are standing at the four corners of the earth, holding the winds of strife until the sealing work now in progress shall be accomplished.

It is well to remember at this time that these pent-up winds of strife have already given one noteworthy manifestation of their presence and power. This was in what is commonly spoken of as "the revolution of 1848." That was a movement which began with mysterious suddenness and went with a rapidity and power which swept everything before it, but was as suddenly and as mysteriously cut short. A writer who is familiar with the circumstances connected with the beginning of this revolutionary outbreak gives this description of it:—

"It is reported that one evening of that eventful year, when the courtiers of Louis Philippe, King of France, were gathered around him, he said, 'I was never more firmly seated on the throne of empire than I am to-night.' In the twilight of the next evening, wearing a pea-jacket, disguised as a hackney coachman, he fled outside the walls of the city of Paris, seeking refuge for his personal safety. The cause of this great and sudden change is said to have been the result of some movement on his part favouring the papal usurpation, which offended his subjects and his soldiers. He had on that day completed, in the city of Paris, a grand military review of the French army; and when their arms were stacked, he retired to the palace, when suddenly a small boy jumped upon a cannon, waving a tricoloured flag, crying, 'Down with

the pope! down with the pope!' The soldiers taking up the cry, it passed swiftly down the lines, gaining strength as it went, until connected with it was the cry, 'and down with the king!' In a few hours all Paris was a scene of wild confusion. The soldiers, with guns in hand, accompanied by a mob, were rushing for the king's palace. He, on being informed of the turmoil, hastened to escape in disguise.

"The commotion and unrest of France spread rapidly to other countries, and within three months all Europe was astir, and over thirty empires and kingdoms were in the greatest disorder. Thrones were burned in the streets, kings and emperors were fleeing and hiding for fear of losing their lives. Politicians predicted that there would be a general revolution of the governments of the world."

Suddenly and without visible cause, the agitation quieted down, and affairs resumed their normal course. Nobody could understand it. Horace Greely wrote of it in the *New York Tribune*:

"It was a great wonder to us all what started so suddenly that confusion among the nations; but it is a greater still what stopped it."

Senator Choate, in a speech in the U. S. Congress, referring to this time used these words: "It has seemed to me as if the prerogatives of crowns and the rights of men, and the hoarded-up resentments of a thousand years were about to unsheath the sword for a conflict in which blood shall flow, as in the apocalyptic vision, 'to the bridles of the horses;' which the great bell of time shall sound out another hour; in which society itself shall be tried by fire and steel, whether it be of nature and of nature's God or not."

The sealing work, which was to gather out of the world a company sealed with the seal of God, had then only begun, having been ushered in by the message proclaiming the hour of God's judgment, and calling for a return to the observance of His sabbath. Upon the point of Sabbath observance was to come the test which would show who were truly the Lord's, and who were not. The Sabbath commandment alone of all the ten contains the name and announces the sovereignty of the Lawgiver; and those who observe His Sabbath thereby signify that they are worshippers of, and belong to, the true God, the Creator. The great Sabbath reform message, which has now gone to all the world, was in 1848 only in its

initial stage. There was a sealing work still to be done, and God stayed the winds of strife which had begun to blow upon the earth.

But the winds are only stayed, and the time will come when they must be loosed for their work of destruction; and then the scenes of 1848 will be repeated and continued without a restraining hand until government is swept away from the earth by the lawless passions of men. The political volcano which broke out in 1848, though it has remained quiescent since that time, is by no means extinct. There are many signs of a renewal of the eruption. Now also the sealing work described in the prophecy is nearly completed. The four angels yet restrain the winds, but when this final work of God on earth is done, their hands will be loosened, and the pent-up destruction will break forth. Scenes not now dreamed of will then be enacted. The only protection at that time will be the seal of the living God. L. A. SMITH.

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LOSING HOPE.

FAITH and hope and trust and loyal obedience—these are the heritage as well as the privilege of the true Christian, and there is a blessing in them for each and all.

While men and women of the world delve and toil and worry and strive for that which they can not take with them when the last summons comes, the Christian uses this life as an opportunity for entrance upon the grander one in which he can enjoy all there is that is good, and be free from every interference of unrighteousness.

We can not build for this life only and build safely. We can not turn our attention and our energies upon our own desire if we expect one day to let our eyes rest in pleasure upon "the King in His beauty." Paul says: "If in this life only we have hope in Christ we are of all men most miserable." We can not stop with this life, and be Christians. The Christian's hope lays hold on eternity. The Christian's work must be a work for eternity. Speaking of that great hope around which cluster the prophecies and warnings and encouragements of the whole Bible, the writer of the Epistle to the Hebrews declares: "Which we have as an anchor of the soul, a hope both sure and steadfast, and entering into that which is

within the veil." Heb. 6:19. Christ is within the veil; He holds the anchor. As long as the child of God clings to this anchorage, he can not drift. There is no power on earth that can sweep him away—there is no power in heaven that will.

But apart from that anchorage, there is no power to save man from eternal ruin. Outside heaven's purpose for man there is no power that cares to do so. And because that is so, and men are drifting away from that true anchorage, we find an ever-increasing proportion of the human family losing hope, trust and courage, and launching themselves into eternity with no preparation to meet God. Year by year the number of self-destruction increases—a sure indication that with each year an ever-increasing number are losing their anchorage and their courage.

The causes for this are manifold. The increase of scepticism, outside the church and inside the church, fostered by the destructive criticism of the Bible at the hands of an unconverted ministry, is doing perhaps as much as any other one thing to bring about this sad condition in the world. When a great portion of humanity lose faith in the Word of God, there is nothing but human power to encourage or guide, or even restrain. Their interest in even the things of this temporal life begins to loosen and unwind like the strands of a frayed rope. Every tremor of wavering in the pulpits of the land is increased and intensified in the great aggregate audience that listens. One note of doubt in the pulpit can make more sceptics than all the best sermons can make converts. If he whose business it is to proclaim the Word doubts it, he has lost every leverage he might have employed to bring souls to the anxious seat.

But the land is filled to-day with these discords of doubt emanating from the pulpits of spiritual advisers. The hired choir has done its work of disintegration in the church; but the result of its work is completely lost in the maelstrom ruin created by a doubting pulpit. From every seed of infidelity scattered by such hands there springs up a hundred tares to choke out the aspirations of the soul, destroy trust in God, and ruin respect for divine law. With that gone, there is no power but the human to restrain the band, and more and more frequently is that power found to be utterly insufficient.

The world is losing hope because it is coming to have nothing but this life to hope in; because it has seen man's only sure anchor disparaged; because it has seen the Word of God belittled by those who were paid to expound it. But this confederacy of ruin should not surprise the child of God. We have been forewarned by that very Word that in the last days scoffers would arise; that seducing spirits and doctrines of devils would be abroad; that genuine faith would be scarce in the earth; and that sin would abound on every hand. Men have placed their hopes in the accomplishment of some great purpose, and when the storm of disappointment came their barque dragged anchor, and they lost their soul. Many indeed have seen their brightest hopes fade and wither and become the plaything of the winds of misfortune, and in that stress of spirit they have carried their case to judgment in their own hand, and with no advocate at the bar. Truly the world is losing its grip on God.

At such a time how the Christian should labour to place before men the only hope worthy the name. "Hopethou in God." The hope of the Christian is real. It spans the gulf between death and the resurrection. It bridges the strait between paradise lost and paradise restored. The golden gate toward which the Christian looks is the pearl-hinged gate of the city of God. Inside that is life everlasting, the fruition of hope long deferred, the companionship of the Christ who bought us with his blood. In spite of the fact that the world is losing hope, the true Christian may now look up and lift up his head, knowing that "our redemption draweth nigh." C. M. SNOW.

