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MODERN SPIRITUALISM.

G. B. THOMPSON.

SPIRITUALISM, as noted in our last issue is a pretended communication of the dead with the living. The "power and possibility of spirit return" they claim to be the "very central truth" of their whole system. It is upon this hypothesis that the whole structure of this dangerous error is reared. An investigation of this assumption, however, in the light of the Bible showed that this claim is wholly unscriptural and subversive of the teaching of the Word of God; for the Lord declares that the "dead know not anything" (Eccl. 9: 5, 6); that their "thoughts have perished" (Ps. 146: 3, 4); and that they have no knowledge concerning the condition of those who are living (Job. 14: 20, 21).

There is no error that is more destructive of the grand and glorious truths of the gospel than the claim that the dead are conscious and can communicate with the living. It is a matter of deep regret on our part that this unscriptural dogma has become a part of the creed of many strong Christian organizations. The way has been prepared for this delusive error through the teaching that man has been endued by his Creator with inherent immortality. Modern Spiritualism is the logical outgrowth of this theological error. It is easy to see that if the dead are conscious, and their spirits are hovering over us, they might be materialized, and in the seance communicate with the living: why not if they are not dead? That the claim of Modern Spiritualism that the dead are conscious is admitted and taught by the greater part of Christendom, makes the delusion a hundredfold more strong and dangerous.

Many who scoff at Spiritualism, and teach that it ascended out of the bottomless pit, are in theory themselves Spiritualists. The late Rev. T. Dewitt Talmage, one of the most noted clergymen of America, said in a sermon upon one occasion that when he died he expected to return and visit the congregation over which he had ministered in life. Another noted clergyman, as reported in the *Progressive Thinker* said:—

"I cannot believe that we are completely out off from those whose memory we so fondly

cherish. I cannot think we have lost all touch with them, and that there is no point of contact between them and us."

This is exactly what Spiritualism claims. At the opening address given by Dr. J. H. Barrows at the Parliament of religions held in connection with the Chicago world's fair in 1893 he said:—

It seems to me that the spirits of just and good men hover over this assembly. I believe the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor, and John Milton, and Roger Williams, and Lessing, the great apostle of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirits of Tennyson and Whittier and Phillips Brooks, who looked forward to this parliament as the realization of a noble idea.

It matters not what this may be called; it is Spiritualism pure and simple, and shows how deep-rooted this heresy is in the world. Behind it is the mastermind, which for six thousand years has been warring against God, and seeking to lead the world down into darkness, and irretrievable ruin.

Immortality is not man's by nature. It is the gift of God. Paul tells us that God "only hath immortality." 1 Tim. 6: 16. It is one of the divine attributes of Jehovah (1 Tim 1: 17), and no wise pertains to man whom the Lord declares is "mortal." Job 4: 17. Life and immortality were brought to light "through the gospel." 2 Tim. 1: 10. Were it not for the gift of eternal life which comes to man by faith, and the glorious hope of the resurrection from the dead, immortality would never adorn the brow of a single descendant of Adam.

When man disobeyed his Creator and partook of the tree of the knowledge of good and evil, the Lord said, "Behold, the man has become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat and live forever; therefore the Lord sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man and

he placed at the east of the garden of Eden, cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 22-24. That man might not be endowed with inherent immortality, and live for ever, God shut him away from the tree of life, and just as sure as not a single person has ever passed that flaming sword, just so sure is it that not a single person in all this earth has an immortal, never-dying soul, which roams around after death, and communicates with the living.

Satan laid the foundation for Spiritualism in Eden when he denied the statement of Jehovah and told that terrible lie, "Ye shall not surely die" (Gen 3: 4). The Lord had said, "But of the tree of the knowledge of good and evil, ye shall not eat of it; for in the day that thou eatest thereof, thou shalt surely die." Gen. 2: 17. Death, or the cessation of life, was the penalty for transgression. Satan denied this and said, "Ye shall not surely die." To affirm, as many do, that man possesses an immortal soul which survives the stroke of death, is to take sides with that unreliable character in Eden against the word of the most High God. In the spiritual seance Satan is seeking to substantiate his first lie, by so-called "Spiritual manifestation," and materialization of the dead. Concerning the fruit of this monstrous error we will speak in our next issue.

CHRISTIAN SPEECH.

WHAT are words? Mere breath, we are sometimes told, but what influence they have! More than once a cutting speech has led to a war in which thousands have perished. Almost daily we read of murder being committed under the provocation of an insulting remark. How many persons there are who have every comfort, and many luxuries, whose lives are a burden to them through the caustic tongue of a husband or a wife. More painful than a blow is the sharp speech that rankles long after it is uttered. Solomon thought it was better to dwell in a corner of the housetop than with a brawling woman in a wide house, and there are many women who have just as good reason for wishing to escape a brawling man. A thousand years later, James found things no better. So difficult did he consider the duty of keeping the tongue in order, that he said a man who was able to bridle it was a perfect man, who was able to bridle the whole body.

Difficult it is, but the Christain ought not to shrink from it on that account. The help within his reach that enables him to overcome other sins, is available to curb the sins of the tongue. There is nothing too hard for the Lord, if a man will put himself in His hands. True, it is necessary for real reform to go deeper than the tongue. The angry spirit needs to be expelled; the hasty temper needs to be controlled; the fretful, complaining disposition needs to be composed. The tongue renders ready service to these demons within and gives expression to their presence. How often a man feels within an hour of his uttering some harsh speech, that it was not he who spoke, but the passions in his heart that overpowered him. So long as they remain in possession it is hopeless to try to control the tongue, which is merely their servant.

The Christain may learn from his own sensations the evil of a disagreeable speech. When some one speaks rudely or discourteously to him, he suffers, and ought to avoid the fault in himself. Yet even men of a pure nature are often heedless in this matter. They are impatient with folly and answer back with a pungency that lacks the quality of mercy. The kindly reproof has more power than the sneering, contemptuous utterance. It heals and soothes while it remedies the defect.

Perhaps it would not be going too far to say that the Christain may be known by his speech. There are, it is true, hypocrites whose canting utterances may deceive the best judges, but the note seldom rings true. The kindly sympathy, the gentle greeting, the patient forbearance—all these are indications of the spirit under control. Even when it is necessary to take a decided stand in opposition to another, it is possible to so moderate the voice and show consideration for an opponent's feelings as to take away the sting of conflict. Here, as in our general conduct, the grace lauded by the Apostle should bear sway. "Love is not easily provoked, thinketh no evil, beareth all things, hopeth all things."