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give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless: I will come unto you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is Christ's work; will you co-operate with him? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." E. G. WHITE



ROME'S UNCHANGING POLICY.

TWENTY-FIVE centuries ago Daniel in Babylon had a vision of the future which opened before his mind certain characteristics of the Roman Empire, amongst which it was pointed out that "through his policy he shall cause craft to prosper in his hand." Possibly there never was known in history a nation which succeeded so well in establishing itself by following a cunningly devised policy. By their "profound policy" the ancient Romans were able to prudently conceal their real intentions, and while outwardly exhibiting the greatest magnanimity toward other nations, yet they would at the same time be seeking by the most cunning strategy to accomplish their overthrow. They had the capacity for entrapping others in their meshes without revealing their ultimate object of bringing the whole world into subjection to their "iron monarchy." At times when policy dictated the advisableness of so doing, they would exhibit the most disinterested kindness toward the nations, which called forth the greatest praise, and led those who were deceived by it to extol them as benefactors. This characteristic was also pointed out to Daniel: "By peace shall he destroy many." Dan. 8:25.

The authority and power of ancient Rome was transferred, not to a civil government, but to the papacy (Rev. 13: 1, 2), and the Papacy has inherited the crafty policy of its ancient progenitor. Gradually, but most surely, Rome is insinuating herself into the inner counsels of the nations, and is manifesting the same spirit of disinterested kindness toward the nations by which ancient Rome succeeded in establishing herself as the world's arbitrator. Says the historian, "Nothing could be more gentle and equitable than the conduct of the Romans at the beginning. They acted with the utmost moderation toward such states, and nations as addressed them for protection.

They succoured them against their enemies, took the utmost pains in terminating their differences, and in suppressing all commotions which arose amongst them, and did not demand the least recompence from their allies for all their services. By this means their authority gained strength daily, and prepared the nations for entire subjection."

Subsequently their "kindness" assumed a different form, and instead of inviting the parties to a quarrel to settle their differences before a Roman tribunal, they summarily commanded such parties to plead their cause in person before the Senate. "From arbiters and mediators, being become supreme judges, they soon assumed a magisterial tone, looked upon their decrees as irrevocable decisions, were greatly offended when the most implicit obedience was not paid to them, and gave the name of rebellion to a second resistance. Thus there arose, in the Roman Senate, a tribunal which judged all nations and kings, and from which there was no appeal."

When the Roman Empire gave place to the Roman Church, the ecclesiastical leaders were not slow in perceiving the power which they could exert if they could promulgate the doctrine that "the pope was God's vicar, was judge of all, and could himself be judged by no one." This was a step further than the empire went, and remarks Mosheim, the famous church historian, "In this apology the reader will perceive that the foundations of that erroneous power which the popes of Rome afterwards acquired now laid." Says Dr Wylie, "The primacy had been promulgated by synodical decrees, ratified by imperial edicts; but the pontiffs perceived that what synods and emperors had given, synods and emperors might take away. The enactments of both, therefore, were discarded, and the *Divine right* was put in their room, as the only basis of power which neither lapse of years nor change of circumstances could overthrow. Rome was henceforward indestructible." *The Papacy*, page 36. "The spiritual supremacy was achieved in the seventh century, the temporal sovereignty was attained in the eighth; it wanted only the pontifical supremacy—something, although improperly styled the temporal supremacy—to make the pope supreme over kings, as he had already become over peoples and bishops, and to vest in him a jurisdiction that has not its like on earth—a jurisdiction that

is unique, inasmuch as it arrogates all powers, absorbs all rights, and spurns all limits. Destined, before terminating its career, to crush beneath its iron foot, thrones and nations, and masking an ambition as astute as Lucifer's with a dissimulation as profound, this power advanced at first with noiseless step, stole upon the world as night steals upon it; but as it nears the goal, its strides grow longer and swifter, till at last it vaulted over the thrones of monarchs into the seat of God." *History of Protestantism*, Vol. 1, page 14.

Centuries of conflict were necessary before the Papacy finally succeeded in bringing the world under her feet. In the eleventh century Gregory VII. "fully grasped the great idea of the Theocracy," holding that "the reign of pope was but another name for the reign of God." But it was not until the thirteenth century that the mitre became triumphant over the empire, under the direction of Innocent III., who affirmed "that the pontifical authority so much exceeded the royal power as the sun doth the moon." History, however, testifies that the success of Rome in enforcing her "policy" upon the world meant ruin to all other interests. As she progressed and developed, her path was bestrewed with "the wrecks of nations, and the ashes of literature, of liberty, and of civilisation."

Now, while all this is admitted to be true, yet there are many who confidently believe that the dark deeds of which Rome was guilty in the middle ages were simply a counterpart of the ignorance and superstition of the times, and that in these enlightened days no repetition of such things would be possible. But it should be clearly understood that Rome of the thirteenth and fourteenth centuries was what she was, and did what she did, as a part of her "profound policy"—a policy which she pursued unremittingly for more than a thousand years, and that her policy has not changed one whit. Because we do not hear her publicly putting forth the claim to supremacy in Australia, this is not to be construed as evidence that she has changed her policy. No organisation on earth can so well adapt itself to circumstances as the Papacy. In this country where we enjoy such a large measure of religious liberty, it is nothing unusual to hear some Roman prelate or layman uttering the most noble sentiments in favour of liberty. Only quite recently it was stated at a Roman

Catholic public meeting that Papists were willing "to recognise Protestants as being as good as themselves and no better, and they asked the same in return." But how different this sounds to the utterances of Papists in some other countries. For instance, the British authorities in Malta, in a despatch dated August 15, declared that all religious denominations were entitled to equal rights. The just decree has met with a storm of indignation from authorities of the church, and the walls of Valetta, it is said, have been placarded with the following appeal:—

"To the Clergy and People."

"The last act of violence of the British government weighs down the scales. After having deprived us of our country, for a people enslaved has no country; after having taken from us our national language, in order to enforce its own upon us; after having barded us with taxes, after having denied us all liberty, the government now makes an attack upon the rights of our religion; in the name of the fundamental principles of liberty, the English Minister reduces us to the shameful condition of a people without country, without language, without rights, without religion.

"From this time on the island will cease to be called Catholic Malta, because all churches, all worship, all the different sects, will have among us the same rights and privileges as the Roman Catholic and Apostolic religion, and in this land, first-fruit of the apostle of the Gentiles, the anarchy of faith will reign supreme.

"Maltese! Are you inclined to submit to this new and unheard of violence without making a solemn and energetic protest? Can the ecclesiastical authorities, the body of parish priests, the clergy, can the Maltese people endure with resignation the new insult of the British government?"

"If not, let us gather all, of either sex, of every age and class, at the public mass meeting which shall be held outside the Porte des Bombes, on Sunday, October 14, in order to make a protest, to safeguard and defend our religion, our country, our liberty. Onward! God is with us!"

Could anything be more opposite than this declaration and some of the public declarations of Papists in Australia? Nevertheless Australians will be woefully deceived if they fail in discerning the true undercurrent of Roman policy. In Malta Rome is supreme, and she therefore counts it a crime on the part of the British government in declaring the equality of religious denominations, and a protest was lodged against the Rev. John McNeill holding a public evangelistic service in the town. The difference between the Maltese Roman Catholics and Australian Roman Catholics is not a difference in fundamental principles, but one which is

actuated by that profound policy by which the Papacy has succeeded so ably in adapting herself to her environment, and by which she has attained popularity and influence for many centuries. Let us not be deceived by Roman Catholic platform platitudes, for Rome is still just the same subtle power she ever was.

A. W. ANDERSON in *Australian "Signs."*

WHAT SOME GREAT MEN SAY OF THE BIBLE.

"God is light." So is the religion of the Bible. It has no fellowship with darkness. Not one of its graces springs from stupidity or ignorance, but all of them from a knowledge of God. False religions are founded in darkness. The religion of the Bible, like its Author, dwells in light. God also is love, and so is the religion of the Bible.—*Gardner Spring.*

The Bible is the book of all others, to be read at all ages and in all conditions of human life; not to be read once, or twice, or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be omitted unless by some overruling necessity.—*J. Quincy Adams.*

We count the Scriptures of God to be the most sublime philosophy. I find more marks of authenticity in the Bible than in any profane history whatever.—*Isaac Newton.*

I have read the Bible through many times. It is the book of all others for lawyers, as well as divines, and I pity the man who can not find in it a rich supply of thought and rule for conduct.

—*Daniel Webster.*

It is a belief in the Bible, the fruits of deep meditation, which has served me as a guide of my moral and literary life. I have found it a capital safely invested and richly productive of interest.—*Goethe.*

Within this ample volume lies
The mystery of mysteries;
Happiest they of human race
To whom their God has given grace.
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
Than read to doubt, or read to scorn

—*Walter Scott.*

There are no songs comparable to the songs of Zion, no orations equal to those of the prophets, and no politics like those which the Scriptures teach.—*Milton.*

MAY. S. COLE.

SINNING WILFULLY.

IT sometimes happens that a conscientious believer is disturbed by the statement of the scripture, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. The fear arises lest through wilful sin the opportunity for forgiveness has been forfeited. The context (read verse 29) shows, however, that the wilful sinning here mentioned is such a rejection of the atoning sacrifice of Christ as involves treading under foot the Son of God, counting the blood of the covenant an unholy thing, and doing despite to the spirit of grace. For him who disdains the sacrifice of Christ there remains no salvation.

To those who are inquiring as to what sin is a wilful one we commend the following comment upon this passage:—

"The question will be asked, But what is wilful sin? How can we know when we are guilty of it? No answer can be given; no one on earth can draw the line between what is and what is not wilful sin. Only He who sits on the throne, and who knows the heart, can judge. But how will this warning profit if we can not see what wilful sin is? The warning will just thus profit us most—it will make us fearful of committing any sin, lest it might be, or lead us into, wilful sin. He that would know what wilful sin is with the thought that he is safe as long as he keeps from that extreme, deceives himself. The only sure way of being kept from wilful sin is to keep far from all sin."

We know that Jesus has given Himself for our sins, and that the purpose of this sacrifice is to save us from committing sin, and we know that "He is able to save them to the uttermost that come unto God by Him." When we enter into God's purpose for us, we shall not need to distinguish between different kinds of sin, but we shall lay hold of divine strength that we may be kept from all sin. He who lays hold upon every provision of divine grace in order to be kept from sin need have no anxiety about sinning wilfully.—

Review and Herald.

I have always found the less we speak of our intentions the more chance there is of our realising them.—*Ruskin.*

"For with thee is the fountain of life."

THE ORIENTAL WATCHMAN.

Editorial.

The Sunday Institution.

We are glad to see Bible students admit that Sunday keeping is not taught in the New Testament. In fact we do not see how any careful student of the Bible can claim that the Scriptures teach the sacredness of Sunday when there is not one text giving such commandment.

Trevelyan in his treatise on "Sunday" says: "Its authority is similar to that possessed by the ordinance of Confirmation, or of Infant Baptism; *neither of these has the sanction of any expressly recorded institution of our Lord*; each of them has the apostolic practice, and regular and continuous use in the church from that time onwards."

Trevelyan's Position.

This writer places Sunday keeping, Confirmation and Infant Baptism on the same authority; namely Apostolic practice. We quite agree with his frank admission that Sunday keeping as well as Confirmation and Infant Baptism have not "the sanction of any expressly recorded institution of our Lord." He candidly places the authority of these institutions wholly outside the teaching of the Scriptures. Why are not all exponents of Sunday sacredness as frank, and why do they not all cease trying to show that the Bible enjoins the observance of Sunday?

Trevelyan's Error.

Mr Trevelyan places traditions and practices of men above the commandment of God. He looks for his authority for observing Sunday to the practice of early Christians instead of the commandment of God. Here lies his error. We dare not place the practice of men, though even the certainty of that may be denied, above the commandment of God. In the days of Christ the fifth commandment which enjoins children to honour their parents was set aside by tradition. By pledging to devote whatever property he might accumulate to the temple, a child might desert his father or mother. Christ denounced this teaching and tradition. See Matt. 15 : 1-13. And more He

said; "every plant which my heavenly Father hath not planted shall be rooted up." It is just as wrong to-day, to set aside the fourth commandment which teaches the observance of the seventh day as the Sabbath and put tradition and practice of men in its place as it was in the time of Christ. We dare not put the word of man above the word of God.

Our Foundation

Rests upon the word of God. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3 : 11. We cannot afford to build upon the hay and stubble of man's teaching and practice. The Psalmist says. "If the foundations be destroyed, what can the righteous do?" Every effort to bolster up the Sunday institution by making the teachings of the church a rule of faith instead of the Bible is a blow at the foundations of the Christian religion, which, if destroyed, "what shall the righteous do?" We are to build upon the foundations of the apostles and prophets i. e. the same foundation upon which they built which is the commandments of God and the faith of Jesus. Let us therefore earnestly contend for "the faith which was once delivered unto the saints."

J. L. S.

VITAL POWER OF CHRISTIANITY.

CHRISTIAN influence, so far as the work of the missionary is concerned has beyond any question had a salutary effect upon the heathen world. Education has been pioneered by the faithful mission worker, a more wholesome atmosphere everywhere attends him, new dignity and honor attaches to home life, and the general social and ethical condition of the people has been improved.

All this and more has been included in a report of the American Foreign Mission Board on a century of mission work. The noble work of early mission workers who made personal sacrifices and faced untried difficulties, the constant and growing interest manifested by the churches and societies in the home land, the slow but not less sure acceptance of Christian truth and its consequent growth to its present proportions,—all these receive their share of attention in this report which gives manifold reasons why every Christian missionary should take courage and move on.

But there is one point worthy our notice, and that is the admission made by the Board in favour of Oriental religions.

One result of work in heathen lands, according to this report, is the "respect and reverence" now shown by the West to many religious customs and beliefs of the East. The "conviction that the educated, Chinese, Japanese, Korean or Indian is a brother man, with whom conference upon everything including religion, may be profitable to all parties," shows the attitude now taken by professed Christian teachers of the West to the avowedly un-Christian teaching of the East.

Now this in itself may be a praiseworthy result, in that it has fostered the spirit of brotherhood between the two worlds; but if, on the other hand, it seeks to raise the idealistic pantheism and philosophical mysticism of heathendom to a level with Christian truth it may do inestimable evil. Whatever may be said on the question, it still remains a fact that all the sublime theories of heathenism are lifeless, and have been so for centuries. It also remains a fact that Christianity has done more in one century to uplift the degraded in heathendom than Hinduism, Buddhism, or Confucianism has done in the past one thousand years.