A traveller in the West tells us that he noticed at several points on the road notices to the engineers to close their ash-boxes. Inquiring the meaning, he learned that they were set at the approach to a wooden bridge, on which, if a live coal fell, a fire might be caused. He urges his readers to follow the same practice in their conversation, for many an angry fire has

been caused by the accidental dropping of a burning word. The same writer calls attention to the fact that five sceptical words cost Zacharias forty weeks' silence. All the evil that Lord Byron did by his magnificent poems is attributed to his mother, who, though she loved and admired her brilliant son, soured his disposition by continual fault-finding and capricious complaints.

—*Christian Herald.*

OMISSIONS.

It isn't the thing you do, dear,
It's the thing you leave undone
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten;
The letter you did not write;
The flower you did not send, dear,
Are you a haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
A bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time nor thought for
With troubles enough of your own:

Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find,—
They come in night and silence,
Each sad, reproachful wraith,
When hope is faint and flagging
And a chill has fallen on faith.

Selected

COULD NOT KEEP IT A SECRET.

DR. G. F. PENTECOST tells the following story in his "Out of Egypt:"

I knew a man who was converted at one of our meetings in America. He was a commercial traveller. He determined that he would not let anybody know that he had been converted. He was going to serve God "in the land." Well only the day after he was converted, he was standing in front of one of the large hotels in Boston, when he was accosted by one of his fellow commercial men.

"How are you, old fellow?" said his friend, in the familiar style of an old acquaintance. "Come in and have a drink," and started at once toward the bar-room.

Here was a crisis. It instantly occurred to our newly converted friend, who was going to keep his conversion a secret, that to go into a public bar with an ungodly friend, and hold fellowship with him over a glass of whiskey would be utterly inconsistent with his new life in Christ.

What was he to do? He thought he would excuse himself so he said:—

"No thank you; I think I will not drink to-day."

This did not satisfy his friend.

"Why what's up? I never knew you to refuse a drink before."

"Well, I don't feel like drinking to-day; that's all."

"Well, come and have a cigar then."

But this was also declined. He was unwilling to go into the public house and fraternize with his friend over the bar. Again the astonished questioner asked:—

"Why what's the matter with you? Come along."

"No I can't go to-day," said our secret convert in great confusion, and then stammered out, hardly knowing what he said, "I have a Friend with me."

"Oh, that's all right. Bring your friend with you; any friend of yours is welcome to drink at my expense."

"No, I cannot bring Him in; in fact He would not go in there," said the young convert, things beginning to clear a little in his mind.

"Then come without him; It will take you but a moment."

"No, I will not go without Him."

Looking about among the bystanders, the inviter said:—

"Where is your friend? and who is he, that he won't come in and have a drink, and that you can't leave him for a moment to have a glass with an old friend?"

There was nothing for it now but to confess; and so, with some trembling, and yet with perfect frankness, he said to his acquaintance: "The fact is, I only last night became a Christian; I did not mean to say anything about it, but you compel me to speak. My friend is the Lord Jesus Christ. He would not go into that bar-room and take a drink, I am sure; and by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."

You see that man could not keep his conversion a secret.

—*Bible Training School.*

"A soul without Christ is as a ship without a rudder; running easily because running with the current, but for that same reason, every moment running to its doom."



SOME EARTHQUAKE LESSONS.

From an eyewitness.

GEO. F. ENOCH.

Earthquakes are frequently mentioned in the Bible. They are **Prophecy Will Be Fulfilled.** given by the Saviour as one sign of his coming.

Luke 21:11. A great earthquake shakes the earth at the time of the great hailstorm that closes the seventh plague. Rev. 16:18-21. The higher critics and others question the literal fulfilment of these prophecies. To some they are simply symbolical, to others they mean nothing at all. In connection with that earthquake the record reads, "And the cities of the nations fell." We believe this to be a statement in advance of events that shall be literally fulfilled. That this can be fulfilled, no one who has seen the city of Kingston since the disaster can doubt. The city of Kingston literally fell. Not two per cent of the houses were left habitable. The entire business portion was a total wreck. What has happened to Kingston will happen to all the cities of the nations when the time comes. These fulfilments of prophecy should cause our hope to grow brighter, and strengthen our faith in the Word of God.

In connection with that last great shaking of the earth, the prophet exclaimed, "Cease ye **Insignificance of Man.** from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Isa. 2:22.

I know of nothing in this world that can make puny man realize his utter insignificance more than to have the old earth quaking and heaving under him, and the buildings he has erected falling in every direction to the ground. It is a humbling experience. And the lesson is needed. We are too many times influenced in the wrong direction by our fellow-men. It is hard to stand for principle alone with God and his Word. Standing in the midst of such ruin, surrounded by hundreds of his fellow men, mangled or dead, who but a minute before were in the full enjoyment of all their senses, one

can but exclaim, What is man, after all! We should learn this lesson from the daily procession to the cemetery, but we do not. Will we now learn it as we see sudden death coming to so many thousands? Man aside from God is vanity. All his works, all his reasoning, are vanity. It is only as we link up with God, and through the grace of our Lord Jesus Christ join our life to his life, that we really amount to anything at all.

"Go ye into all the world, and preach the gospel to every creature." These last words **Neglect of the Unevangelized World.** of our Saviour formed the charter for the early church. Each one of those apostles became a missionary. From the beginning, every convert was imbued with the missionary idea. And the gospel message went to the world with power. But what is the attitude of the world to-day? There are hundreds of thousands of professed Christians, enjoying the benefits derived from Christianity, and the comforts and luxuries of modern civilization—what do these last words of Jesus mean to them? As the Saviour to-day beholds the great unevangelized portions of our earth; as he sees the misery, disease, and ignorance of those who are groping for the light as they perish in the darkness, and all the time those who profess his name, to whom he has committed the work of spreading his gospel message, are engrossed with the fleeting pleasures of this life—what more can God do to arouse men from their carnal security?