There is in the religions themselves that which makes the essential difference between Christianity and the various systems which make up heathenism. The very foundation of Christian teaching is found in the doctrine of the Bible that man is by nature a child of disobedience and is powerless to help himself. He is born in sin and is subject to a natural downward tendency which he is utterly unable to overcome. Jesus Christ, the Saviour, was sent to enable mankind to subdue his naturally evil nature by implanting in man a portion of the divine nature. Not only so, but Jesus Christ came and brought under subjection human inclinations and passions, leaving the most perfect record ever shown in the annals of mankind, his enemies themselves bring judges: and this record is left as an encouragement and pattern to every human being who should follow after. And this example, left as an incentive to mankind coupled with divine help through Jesus Christ, has produced some of the noblest characters in history.

On the other hand, Hinduism, Buddhism and heathenism in general are founded upon an opposite principle, which teaches that man has within himself that which if rightly developed will free him from the domination of his evil propensities.

He is not encouraged to overcome evil habits and desires, for his religion teaches him that God Himself has implanted those evil desires. He is brought into the world pure and recognises no need of a Saviour. Thus the heathen places himself beyond the reach of God's power, because there is little help for a man who does not realise his need enough to seek to help himself. A man has fallen from a ship into the sea, and a rope is thrown to him with a life buoy. Unless the drowning man realises his need enough to reach and grasp the proffered help no human power can rescue him. So God's power can never reach the soul which does not sense its need enough to lay hold upon His help.

These things constitute the great difference between paganism and Christianity. They reveal the reasons why one is an effectual, working power while the other is impotent to lift man above the circumstances which surround him. One reckons upon the power of God, the other relies upon the power of man. And the power of one compares with the power of the other as God's omnipotence compares with the feebleness of man.

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WHAT DOES IT MEAN ?

WHEN Protestantism in the great Reformation declared against the Papacy, it was not merely to make a separation from Rome in name. Mighty principles were at stake and those who opposed the claims of the mother Church found that nothing short of complete severance from popery and papal dogmas could meet the needs of a genuine reform movement. What Protestantism rejected was not simply a few erroneous doctrines; the entire system of the Roman Church was repudiated. The thing in itself, and not merely its complements, was declared subversive of all divine revelation and contrary to true religion. The very fundamental principles which made Rome what it was were undermined by Protestantism.

This made a gulf of enmity between the two systems, which has ever since been impassable. The supremacy of the individual conscience over the decrees of civil or ecclesiastical power always has been and always will be resented by the Catholic church. Her power rests or falls with the degree of authority maintained civilly and otherwise by the Church over the political, social, and ethical views of

her members. Absolute and unequivocal obedience to the Holy See are insisted upon from every son and daughter of the Roman Church, albeit these decrees may override the conscientious convictions of the individual. Not only is this principle of the supremacy of the Church over the individual insisted upon, but the Church also demands and secures, as far as possible, dominion over the civil power.

Whatever may be said for or against the papacy, there are living facts before us today which no man can gainsay or resist and which should make as emphatic as ever before the separation between Protestantism and Catholicism. It is a fact that wherever Protestantism has held sway enlightenment and progress have invariably followed. But we need only refer to a few Church ridden countries of the world today to see the effect of Romanism.

Witness the darkness and ignorance, the superstition and vice, the division and bloodshed of the South American republics. At the present time those only are prospering who have thrown off, at least partially, the shackles of the Church.

Freedom for all religions has opened the way for Protestantism to introduce and foster education and enlightenment in the South American republics, though every step has been contested by the emissaries of the Roman Church. It is only necessary to read the history of Protestant missions in these southern republics to see that the spirit of Rome is as intolerant today as ever it was during Inquisition times.

It seems strange in the face of Rome's repeated declaration that she never changes and in view of open witnesses that her present policy is the same as her past, that Protestantism should be stretching friendly hands toward her. It is certainly significant that a leading Methodist editor has recently spoken in the warmest terms of the Church of Rome on the one hand, while leading German churchmen are extolling Protestantism on the other. True Protestantism is so utterly opposed to Romanism that no word of worthy commendation would ever be offered it by the Church. In all truth we declare that it is neither bigotry nor acrimony that insists upon an irreconcilable difference between the two systems. There are some good doctrines in Rome, but their association with that which is erroneous makes them all the more dangerous.

The fact of the case is that present day Protestantism does far less protesting against Rome than formerly, and this is why Rome can afford to speak approvingly. What Luther and his fellow workers opposed in their time was the claim of the Church that she had the right to dictate in matters of religion. There was the attitude of true Christianity when they declared "that Christians were accountable to God alone for their religious sentiments, and that no individual could be justly punished by the magistrate for his erroneous opinions, while he conducted himself like a virtuous and obedient subject, and made no attempts to disturb the peace and order of civil society." It was this doctrine that called down the wrath of Rome.

But today in every Protestant land we see the two great systems joined hand in hand seeking religious laws. The stated purpose of the American National Reform Association is to "place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." The combined utterance of the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster, and the president of the National Free Church Council, only the other day, declared their united approval of a stringent religious law for Sunday observance which say they, shall promote "in England the deeper, the more sacred, and the more enduring interests of our common life." Under these conditions we do not wonder that Rome extols Protestantism.

"The present is a time of overwhelming interest to all living. Rulers and statesmen, man who occupy positions of trust and authority, thinking men and woman of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognise that something great and decisive is about to take place,—that the world is on the verge of a stupendous crisis."

If a refiner can from mixed gold, silver, iron and tin, bring each metal apart and pure by itself, though the flesh of man be mixed among a thousand worms, cannot God bring the flesh again by His power?—*Lowe*



WATCH THE CORNERS.

WHEN you wake up in the morning of a chill
and cheerless day

And feel inclined to grumble, pout or frown,
Just glance into your mirror and you will
quickly see

It's just because the corners of your mouth
turn down.

Then take this simple rhyme,
Remember it in time,

It's always dreary weather in countryside or
town

When you wake and find the corners of your
mouth turned down.

If you wake up in the morning full of bright
and happy thoughts

And begin to count the blessings in your cup,
Then glance into your mirror and you will
quickly see

It's all because the corners of your mouth
turn up.

Then take this little rhyme,
Remember all the time,

There's joy a-plenty in this world to fill life's
cup

If you'll only keep the corners of your mouth
turned up.—*Selected*

TO STRENGTHEN THE BACK.

WALKING is the best exercise for strengthening a weak back. When a man says walking makes his back ache, as a remedy, let him walk. If he says it makes him tired, again we say, "Walk." If the simple act of walking gives a backache, it is evident that the back has not been strengthened by walking as it should be; consequently, walking is just what is needed. Certain gymnastic exercises are excellent, and so is deep, abdominal breathing. The majority of people do not use their backs enough. The first exercise of cadets—leaning forward until the finger tips touch the floor, while the knees

are kept stiff—is excellent practice. Backs sometimes become muscle-bound, because they are not used enough.—*Good Health.*

MORNING FACES.

WE recently read of a gentleman who habitually came downstairs in the morning looking as though he had just heard a piece of good news. Such a cheerful atmosphere would doubtless have an enlivening effect upon his family, but the individual himself would be the greatest gainer from the habit, if there be truth in the statement recently made in a contemporary that it is impossible to feel doleful or depressed with the corners of the mouth turned up. It was stated that the latest treatment of hypochondria consisted in keeping the patients practising smiling by the hour, which by some reflex action on the nerves raised the spirits correspondingly. Of the duty of happiness Dorothy Storrs speaks very earnestly in the *Congregationalist*;—

"Make us happy every day, Amen."