The two lighthouses that marked the approach to Kingston **The Wrecked Lighthouses.** Harbour were completely wrecked. By their friendly light many a ship had been guided safely into the harbour on a stormy night. On Wednesday night, January 16,—two days after the earthquake,—the "Prince Waldemar," a large Hamburg-American steamer, from the south, approached Kingston in the darkness. They knew nothing of the great calamity. In the darkness the dim outline of the island could be seen; but the captain was looking for the lighthouse, and not seeing it, supposed himself still far out to sea. Suddenly the watch cried, "Breakers ahead." The engines were reversed, but it was too late. The beautiful ship, with its living freight, went on to the rocks.

There are many professed Christians like this lighthouse. Once there was a light; but some earthly shaking caused it

to go out, and many a craft lies wrecked at their very feet. The professed Christian whose light has gone out is a greater factor for evil in this world than the infidel or the unbeliever who has never made a profession. My brother, my sister, how is your light?

Kingston Jamaica.

THE RESURRECTION.

TWO resurrections are plainly taught in the Bible: one of the just and the other of the unjust. Acts 24:15. The apostle bases the hope of the church upon the resurrection of the dead, and the proof of the resurrection of the dead, lies in the fact that Christ was risen. "If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. 15:14-19. Then the apostle draws the conclusion: "But now is Christ risen from the dead, and become the first fruits of them that slept." The resurrection is to redeem man from what he lost by eating of the forbidden tree; for it was by man that death came into the world, and by man, that is, Christ, the second Adam, came also the resurrection of the dead. "For as in Adam all die, even so in Christ shall all be made alive." This takes place at the end, when the kingdom is delivered up to God the Father. The dead are raised,—the righteous dead to eternal life, and the wicked dead unto condemnation, for all will appear at the judgment seat of Christ.

This second resurrection takes place at the end of the thousand years, the first resurrection at the beginning of the thousand years. All that are in their graves will hear His voice, and live. Both small and great will stand before God, and the books will be opened, and those whose names are not in the book of Life, will be judged out of the books according to their works, and then death and hell will be cast into the lake of fire, and this will be the second death. "And whosoever was not found written in the Book of Life was cast into the lake of fire." Rev. 20:11-15.—*Bible Training School.*

"It is not so much what you do, as the way you do it."

THE STRANGER'S MISSION.

WHAT! has he gone?" exclaimed Mrs. Tucker, entering the breakfast-room, and finding only Aunt Sylvia, where but three minutes before she had left a trio.

"He has just stepped out with Mr. Tucker," replied Aunt Sylvia. "Of course he will not go without at least bidding us good morning."

"He has, however," said Mrs. Tucker. "See what long strides he is taking down the hill. He cut short his adieus to you, also, did he not?" she said to her husband, as he entered the room, a broad smile overspreading his rugged face.

"Well, what do you think of that?" said Mr. Tucker, speaking slowly, and from the open window watching out of sight the retreating figure of his guest. "An entire stranger, bearing the name of my first wife, but no relation to her whatever that I can make out, fastens himself upon us for six meals and two nights' lodging, breaks up a day and a half for me, drives my horse ten miles or more, rouses us up at four o'clock in the morning to get him a hot breakfast, that he may take an early train, and goes off without so much as saying, 'Thank you,' or, 'I am much obliged to you.'"

"I hope he will enjoy the lunch I put up for him," said Aunt Sylvia, joining in the laugh; and Mrs. Tucker added: "I wonder how long it will take to get the smell of tobacco smoke out of the sitting-room. The idea of his filling his pipe, lighting it, and puffing away after I had hinted to him that tobacco was offensive to me."

"He was dressed like a gentleman," said Mr. Tucker, "but for all that I should class him as a full-grown pig."

"He seemed to be possessed of average intelligence," said Aunt Sylvia, "and I suppose he has treated us quite as well as he treats his mother. He has lived on this beautiful earth nearly fifty years, been fed and clothed, and sheltered, and, according to his own story, has never recognized the Lord's kindness in any way. If the Lord does not resent his want of appreciation, I suppose we ought not to do so."

Mr. Tucker said nothing as he went out about his daily work.

This Aunt Sylvia of his wife's was a very devout woman, with a right word

for the unconverted always at her tongue's end. "But she never meddles with me," the sturdy farmer was wont to say.

The perfect freshness and beauty of the June morning appealed to his heart in an unwonted manner. He was a true lover of nature; and all the rural charms of verdure, and foliage, and bewitching scenery about this, his ancestral home, were a part of his life; yet it seemed to him that he had never breathed in the marvellous fullness and perfection of the June bounteousness as on this morning, when the ascending sun cast over the dew-laden meadow its own peculiar rose-tint.

"I am fifty-five," said the farmer to himself; "for half a century I have stood on this hilltop at all seasons, and at all times, and enjoyed my surroundings. I have had good health, an abundance of this world's goods, and few sorrows."

"The Lord has been very good to me; but I have never fully appreciated it, and have never expressed myself to the All-Giver as being thankful. O, what a wretch I have been!"

For a week Mr. Tucker turned this matter over and over in his mind. One thought made way for another. He no sooner tried to find an excuse for one shortcoming than a worse one came to take its place.

"I don't know what ails him," said his wife; "he neither eats nor sleeps; he takes no interest in anything you or I say or do; he doesn't even read the daily paper."

"I have noticed it," said Aunt Sylvia.

"His work doesn't seem to be getting on, either; he just wanders around the farm without staying long enough in one place to accomplish anything, and he stands for half an hour at a time looking off into the distance in one direction or another, as if he were taking in all the features of a view quite new to him. It is not like Mr. Tucker at all."

"I can't understand it," said Mrs. Tucker. "He may be ill. I will go at once, and make him a spring mixture."

The next morning a small glass of the decoction was handed him by his anxious wife, as he stood in the dining-room doorway, looking pale and worn.

He shook his head, and said with apparent effort: "No wonder you are anxious about me. I am anxious about my

self, but this is not the remedy. Aunt Sylvia, how does a person atone for fifty years of wilful neglect of God's goodness?"

"So *that is it!*" exclaimed the good woman. "The Lord be praised! The stranger had a mission here, after all!"

"It was to show Abraham Tucker Abraham Tucker. Let us take your query to the Lord."

The change was not an instantaneous one; but it came after real repentance and much prayer, and it brought a marvellous joy and peace.—*Mrs. Anna A. Preston.*

WHY HAS ISRAEL BEEN ABANDONED?