Thus the child closed her evening prayer, and her mother drew a breath of satisfaction. "One seed has taken root at last," she said afterward in conversation with a friend. "I have tried so hard to teach her that to be happy and make others happy is the highest duty and privilege in life; that ill-temper is the chief of crimes and misdemeanours."

"You speak extravagantly."

"I feel so. What right has any one to throw away his birthright of gladness, and indulge in a state of mind that makes himself and others miserable? In the last analysis I believe almost all wrongdoing originates in ill-temper."

"Yet we usually mean by ill-temper mere crossness."

"Mere crossness! There lies the

trouble. We refuse to call a spade a spade, and treat ill-temper as if it were a misfortune, like bad weather, resigning ourselves dismally to it in ourselves and in others."

"You mean that instead of saying carelessly, 'Harry got out of bed on the wrong side to-day,' we should say, soberly: 'How wicked Harry is this morning!'"

"Exactly. Moreover, ill-temper is contagious, and a person has no more right to go about scattering germs of bad temper than he has to propagate smallpox or the plague."

"On the other hand, an ill-natured person may prove a means of grace to others."

"On the same principle, I suppose, that a worthy divine advances the astonishing theory that the poor are always with us in order to excite the benevolence of the rich."

"But according to modern theories, ill-temper always arises from some physical cause."

"Treat it as a symptom, then. Send the patient to bed, put a mustard-plaster on his tongue, and a hot-water bottle to his frown. The visit of a mock doctor often works a cure upon my children."

"Seriously, how do you embody this theory of yours in the practical training of your children?"

"Simply by making the pursuit of happiness, in its highest form of right-doing, the central idea of their lives. 'Sunshine from all and for all' is our home motto, and instant quarantine is the penalty for a failure to live up to it. I believe a happy disposition contributes more to success in a life career than any other single element."

"Yet I heard a clever woman say the other day that the world seemed to her to be divided into two classes,—the unamiable people with force, and the amiable people without it."

"That sounds like one of the snap-shot generalities of the 'new woman.' I am not discouraged, but shall boldly divorce these ill-assorted couples, and form an alliance between force and amiability in the persons of my children."

"Unblushing mother conceit! But example is better than precept—do you manage to live up to your own standard?"

"Not at all. On the contrary, I frequently utter admonitions to happiness in most unhappy accents, and need training

as much and more than any member of the family."

"Fortunately, your children are still at the uncritical age when mother can do no wrong."

"Or they are quick-witted enough to see that my theory is good if my practice fails, as is the case with my small daughter, who, when baby sleeps, warns her brothers to 'be quiet' in the most piercing tones of her shrill soprano. But when I detect myself in a discouraged mood, I often say over a few lines of Robert Louis Stevenson's which set me to thinking of happiness as a duty. Do you know them ?

" If I have faltered more or less
In my great task of happiness;
If I have moved among my race,
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain,
Knocked on my sullen heart in vain,
Lord, thy most pointed pleasure take,
And stab my spirit broad awake."

"No, I never heard of them before, but how characteristic they are of his brave, sunny spirit! That phrase, 'morning face,' seems to be a favourite of his. He uses it in the prayer I am so fond of: 'When the day returns, return to us our Sun and Comforter, and call us up with morning faces and with morning hearts.'"
— *Present Truth*.

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FOOD AND CHARACTER.

IN Thomas Hardy's "Far from the Mad-dening Crowd," Jan Coggan, who used to go courting at Farmer Everdene's and was there allowed to drink as much ale as he liked, says: "And so you see 'twas beautiful ale, and I wished to value his kindness as much as I could, and to not be so ill-mannered as to drink only a thimbleful, which would have been insulting the man's generosity—and so I used to eat a lot of salt fish afore going, and then by the time I got there I were as dry as a lime basket—so thorough dry that that ale would slip down—ah, 'twould slip down sweet! Happy times! heavenly times! Such lovely drinks as I used to have at that house?"

What Jan Coggan used to do purpose-ly, many are in the habit of doing half unconsciously, indulging one appetite in order to create the necessity for indulging another. It is upon this weakness of human nature that many who cater to human appetites thrive. The indulgence

of one appetite leads to the indulgence of another. Once realise that this is so, and we are on the way to discovering a way of escape from yielding to what would otherwise be unconquerable desires. For just as the eating of salty food creates ungovernable thirst, so the indulgence in certain beverages and foods creates other appetites.

Tolstoi has pointed out clearly in some of his stories the connection between different appetites. He reminds us that the mouzik (peasant) who eats too much nourishing food and even drinks freely, works off the energy thereby created in hard labour, whereas the man or woman of leisure who eats and drinks all sorts of stimulating stuff, has no healthy counteracting exercise, and hence is led into all sorts of sensuality.

What can be plainer than that in dealing with a tyrannical appetite, the first thing to do is to understand the physical causes of it? There is no use in scolding ourselves or pleading with each other to leave off this or that bad habit, be it nicotism, alcoholism, or any other kind of sensualism, and at the same time continue to indulge in stimulating food. Here lies one of the hardest dilemmas that a house wife meets in providing her table. At it sit her healthy man and boys. She is under constant obligation to please them, and ordinarily assumes that whatever they like to eat it is her duty to provide. Once provided, there is little question that they will eat what is set before them, asking no question for conscience' sake. If the boys like eggs, they are given eggs in plenty, and yet there is hardly any more risky food than too many eggs. It is little short of madness for men of sedentary life to eat meat three times a day. And as for peppers, pickles, spices, sauces the less said of them and the less seen of them the better. We only need to recall our own experience to see the connection between stimulating or indigestible food and bad tempers or, worst yet, tyrannous sensuality.

One might almost say that the recipe for a happy home is what has been aptly called a "bland" diet. While it is not literally true that eating hog makes a hog of a man, yet it is true that there is a large connection between diet and character. Bloodthirsty, lustful races are those that eat meat freely, whereas the gentle, industrious, persistent races are mostly

grain and fruit eaters. While the controversy over vegetarianism is one for scientists to settle, even the humblest of us can afford to try for himself the advantages of a "bland" diet. It is a most interesting experience to see how acute and sensitive the sense of taste can become by avoiding food that has a strong taste. No one knows the delicate sweets and acids, oils and bites in our common cereals and fruits who eats large quantities of fish, flesh and fowl highly flavoured, and deluged with biting sauces. Simplicity of life can be as much a part of diet as of furniture or clothes.

But, one says, "I have no appetite. I do not want to eat plain food. Only highly seasoned food tempts my palate." This only shows, beloved reader, how perverted your appetite is. What you need is what Mark Twain calls "the appetite cure." You insist on filling yourself with food that your body does not need. You eat anywhere from six to twenty-four hours ahead of time. You turn your stomach into a lunch basket. And then what happens? Either all your nervous energy is consumed in the attempt to digest this unnecessary load, or you have on your hands the fearful job of suppressing your passions.

Suppose your trouble is the first one: you consume all your energy in digesting your load. You are as tired as almost no amount of physical work could make you, and so you stimulate yourself into activity with some poison which creates yet stronger appetite for sharp food. Or suppose you are in the stage where your strong, diet furnishes you with more blood and energy than your daily work calls for. Now you are an animal, and the chances are you will wreak your passions along the line of least resistance. But instead of running ahead of time in this way, you should wait for your appetite to catch up, and even let it keep ahead of its satisfaction. Two meals a day is all that many people need. There is far less danger in eating too little than in eating too much, and the safest way to avoid eating too much is to eat less often. Now, one is more apt to be deceived about his morning appetite than any other. He does not realise that the digestive process goes on slowly during sleep, and by eating in preparation for work to come instead of eating to restore the losses caused by work done, he inverts the true relation of food and work. He turns his stomach into a lunch basket, to the destruction of both lunch and stomach.

So then our conclusion is this: live on a bland diet and never eat till you are hungry.—*William Noyes*.

THE SMOOTHERS OF THE WAY.

"SHE always made things easier," was the tribute given to a quiet woman not much known outside the four walls of her household and in a charity or two, but who yet left an aching void behind her when she passed away. No one who knew her could help recognising the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Elliot's saying: "What do we live for, if it is not to make life less difficult, for one another?"

To some girls and women perhaps this seems a small end to live for. Yet that it is so often approached makes the hope and the happiness of home. Life is increasingly difficult, increasingly complex, in many communities to-day. The husband, the children, the friends, of the woman who "makes things easier," more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden, without her gentle ministry! We hear a great deal nowadays about the "superfluous" woman. Some branches of woman's work may be overcrowded; but never, never, surely the high vocation of the smoother of the way.—*Selected.*

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TO PRESERVE HUSBANDS.

A LARGE congregation was present at the Jefferson Avenue Church of Saginaw, Mich., U. S. A., on a recent Sunday evening, to hear Rev. Dr. C. M. Coburn answer a number of questions asked by members of the congregation. One of these was, "How can a young woman best preserve the love of her husband?" Dr. Coburn said: "I gave this question to my wife to answer, as she knows all about the subject." She replied as follows:—

"Husbands, like peaches, will not keep the year around unless they are well preserved. First, select him carefully. Be sure he is not too green, neither should he be overripe. He might look very tempting and mellow in the market, but if he is too old he will not stand the test of the preserving process, but will expose his hard, stony heart. Husbands grown in

the tropics of pleasure look very fine, but are usually insipid. The home-grown are best. Select your husband, if possible, from a family tree growing on the sunny side of a church. You will be sure then that he is sound at heart. Unsound husbands, like unsound peaches, often have to be sorrowfully cast away. Having selected your husband, you should have a clear, steady, cheery fire of love. Your preserving kettle must be neat and clean. Husbands, like peaches, look very black if this is untidy. Give him plenty of sweetness. Much sugar is needed. Vinegar is never used in sweet preserves. If you think he demands a little spice, use it with caution. Do not keep stirring him up, neither should you keep poking him with sharp points to see if he is done; it will spoil his looks. If the above recipe is followed, and you have selected the right sort of husband, you will find his love well preserved."—*Present Truth.*

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HOUSEHOLD HINTS.

To remove the smell of onions or fish from the frying-pan, put a little vinegar in it immediately after using, and set it on the fire a few minutes. Then wash again in soapy water.

For washing bottles or vinegar cruets, save egg shells in a paper bag; crush them fine, put in the cruets with warm, soapy water, and shake well. This will clean and not scratch the finest glass.

A very satisfactory way of washing flannels is by means of an ordinary scrubbing or vegetable brush. Take the article to be washed and place it upon the washboard; rub over with soap, and brush it until clean. This will be found a much easier way than the old one, and the clothes will last longer. It is equally as good for fine laces and silk gloves.

To use gasoline without leaving a ring, fold a small Turkish wash-rag once, and make of it a tight roll, winding together with stout twine. Use the folded end of this as a swab. Place a small quantity of gasoline in a saucer, dip the swab in lightly, avoiding too much fluid. Stroke the spot gently until it disappears. Never pour gasoline on a grease spot. The ring is caused by too free use of gasoline.

For mending hard substances like metal or glass there is nothing more satisfactory than melted alum. Simply melt the alum over an intense heat, and apply while hot. An ivory handle to a knife which was loosened was mended in this

way forty years ago, and has been in use ever since without breaking or loosening.

Court-plaster pasted on the inside of the fingertips of silk gloves will make them last much longer.

The contents of the inner vessel of a double boiler will cook much more rapidly if the water in the outer compartment is salted in the proportion of half a cup of salt to two quarts of water.

To remove tea, coffee, or chocolate stains from table linen, sprinkle with borax and soak in cold water. Then stretch the stained part over a bowl and pour boiling water directly upon it. The stains will soon vanish.

Very often death from lockjaw results from the wound of a rusty nail in some part of the body. There is a perfect and simple remedy for such wounds. As soon as possible, smoke the wound well with a wollen cloth. Twenty minutes in the smoke will take the pain out of the worst inflammation arising from such a wound. This has been frequently tested.—*Sci.*

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WHEN THE WORK "DIDN'T SHOW."

I have read of a prominent judge who, wishing to have a rough fence built, sent for a carpenter and said: "Mend this fence to keep out the cattle. As it is out of sight of the house, these unplanned boards will do, and I will pay you only ten shillings." Coming to look at the work, the judge found the boards planed, and the work finished with excellent neatness. Thinking of course, that greater pay would be demanded, he said: "I told you this fence was to be covered with vines, and I do not care how it looks." "But I do," said the carpenter. "How much do you charge?" asked the judge. "Ten shillings," said the man. "Why did you spend all that labour on the job if not for the money?" "For the job, sir." "Nobody would have seen the poor work on it," said the judge. "But I should have known it was there, sir," and taking his ten shillings, he went away. Ten years afterward this carpenter obtained a large contract from the judge when a great crowd of competitors failed. "I knew," said the judge, "we should have only good, genuine work from him. I gave him the contract, and it made him a rich man." Soon or late, in things sacred and things secular, the one who is faithful over a few things is made ruler over many things.—*H. E. Thomas.*

THE HOME.

MY MOTHER'S HANDS.

SUCH beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I have looked on hands whose form and hue
A sculptor's dream might be,
Yet are those aged and wrinkled hands
Most beautiful to me!

SUCH beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on
That children might be glad.
I almost weep, as looking back
To childhood's distant day,
I think how these hands rested not
When mine were at their play.
But oh! beyond this shadow land,
Where all is bright and fair,
I know full well those dear old hands
Will palms of victory bear;
Where crystal streams through endless time
Flow over golden sands,
And where the old grow young again,
I'll clasp my mother's hands.

—Selected

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A REJECTED APPLICANT.

A WOMAN of great benevolence and large wealth established a training school for poor girls. The number of girls was limited, but they were maintained by her during the years in which they were given a good common school education, and fitted to earn their living as clerks, shop-women, seamstresses or milliners.

It was suggested to this lady that she should secure the services of a highly educated young woman, whose name was given, as superintendent. A majority of the trustees of the new institute were eager in pressing her knowledge, winning manners, and wide experience in the training of girls.

The lady who founded the school was delighted at finding a "mother" for her girls so easily, and requested the teacher to call upon her. After the brief visit was made, she declined positively to offer her the position. She, nevertheless, acknowledged the young woman to be attractive and charming, and so far as she knew fully qualified to guide her pupils both in mind and morals.

The applicant, bitterly disappointed, returned to her former position.

Years afterward a friend asked the founder of the school the reason for her sudden and apparently arbitrary decision.

"It was a trifle," she said, "but a trifle in which, as in an Egyptian hieroglyphic, lay a volume of meaning. The young woman came to me fashionably and expensively dressed, but with torn and soiled gloves, and half of the buttons off her shoes. A slovenly woman is not a fit guide for any young girl." A rigid old English writer says, "Untidiness and lack of cleanliness in a woman indicates a secret defect in her nature. When you see a withered bough on a tree, it is probable that underground, out of sight, there is a rotten root to correspond to it."