T. D. ROWE.

TO any one who reads the twenty-eighth, twenty-ninth, and thirtieth chapters of Deuteronomy, it will be clear why Israel has been forsaken of God. The graphic, yet sad prophecy concerning God's chosen people came as the direct result of their rejection of God's plain commands to them. They were sent to Babylon for seventy years, because they rejected His prophets, even going so far as to kill some of them. Their sad condition, since our Saviour came to the earth, is a direct result of rejecting the one who came to restore them to their old time glory, to set up His kingdom in their hearts, thereby preparing them for that glorious kingdom which Daniel said should never be destroyed.

Any one reading the current news of today, knows what the Jews of Russia are suffering. In Ireland they are treated with contempt, and people are forbidden to trade with them.

In the Encyclopedia of Chronology by B. B. Woodward we read of some of the terrible things which the Jews have suffered for the past nineteen hundred years. "Conquered by the Romans in A. D. 70, they were slaughtered, enslaved and scattered. Rebelling against their conquerors in Cyrene and Egypt, in the year 115 A. D., they were suppressed by Lusiris in 117.

"They were expelled from Alexandria by Cyril in 415; excluded from military service in 418; forbidden to build synagogues by Theodosius the younger, in 429; persecuted in Persia from 430 to 530; persecuted by Catholics in Italy about 520; declared incapable of holding offices

of state and virtually outlawed by Justinian in 528-531; forbidden to intermarry with Christians in France 538; doomed to pains and penalties by the Council of Toledo in 586; persecuted by the Visigoths in Spain in 612-712; persecuted in France in 1010; pillaged and massacred by crusaders in Germany in 1096; robbed of large sums of money by Henry II of England in 1189; and so on down to our own time, they have been hated, persecuted, harried, and maltreated, in many ways." In all they have been vexed *fifty-one* times by one nation or another; so that the prophecy of Moses has been literally fulfilled.

"And the Lord shall scatter thee among all people from the one end of the earth even unto the other . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart and failing of eyes and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" Deut. 28:64-67.

What baleful mystery overhangs this once favoured people! What is the crime for which the Jewish nation have suffered and are still suffering such terrible afflictions? Is it not because of their rejection of the greatest Prophet ever sent to them? One who from Olivet looked down upon their beloved city and wept at the thought of the impending doom which was so soon to fall upon it; and yet, even at that late hour would gladly have saved them from destruction.

You will never be saved by works; but let me tell you most solemnly that you never will be saved without works. Salvation is all free grace on the side of the atoning Saviour; it is all free obedience on our side. The only proof you can give that you are trusting Christ or following Christ is that you are striving to keep Christ's commandments.—*Dr. Cuyler*.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."



HINTS TO PUBLIC SPEAKERS.

BY G. K. OWEN.

THOSE who recognize the claims of our Creator, that we should seek to develop all the powers that he has given us to their highest capacity, will be interested in any suggestions that may be a help to them in telling the story of redemption in the most effectual way, and that will help to prepare them for greater usefulness as workers and teachers in the lofty science of salvation. They will not be satisfied to continue through their lifetime to practise any wrong habit that might be easily corrected. Having been urgently requested to write articles for the "*Student's Friend*," of Colombo, the words of appreciation with which they were received by the publishers, have induced me to offer the same articles to the *WATCHMAN*.

ELOCUTION is the science and art of expressing thought and feeling by words and action. It may be considered under two general divisions:—Voice and Gesture.

Voice is the means used by the speaker, by which he communicates thought through the sense of hearing. The human voice, in its pure and normal condition, is produced by the most wonderful musical instrument that ever stirred the slumbering atmosphere of earth. Then why do we not hear more of its music? Why does it so often "awaken the wildest and most terror striking notes that ever marred the unwritten music of the human soul?" Ah! the instrument of such wonderful construction and possibilities, is one of the most abused, misused and neglected instruments upon earth; so that it fills the world with the discordant notes of noise and strife.

Yes, this most charming of all arts and sciences, is, as a general rule, one of the most neglected, misused and abused instruments upon earth; so that it fills the world with the discordant notes of noise and strife.

Yes, this most charming of all arts and sciences, is, as a general rule, one of the most neglected of all branches of education. Who that has visited many schools, has never heard a voice on a pitch an

octave too high, in a monotonous tone count off: "This, is, a, house"? And have your ears never been greeted by a voice or concert of voices, drawling out, in a sing-song, nasal tone, a long string of words that rolled upon the "unwilling ear of meditation" as pleasantly as the song of a quartette of donkeys?

Here is a notable mystery! How is it that the most wonderful of all musical instruments could be so perverted as to produce results so opposite the original design?

We have a key to the solution of this problem. The wisest man of his generation said: "As he thinketh in his heart, so is he."

Yes, this is true of the entire man: "So is he." As he thinketh so are the tones of his voice, the expression of his countenance, and all of his positions and movements. The external is a true reflection of the internal condition; for it was said by the most eloquent orator of any generation: "But those things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." So, as the only cure, the fountain must be cleansed. "Doth a fountain send forth at the same place, sweet water and bitter?" The cleansing of the fountain is the grand secret; and may be profitably received as the first lesson in this charming study; nor can it be ignored by any one who would make life a success in any line of human development.

The human voice is one of Heaven's most valuable gifts; and **A Gift Rarely** were it duly appreciated, **Appreciated**, much more attention would be given to its cultivation.

Among the great multitude of voices that gladden our earth, many seem to possess vocal power to communicate thought; but no other to a degree that will compare with that possessed by man.

The music of the human voice is not limited to its use in song.

When love is the controlling power, it may be trained to give expression to the finest shades of thought and feeling, in

tones of melting music that will enable the speaker, whether in public oratory, or private conversation, to so skillfully touch the heart strings, as well as the auditory nerve of the hearers, as to awaken a responsive chord that will blend in a harmony and melody that will echo from soul to soul.

As in every other science and art, so in the study of elocution, the **Elements** Of most successful advancement can only be attained by a knowledge of its elementary principles.

The four elements of vocal power are Time, Pitch, Force and Volume. **TIME** applies to the duration of sounds, and also to the rapidity of the succession of sounds.

Pitch depends upon the rapidity of the succession of sound waves. Doubling the number of sound waves per second, raises the pitch just one octave.

Force is the degree of power with which the sound is sent forth.