These may seem harsh judgments to young girls. Yet the public shows vaguely that it has the same conviction. No display of brilliancy can give to a woman the charm to win admiration that belongs to delicate purity in dress and in behaviour.—*Youth's Companion*.

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NELLIE BROWN'S JEWELS.

"SUCH beautiful jewels as Nellie Brown wears!" said Edith Travers dreamily.

"Jewels! Nellie Brown!" exclaimed Molly. "Why, Eda, she's one of the most plainly dressed girls in our school. It's a shame, too, for she might wear diamonds, if she would."

"Nellie Brown is the best-dressed girl I know," said brother Ned. "I don't know about her jewels."

"O Ned! What are you talking about," cried Molly.

"Nellie wears the 'pearl of great price,'" said mama. "Ned is quite right."

"Well, I don't know about that, mama," said Ned, "but she always looks well, and no one ever knows what she has on. Isn't that called the perfection of dressing? But come, Eda, tell us about the jewels."

"Courtsey is one of the jewels. She is just as courteous and polite to the peevish old grandmother as if she were kind and gentle. Then, she treats the street-

sweepers as politely as she does you or me. All the servants are very fond of her. 'She is such a lady,' they say."

"Courtsey is a lovely jewel," said mama. "'Be courteous' is one of the commands; but you said *jewels*, Edith."

"She has many, I think, mama, but I'll speak of only one—charity the twin jewel of courtsey. Only kind, loving words fall from Nellie's lips. Once when the girls were talking about another of whom they had heard an evil report, she said: 'Of the dead and the absent speak only in love. We are not obliged to believe an evil against another,' and I loved her for saying it. When one goes wrong, instead of loading her down with reproaches, she tries to win her back to the right. If all did so, there would be less wrong doing."—*Selected*.

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A CUSTOMER SECURED

A YOUNG man in a wholesale house was endeavouring to sell a customer some goods. He had a quantity on hand which he much desired to dispose of, as they were not of the freshest style, and the man seemed inclined to take them. When the goods had been examined, and the bargain was about to be concluded, the customer inquired:—

"Are these goods the latest style?"

The young man hesitated. He wanted to sell the goods, and it appeared evident that if he said they were the latest style the man would take them. But he could not tell a lie, and he replied:—

"They are not the latest style of goods, but they are a very good style."

The man looked at him, examined some other goods of a later style, and said:—

"I will take those of the older style, and some of the new also. Your honesty in stating the facts will fasten me to this place."

The man not only sold his goods and kept good conscience, but he also retained a customer, whom he might never have seen again if he had not spoken to him the exact truth. There is no permanent gain in falsehood and deception. Righteousness and truth are a sure foundation.—*Safeguard*.

OUR LITTLE ONES.

GOLDEN KEYS.

A bunch of golden keys is mine
To make each day with gladness shine.

"Good-morning!"—that's the golden key
That unlocks every day for me.

When evening comes, "Good-night" I say,
And close the door of each glad day.

When at the table, "If you please"
I take from off my bunch of keys.

When friends give anything to me,
I'll use the little "Thank you" key;

"Excuse me," "Beg your pardon," too,
When by mistake some harm I do;

Or if unkind offence I've given,
"Forgive me," and I'll be forgiven.

I'll often use each golden key,
And then a happy child I'll be.

—Sel.

—:o:—

GRANDPA'S SCHOOL

By Margaret P. Boyle.

The children were all gathered about the fire with grandpa in his arm-chair. So of course they cried, "Oh, grandpa, please tell us a story!"

Grandpa laughed and said, "You must have heard them all, children."

"No, we haven't; just one more about the times when you were a boy."

"I must have told you everything. But no, there is one story you have never heard," and grandpa smiled. "I don't like to tell it often because it is of one of the times when I wasn't a good boy. I thought of it this morning when I heard a little boy wish he need never go to kindergarten again."

Fred hung his head, for he had made that very wish that morning.

"When I was a boy I went to a little old country schoolhouse. On each side of this room there was a sloping board fastened to the wall. These boards ran the whole length of the room and were our desks. In front of the desks were long wooden benches on which we sat. They were not like your kindergarten chairs, Fred, for they had no backs, and they were so far from the floor that our poor little feet used to swing back and forth. The teacher sat on a platform at the end of the room where he could watch us all."

"Didn't you play games, grandpa?" asked little Ruth, who thought games the best part of school.

"Never a game, darling. The teacher I am telling you of now was very cross. If he saw one of us whispering or even moving around too much he would punish us dreadfully. One day I was so tired it seemed as if school would never close. It used to begin at eight and last till five."

"Oh, how dreadful!" said Mary. "I'm glad I didn't live then."

"I tried to keep still, for the teacher had spoken to me two or three times. But it seemed as if I couldn't. I was only six years old. There was a fly buzzing around on the window pane, and I tried to catch it. Suddenly I heard, in a dreadful voice, 'Win Gordon, come here!' I was so frightened I could hardly climb off the bench."

"Oh, grandpa, he wasn't much like our nice teacher!" said Fred. "What did he do to you?"

"I walked slowly up to the teacher, and he caught hold of me and asked what I meant by playing with flies instead of studying. I began to cry, and said I didn't know. Then the teacher, saying he would give me time to think, picked me up and put me in his desk. I was frightened, but I did not dare cry or scream. After what seemed a long time, father came for me and teacher let me out. When I hear of kindergartens I often think of my school."

Fred said, softly, "I'm glad I go to kindergarten."

—:o:—

THE BOOK OF REMEMBRANCES.

"O Mother, isn't it hard for me to have to lie here abed while the other boys are playing football?" said Walter Warren to his mother, as she sat by his side with an aching heart, watching the boy who but a year ago had carried off the honours of his class in the high school, but who was now prostrated with a lingering, and perhaps fatal disease.

"Yes, my dear, it is very hard; but still it might be worse," she added, cheerfully.

"How could it be worse?" asked the

sufferer, gloomily. "Don't I have pain all the time?"

"Yes, my boy, you suffer steady pain of body, I know; but you don't suffer from lack of care or kindness."

"Seems to me I'd change places with anybody in the world," continued the poor boy, wearily.

Presently Mrs. Warren rose, and, bringing a new note book and pencil, said "Now, let us write down in this book all the kind things people have done for you since you have been ill. We'll begin with Cousin Jennie. Here's the plate of grapes she sent you this very day."

"That's so, and some days she comes in and reads me nice stories," said Walter, with some interest.

"Yes; and once she brought in her new game of tiddledewinks to show you how it was played," added his mother, as she wrote.

"And wasn't it funny to watch her play it!" said the boy, now actually smiling. "Then George Barnes brought in his new battery and showed me how he was going to rig up a little electrical machine. Don't forget to write that."

"I'll write all you can think of, only you must give me time enough," said Mrs. Warren.

"Then you remember how Joe Harris brought in his model yacht, and let it stay here for a week, so that I could learn it all by heart. Didn't the little brass pinnacle shine on it?"

Walter had already forgotten his pain and confinement, and, with a happy face, went on recalling little acts of kindness done toward him by one and another friend while his mother wrote, till he finally fell asleep, and then she prayed that he might not forget to include the goodness that had followed him all the days of his life, bestowed by the Friend above all others.