Volume depends upon the area from which the sound proceeds, in the wind instrument, it depends upon the size of the orifice; in the stringed instrument, upon the size of the string. You may have a flute made on a small scale, and another on a large scale; a note may be sounded from one and then from the other; the two notes may be the same in time, the same in pitch, and the same in force, yet the ear will distinguish a difference, and without the eye, will tell you which note is from the larger instrument. The difference is in volume.

Any wise builder will attach much importance to the foundation upon which he builds. He who will keep this truth in view, in the study of elocution, has a fair prospect of success. Upon these four elements, and with a knowledge of their proper use, the whole science and art of Vocal Power may be built up.

(To be continued.)

"Discouraged in the work of life,
Disheartened by its load,
Shamed by its failures or its fears,
I sink beside the road;
But let me only think of Thee,
And then new hope springs up in me."

Said some one once to a little child,
"If you look at the whole length of your seam, you will never get it sewn; look only at the little between your thumb and finger. There was a philosophy of life in those humble words.

LOVE.

MRS. E. G. WHITE.

LOVE is power. Intellectual and moral strength are involved in this principle, and cannot be separated from it. The power of wealth has a tendency to corrupt and destroy; the power of force is strong to do hurt; but the excellence and value of pure love consist in its efficiency to do good, and to do nothing else than good. Whatsoever is done out of pure love, be it ever so little or contemptible in the sight of men, is wholly fruitful; for God regards more with how much love one worketh, than the amount he doeth. Love is of God. The unconverted heart cannot originate nor produce this plant of heavenly growth, which lives and flourishes only where Christ reigns.

Love cannot live without action, and every act increases, strengthens, and extends it. Love will gain the victory when argument and authority are powerless. Love works not for profit nor reward; yet God has ordained that great gain shall be the certain result of every labour of love. It is diffusive in its nature, and quiet in its operation, yet strong and mighty in its purpose to overcome great evils. It is melting and transforming in its influence, and will take hold of the lives of the sinful and affect their hearts when every other means has proved unsuccessful. Wherever the power of intellect, of authority, of force is employed, and love is not manifestly present, the affections and will of those whom we seek to reach assume a defensive, repelling position, and their strength of resistance is increased. Jesus was the Prince of Peace. He came into the world to bring resistance and authority into subjection to Himself. Wisdom and strength He could command, but the means He employed with which to overcome evil were the wisdom and strength of love.

Suffer nothing to divide your interest from your present work until God shall see fit to give you another piece of work in the same field. Seek not for happiness, for it is never to be found by seeking for it. Go about your duty. Let faithfulness mark all your doing, and be clothed with humility.

"Whatsoever ye would that men should do to you, do ye even so to them." Blessed results would appear as the fruit of such a course. "With what measure ye mete, it shall be measured to you again."

Here are strong motives which should constrain us to love one another with a pure heart, fervently. Christ is our example. He went about doing good. He lived to bless others. Love beautified and ennobled all His actions. We are not commanded to do to ourselves what we wish others to do unto us; we are to do unto others what we wish them to do to us under like circumstances. The measure we mete is always measured to us again. Pure love is simple in its operations, and is distinct from any other principle of action. The love of influence and the desire for the esteem of others may produce a well-ordered life, and frequently, a blameless conversation. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure; the actions that flow from such a heart may be destitute of the savour of life and the fruits of true holiness, being destitute of the principles of pure love. Love should be cherished and cultivated, for its influence is divine.

SHUN A BAD BOOK.

Never, under any circumstances, read a bad book; and never spend a serious hour in reading a second-rate book. No words can overstate the mischief of bad reading. A bad book will often haunt a man his whole life long. It is often remembered when much that is better is forgotten. It intrudes itself at the most solemn moment, and contaminates the best feelings and emotions. Reading trashy, second-rate books is a grievous waste of time, also. In the first place there are a great many more first-rate books than ever you can master; and, in the second place, you cannot read an inferior book without giving up the opportunity of reading a first-rate book. Books remember, are friends—books affect character; and you can as little afford to neglect any other moral duty that is cast upon you.—*Lord Coleridge.*

And so,

"Twixt love and tears and whatsoever pain
Man fitly shares with man, these two grow old!
And if indeed blest thoroughly, they die
In the same spot, and nigh the same good hour,
And setting suns look heavenly on their grave.

Leigh Hunt.

THE ORIENTAL WATCHMAN

Editorial.

WHAT IS A CHRISTIAN ?



HIS may seem to some a question easily answered but so far as we have been able to observe in the Orient and in India especially, the term Christian is very much abused and misunderstood. Far too often in the mind of

an Indian it is little more than a dress or class distinction. The Mohammedan has one kind of dress and is called a Mohammedan; the Hindu with a different attire and peculiar caste marks is called a Hindu; and the Christian who often-times wears clothes like a European, because there are European Christians, is called a Christian. We offer a solemn protest against the misuse of a term sacredly given to the followers of our blessed Saviour, Jesus the Christ.

Christian—the name is more than a social distinction, it is a holy calling and was first granted to the church at Antioch. “And the disciples were called Christians first in Antioch.” Acts 11 : 26. Let it therefore be understood that the appellation was conferred upon the disciples of Christ as gathered together at Antioch and established in the faith by Paul and Barnabas who spent a full year in instructing them. Some of them were Jews driven from Jerusalem at the time of the persecution that arose about Stephen who was stoned for the cause of Christ. Others were of Cyprus and Cyrene and Grecians, who hearing the word believed. The company therefore gathered together at Antioch were not of one nation, and the term Christian was not a national distinction, but made up of Jews, men of Cyprus and Cyrene, and Grecians.

The early Christians were what they were because of their belief. From idolatry on one hand and Judaism on the other they became Christians, and to understand them it is necessary to examine their faith which we shall proceed to do.

In the first place they believed in the binding claims of the law of God. They were disciples of Christ who taught the immutability of the law. Matt. 5 : 17, 18. “Think *not* that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.”

They were instructed in the faith by Paul who also in no uncertain way taught that Christians should obey the law. Fearing lest he should be misunderstood, he said : “Do we then make void the law through faith? God forbid; yea, we establish the law.” Rom. 3 : 31. Obedience to the law required of course the observance of the seventh day of the week as the Sabbath; and they were therefore Sabbath keepers like Christ their master who admonished his followers to be careful on this point so much so that they were to make Sabbath observance a subject of prayer. See Matt. 24 : 20.

They also had Paul's example who observed the Sabbath and taught the Christians at Antioch upon the Sabbath day. Acts 13 : 14, 16, 42, 44. He followed the same teaching and practice in other places. Acts 17 : 2. He did “as his manner was.”

Not only did Paul teach that Christians should obey the law of God and keep the Sabbath. He taught the second advent of Christ. Heb. 9 : 28. We hear but little in church to-day about the Second Coming of Christ but Paul believed it and taught it and no doubt the Christians of Antioch accepted it. Titus 2 : 13. The return of the Saviour was a real thing to him. “For our conversation is in heaven; from whence also we look for the Saviour the Lord Jesus Christ.” Phil. 3 : 20. It should be the joy and inspiration of the Christian church to-day. When Christ ascended into heaven, two men in white apparel stood by and said to the sorrowing disciples who were watching him ascend : “Ye men of Galilee, why stand ye gazing up unto heaven? *This same Jesus* which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*” Acts 1 : 11. In the face of such words as these spoken by angels, Paul, a disciple of Christ, must have taught the Christians of Antioch the doctrine of the second advent of Christ

Furthermore, the Christians at Antioch believed in the spirit of prophecy. How many Christians to-day believe in that teaching? In Acts 11 : 27-30, the verses just following the statement that the disciples were first called Christians at Antioch, we read : “And in those days came prophets from Jerusalem unto Antioch and there stood up one of them, named Agabus, and signified by the spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cæsar. Then the disciples every man according to his ability determined to send relief unto the brethren which dwelt in Judea : which also they did, and sent it to the elders by the hands of Barnabas and Paul.” They believed that God gave the spirit of prophecy to certain men, in this instance Agabus, and they received the message and acted upon it by sending relief to their brethren in Judea. God has from time to time down through the ages spoken to his people through his prophets, and he will continue to do so until his work on earth is finished. We are told that the remnant church will have the testimony of Jesus Christ which is the Spirit of Prophecy. Compare Rev. 12 : 17 and Rev. 19 : 10 last clause.

In conclusion, therefore, how shall we answer the question “What is a Christian?” In the light of the belief and teachings of the first company of disciples called Christians what shall we say? We conclude (1) That a Christian obeys the law of God, (2) That he keeps the seventh day of the week as the Sabbath, (3) Is looking for the second Advent of Christ, and (4) believes in the Spirit of Prophecy. Reader, what are you? You may wear the same clothes as a Christian, go to a church called Christian and read the Christian's Bible; but are you a Christian, that is a primitive Christian? We entreat you to make the Word of God the man of your counsel and follow its teachings. Then you will be a Christian and not until then. J. L. S.

“The restraint which God's word imposes upon us is for our own interest. It increases the happiness of our families, and of all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life.”

SCIENCE AND SPIRITUALISM.

A PROPOS to our series of articles now running through the *WATCHMAN* on Spiritualism is a declaration by Sir Oliver Lodge, a man of world-wide fame in scientific research and who, it may be presumed, speaks with all the authority of his attainments. While Sir Oliver believes that the cause of truth will be aided by a careful scientific investigation of telepathy, clairvoyance, hypnotism, spiritualistic seance etc., yet he declares plainly and truthfully that religion is not dependent upon these things. Of a prophet he pertinently and truthfully says:—

"Whatever his power, it is by the contents of his message that he is to be judged not by the accompanying extension of the customary control of mind over matter. The worst of men can do things beyond the power of an insect, things which to its consciousness, if it had any, would be miraculous. It is obviously wrong to accept a bad immoral message because it is accompanied by amazing phenomena."

This is very true. Spiritualism can and will demonstrate its power of performing supernatural achievements. It has repeatedly done so and will continue increasingly so to do. But such a demonstration will not establish its truthfulness or its divine origin any more than ancient Egyptian sorcery, counterfeiting the work of Moses, established thereby its divine power. Man now as in the days of Christ is seeking after a sign, and if signs are all a man requires, Spiritualism will furnish them abundantly. Instances varied and authenticated are put forth in which the very laws and processes of nature have been overturned and miracles of the most pronounced type performed.

But this is not what the Christian is to receive as his evidence of faith. Indeed the word teaches us that the devil himself may personify a heavenly being, and in the close of this world's history shall work through his agents to deceive if possible the very elect of God. 2 Cor. 11: 14; Matt. 24: 24.

It is a characteristic of evil to work on men's credulity. Spiritualism flaunts its supernatural performances into the face of the world to-day, urging them as evidence of its divine origin. But this demand upon our credulity is contrary to both reason and faith. If Spiritualism cannot present something more than phenomena it is unworthy our acceptance.

Now this deception is to be brought about by the working of "great signs and wonders" such as Spiritualism is to-day flaunting in the face of the whole world. And the fact that earnest minded and highly educated and respected men are joining its ranks may serve better than anything else to reveal it as the fulfilment of the above prophecy.

Therefore we are not surprised when we hear of Professor Lombroso, a noted man of science, proclaiming himself a firm believer in the claims of Modern Spiritualism. He admits, as many another has been forced to admit, that the marvels at the seance were "irreconcilable with every acknowledged physiological or pathological theory," and as a result of what he saw he was led to declare that these spiritualistic phenomena were due at least partly to the "influence of extra-terrestrial existences;" and admits that he was at a loss to explain by any natural method their power. Therefore the professor has accepted the cult of Spiritualism as divine.

Now the difficulty with this professor was that he mistook the demonstration of supernatural manifestation for the evidences of the truth of Spiritualism. The only test of its truth is found in the Bible. "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: 19, 20. If our readers want to know what the Bible teaches on this subject we would direct them to our second page article which is the third of our series on Spiritualism.

FAMINE IN RUSSIA.

As if it were the irony of fate Russia suffers from more than political troubles. We have called attention before to the ravages of famine in the unhappy land, and full reports indicate that we have not overdrawn the awful situation. A member of the Zemstvo Relief Committee having been an eyewitness to the suffering of Southeastern Russia thus describes it:—

"Hundreds of thousands of oxen, horses, and other cattle have already been sold for the price of their hides or have perished from starvation. In hundreds of villages the distress is already nearly beyond endurance. There is no work to be had, even if the workmen had strength to work; instead, the breadwinners of the family lie on their backs in their dark

and miserable huts, experience having taught them that every motion increases the sharp pangs of hunger. The usual companions of famine—typhus and scurvy—are already at work among our poor peasants; and two months hence we shall certainly see whole villages decimated by these diseases, for which there is but one remedy food."