Day after day at intervals this little note-book was taken up and more entries were made in it, till finally Walter asked to keep it under his pillow so that he could write in it himself, and very often he would ask to have it all read to him. "But don't look at the last page," he would add, "though sometime you may."

"Why, mother," he said often; "it seems as if everybody I ever knew had his name written down in my book of remembrances for doing some kind thing for me since I've been out of school." And though he grew weaker, the complaining all ceased.

One day there was much harder pain than usual, and Walter never woke from the sleep that followed it.

When his mother took away the precious note-book it opened to the last page, and she read these feebly-written lines and was comforted: "No book of remembrances could be big enough to have written in it all the kind things my father and mother and all of our family have done for me, but God has done more, because He gave me this home. If I never get well I know that my heavenly Father has got a home for me that is even better than this, and that Jesus loves me even more than my mother does; so I'm not afraid to die. I only wish I had done more in return to Him and to all those I love, but now I can only say from my heart that I thank you all."

Would not many unhappy and complaining boys and girls forget all the trials that seem so hard to bear if they, too, should try to remember all the bright and happy and kind events of life, and keep their attention fixed on these alone;—*Ellen Howe.*

—O:—

THE ANTS' COWS.

"Is it really so, Aunt Julia, that ants have cows? Jack told me so this morning."

"Yes, Millie, but they do not look at all like the cows you see in the meadows. Come out to the rosebushes, and I will show you some."

Together they strolled over to the pretty cluster of fragrant bushes. "Maybe we will see an ant carrying a cow."

"Carrying a cow, Aunt Julia! You are just making fun."

"No, dear; you will understand when you see one," and, lifting up a rose leaf, she pointed to some little, green plant lice on the under side. "Those tiny insects are the little green cows of the ants, Millie."

The child looked up wonderingly. "I didn't suppose they were of any use. Why are they called cows?"

"Let us sit down here by this little ant hill, and I will tell you," replied Aunt Julia. Together they watched the ants for

a few minutes, busy carrying the babies up into sunshine. There seemed to be a hundred of them, at least, and they were all so busy hurrying to and fro.

"Probably these ants have built what we would call little stables for their cows. If they are on the rose leaves, other insects are likely to come and eat them up, so the ants dig long tunnels in the ground near some sweet rootlets, and carry the little cows down there where they will be perfectly safe. They eat the juicy roots, and like them. Their bodies are very small, but if you could look at them through a magnifying glass, you would see that they have long feelers, and long, slender legs. Their nose is very odd—strong and horny, with three joints in it. They cling tightly to the rootlets by this nose, and also use it for sucking out the juice."

"But, Aunt Julia, you were going to tell me why they are called cows," said Millie, not forgetting her surprise at so strange a name for the insects."

"True enough," answered her aunt. "The juice which they suck from the rootlets changes in their bodies to a sweet liquid-like honey. Now, at the back of the insects are two tiny tubes, through which this sweet liquid drips all the time. There, you can see some now on that rose leaf. You call it honey dew."

"Oh, yes!" said Millie, "and do the ants like to eat it?"

"Very much indeed. That is why they think a great deal of their little cows, and take such good care of them. They often dig new tunnels for them, and so keep them very clean. They provide food for them, too. See? There is an ant carrying one to the hill, now," said Aunt Julia, whose sharp eyes had been closely watching the interesting little workers running about.

"Funny little green cows!" exclaimed Millie.

"Yes, but they are not always green. Many which are on the trees are black. Brown cows pasture on the grapevines, while the green ones you will find on geranium and rose leaves."

"Well, Aunt Julia, who would have thought that ants really have cows, and milk them! Jack told me so this morning, but I thought he was only fooling me."

—Dew Drops.

—O:—

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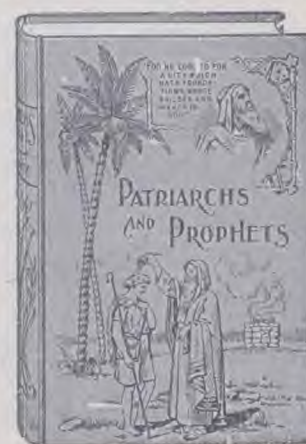
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Friend, did you ever notice, while walking the street at night that the further you get from the street light the longer the shadow you throw, and the more people you put in the dark? Now this has its counterpart in the Christian life. It must needs be that every human soul cast at least a little shadow. Sin exists in the human heart by nature, and howsoever close we cling to the light of life, sin's shadow dogs our steps incessantly. But we have one privilege—that of keeping so close to the light that the shadow of sin shall never darken a human soul. Too many shadows dart across the dark path of people's lives, and what the Christian needs to do is to hide beneath the light, that not his shadow shall darken but Christ's light shall shine to lighten the darkness of earth's night of sin.

News has come that a severe earthquake has totally destroyed the city of Kingston, Jamaica, West Indies, and that several hundred people have lost their lives. Just as we go to press word has come that a severe earthquake has taken place at the East Indian island of Simalu where 1500 people lost their lives and almost the entire island has disappeared. We are sure that the great frequency of these seismic disturbances has impressed everyone. Four of the most severe earthquakes of history have been within the last nine months. Dear reader, we take this to be a fulfilment of the Saviour's words in telling the signs of

the last days: "Great earthquakes shall be in divers places." Luke 21: 11. Added to these are "famines and pestilences; and fearful sights and great signs." We are living in the days of earthquakes, famines, pestilences, and fearful sights. At the present time a terrible famine is raging in China and people are being swept away by hundreds of thousands. Cyclones, tornadoes, and appalling disasters; social disorder, political violence, and horrible crimes fill the columns of our daily papers. All this only goes to show that we are nearing the end of this world's history. "When the Son of man cometh shall he find faith on the earth." "Shall not the day of the Lord be darkness and not light? even very dark and no brightness in it?" "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Some alarm has been expressed at the rapid extension of Mahomedan religious and political influence in Africa. At present the Soudan with its 90,000,000 population is the most active seat of Moslem missionary endeavour. Already half the population are followers of the supreme Caliph, and present estimates are that unless speedy counter influence is exerted, "there will scarcely be a heathen village on the banks of the Niger by 1910." Students of the situation see not only a mighty call for a vigorous Christian missionary campaign at once, but also a future political menace which may add materially to the seriousness of the dilemma into which the world will be cast when Mohammedan animosity breaks forth against Christendom. All these influences, dear reader, are working to bring about the great battle of the day of God Almighty when "Armageddon's hosts shall sound the trumpet call to war." See Rev. 16: 13-18.

Already the noted "Dreadnaught" only recently the most powerful boat afloat, has been eclipsed. Hardly was she off the docks before Germany announced her intention of building three vessels more powerful. America has plans perfected for two vessels of the Dreadnaught type, but more powerful. Already Japan has launched a larger, more effective and more powerful boat, and it has come to the place even now where England realises that she must yet add to. An exchange says: "The keel plates of another Dreadnaught were

laid in December by Admiral Sir Archibald Douglass, the commander-in-chief at Portsmouth England. The new battleship will be larger and more powerful than the first *Dreadnaught*, and as much of the preliminary work has already been done, it is expected that the construction will progress rapidly." And so the race goes on until in every nation vast millions are drained in preparation for war. Where will it end? No wonder a leading world paper designates the present situation in the face of the numerous peace congresses as "Warlike preparations for peace." Never was the world more busily preparing for war than to-day and never were the prospects of peace more remote. A tremendous crisis will soon break upon the nations, which will terminate only with the end of this world of sin, and the ushering in of God's everlasting kingdom.

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