The famine has yet to reach its most acute stage, but even now parents are selling their sons and daughters for food. "Eight girls, aged from twelve to sixteen, had been sold in the district of Kazan for £8 to £13 each." What makes the case of famine in Russia more to be deprecated is the fact that such conditions prevail because of recklessness and incapacity in government. A land rich in soil and natural resources, southern Russia could be easily placed beyond danger from famine. The people are thrifty, honest, open hearted, and quick to learn if only an opportunity were given them. We see no prospect of relief for them under present conditions of ruinous taxation and the utter indifference of the authorities upon whom the burden should rest to relieve them.

GET THE POWER.

I am tired of using the pulpit corkscrew to draw out of Christians the offerings and prayers and service, which to be of real value ought to be spontaneous. I shall continue to pray and persuade and plead, but I shall not come begging you to do your duty. "*My people shall be willing* in the day of My power," saith the Lord. I can testify to this as one of the most real experiences of my life. I have been in assemblies when the Spirit has been sought, and when the power has come down mightily on the people. And then, to witness the giving and the praying and testimony: you do not have to draw the charge from a well-grimmed gun. Let a spark fall on it and goes off of itself. Oh, for Christians charged with the Spirit; then the world would be amazed at the Church, instead of cavilling at its workers as it often does now.—*Dr. Gordon.*

"My son, despise not the chastening of the Lord; neither be weary of His correction; for whom the Lord loveth He correcteth; even as a father the son in whom he delighteth." Prov. 3: 11, 12.

"Behold our God shall come, and shall not keep silence." Ps. 50: 3

HOME, AND HEALTH.

IF WE BUT KNEW.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Power than we judge we should :
We should love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner
All the while we loathe the sin.
Could we know the power working
To overthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment—
Understood the loss and gain—
Would the grim, external roughness
Seem, I wonder, just the same ?
Should we help where now we hinder ?
Should we pity where we blame ?

Ah ! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source,
Seeing not amid the evil
All the golden grains of good.
Ah, we'd love each other better
If we only understood.

Selected

NOT QUITE LADY.

HE is a sensible young woman, but not quite a lady."

The remark lingered in memory as a good description of a certain type. In some quarters the beautiful word "lady"

is regarded as out of date, but it conveys a meaning of its own, and we cannot afford to drop it from our vocabulary. In earlier times, the lady of the house or the castle was the loaf-giver, the mistress, the one to whom every one came for orders, and whom every one imitated in manners and speech. A lady is one who has what the French call *savoir-faire*. She is at ease in every situation, she knows instinctively what to say, and what to refrain from saying; she has tact, dignity, poise and sweetness. The woman who is a lady may scrub floors—she often does. She may go forth day by day to a hard day's work or she may toil in her own home. Rough hands do not spoil a lady, nor soft hands make

one. (On the other hand, a woman may ride in her own carriage, wear fine clothing, and mingle in scenes of gaiety to her heart's content, and yet not be altogether a lady.

Phillip Hamilton defined a lady as a woman in a high state of civilization, and Ruskin, in "Sesame and Lilies," has given a noble portrait of his ideal lady. Perhaps the word gentlewoman is a little nearer Ruskin's thought than its synonym lady. Wordsworth tells us that she is

A perfect woman, nobly planned,
To warn, to comfort, to command ;
A creature not too bright or good,
For human nature's daily food.

Mrs. Browning says :

'Twas her thinking of others
Made you think of her.

Another poet tells us that

She doeth little kindnesses
That most leave undone or despise.

And in a matchless chapter, a fitting clasp to the book of Proverbs, Solomon affirms that "Strength and honour are her clothing, and that she will do her husband good and not evil all the days of her life."

The distinguishing marks of a lady are sincerity, charity, refinement and courtesy. She does not speak in a loud voice, nor clamour for her own way, or her own opinions, but she has convictions and she knows how to hold them firmly, without giving any offence to other people. A lady is very careful never wantonly to give offence or to hurt the feelings of the shy, the sensitive, or the unfortunate. She is especially delicate when in company with those who are her inferiors in education or position. She has friends in every rank of society, and is never afraid of sacrificing her own dignity, or of being misunderstood, and therefore she is equally at ease with those who are above her, and those who are below.

The woman who is not quite a lady may look like one, but at times she discloses her fatal lack. She is too familiar on short acquaintance; she lapses into vulgarisms of speech and accent; she intrudes where she has no business; she tramples roughshod on conventionalities, which she affects to despise; she attaches undue importance to non-essentials, and some times caters to the rich and to the influential, while she is patronising to the poor and obscure. Alas, she is not quite a lady!—*Margaret E. Sangster.*

"The skin of a boiled egg is said to be a good remedy for a boil. Carefully peel it, wet, and apply to the boil. It draws out the matter, and relieves soreness."

THE BELLE OF THE BALLROOM

"ONLY this once," said Edward Allston, fixing a pair of loving eyes on the beautiful girl beside him—"only this once, sister mine. Your dress will be my gift, and will not, therefore, diminish your charity fund; and besides, if the influences of which you have spoken, do, indeed, hang so alluringly about a ballroom, should you not seek to guard me from their power? You will go, will you not? For me—for me?"

The Saviour too, whispered to the maiden, "Decide for me—for me." But her spirit did not recognize the tones, for of late it had been bewildered with earthly music.

She paused, however, and her brother waited her reply in silence. Beware! Helen Allston, beware! The sin is not lessened that the tempter is so near to thee. Like the sparkle of the red wine to the inebriate are the seductive influences of the ballroom. Thy foot will fall upon roses, but they will be roses of this world, not those that bloom for eternity. Thou wilt lose the fervour and purity of thy love, the promptness for obedience, and the consolation of thy trust. The holy calm of thy closet will become irksome to thee, and thy power of resistance will become diminished manifold, for this is the first great temptation. But Helen will not beware. She forgets her Saviour. The melody of that rich voice is dearer to her than the pleadings of gospel memories.

Two years previous to the scene just described, Helen Allston hoped she had been converted. For a time she was exact in the discharge of social duties, regular in her closet exercises, ardent, yet equable, in her love. Conscious of her weakness, she diligently used all those aids, so fitted to sustain and cheer. Day by day, she rekindled her torch at the holy fire which comes streaming on to us from the luminaries of the past—from Baxter, Taylor, and Flavel, and many compeers whose names live in our hearts, and linger on our lips. She was alive to the present also. Upon her table a beautiful commentary, upon the yet unfulfilled prophecies, lay, records of missionary labour and success. The sewing circle busied her active fingers, and the Sabbath-school kept her affections warm, and rendered her knowledge practical and thorough. But at length the things of the world began insensibly to win upon her regard. She was the child of wealth, and fashion spoke of her taste and

elegance. She was very lovely, and the voice of flattery mingled with the accents of honest praise. She was agreeable in manners, sprightly in conversation, and was courted and caressed. She heard with more complacency, reports from the gay circles she had once frequented, and noted with more interest the ever-shifting pageantry of folly. Then she lessened her charities, furnished her wardrobe more lavishly, and was less scrupulous in the disposal of her time. She formed acquaintances among the light and frivolous, and to fit herself for intercourse with them, read the books they read, until others became insipid.

They had scarcely been separated from childhood, and it was a severe blow to him when she shunned the amusements they had so long shared together. He admired indeed the excellency of her second life, the beauty of her aspirations, the loftiness of her aims, but he felt deeply the want of that unity in hope and purpose which had existed between them. He felt, at times, indignant, as if something had been taken from himself. Therefore, he strove by many a device to lure her into the path he was treading. He was very selfish in this, but he was unconscious of it. He would have climbed precipices, traversed continents, braved the ocean in its wrath, to have rescued her from physical danger, but, like many others, thoughtless as himself, he did not dream of the fearful importance of the result; did not know that the Infinite alone could compute the hazard of the tempted one. So far had he succeeded, that she had consented to attend with him a brilliant ball.

"It will be a superb affair," he said, half aloud, as he walked down the street.

"The music will be divine, too. And she used to be so fond of dancing! 'Twas a lovely girl spoiled, when the black-coated gentry preached her into their notions. And yet—and yet—all cant!—all cant! What harm can there be in it? And if she does withstand all this, I will then point that there is something—yes, a great deal in her religion."

So musing, he proceeded to the shop of Mr. Crofton, the most fashionable dress-maker in the place, forgot his momentary scruples in the consultation as to the materials for Helen's dress, which was to be a present from him, and which he determined should be worthy of her grace and beauty.

The ball was over, and Helen stood in her festal costume, before the ample mirror in her chamber, holding in one hand a white kid glove she had just withdrawn. She had indeed been the belle of the ballroom. Simplicity of life, and a joyous spirit, are the wonderworkers, and she was irresistibly bright and fresh among the faded and hackneyed of hated assembly rooms. The most delicate and intoxicating flattery had been offered her, and wherever she turned, she met the glances of admiration. Her brother, too, had been proudly assiduous, had followed her with his eyes so perpetually as to seem scarcely conscious of the

presence of another; and there she stood, minute after minute, lost in the recollections of her evening triumph.

Almost queenlike looked she, the rich folds of her satin robe giving fulness to her slender form, and glittering as if woven with silver threads. A chain of pearls lay on her neck, and gleamed amid the shading curls, which floated from beneath a chaplet of white roses. She looked up at length, smiled at her lovely reflection on the mirror, and then wrapping herself in her dressing-gown, took up a volume of sacred poems. But when she attempted to read, her mind wandered to the dazzling scene she had just quitted. She knelt to pray, but the brilliant vision haunted her still, and ever as the wind stirred the vines about the window, there came back that alluring music.

She rose with a pang of self-reproach. Instead of the confidence, the consciousness of protection, the holy serenity with which she usually sought her pillow, she experienced an excitement and restlessness which nothing could allay. She attempted to meditate, but with every thought of duty came memories of the festal garlands, and the blazing lamps, and the flitting figures of the merry dancers.

An open Bible lay on the window-seat and as she passed it she read; "another parable put he forth unto them saying: The kingdom of heaven is likened to a man which sowed good seed in his field. But while they slept his enemy came and sowed tares among the wheat, and went his way."

Tears sprang to her eyes, and she exclaimed, "In the field of my heart also hath the enemy sown tares." She took up the book, and read again; then too sorrowful to remain quiet, she rapidly paced the chamber. Resolutely and carefully she reviewed the past, back to her first faint trembling hope. Rigorously, as in the presence of her Maker, she scanned her first departure from the narrow path; and if her earlier convictions were pungent, tenfold more intense was the agony of this her second awakening.

In the solitude of his chamber, Edward thought with less elation of his successful plan. He believed that Helen would have yielded to no ordinary temptation, and felt that he had been scarcely generous to enlist her affections against her principles. His repeated, "It is but a trifle," did not satisfy him; and when he had listened hour after hour to her footfall, he could no longer restrain his inclination to soothe her emotion. In vain he assayed all the arguments, all the sophistry, which the world employs to attract the lukewarm professor.

"Do not seek to console me," said Helen, for such tears are salutary, my dear brother. I have virtually said that the joys of religion are fading and unsatisfactory; I must sometimes seek for others. I have quieted more than one uneasy conscience, by throwing the influence of a professing Christian into the scale of the world. I have wandered from my Father's side to the society of his rebel

subjects. And yet I have cause to mourn less for this transgression, than for the alienation of heart, which led the way to it. Had I not fallen far, very far, from the strength and purity of my earlier love, even your pleadings could not have moved me."

"But the Bible says nothing about such amusements, Helen."

"Not in words, perhaps, but in effect. Put the case to your own heart, Edward. Would you have me choose for my companions those who treat you with neglect. Would you wish me to frequent places, whence I should return, careless and cold in my manner toward you? Ah, brother! I loved God once. I saw his hand in every thing around me. I felt his presence perpetually, and trusted childlike, to his protecting arm. But now I regard Him less, pray less, and give less." And then she revealed to her brother her beautiful experience—beautiful till she grew negligent and formal—with a truth, an earnestness, a loving simplicity, that for the first time gave him some insight into the nature of true piety.

"And now, dear Edward," she said, "read to me Christ's prayer to the people, that I may feel sure that they prayed for me."

And as she listened, the varying expressions of countenance indicated many and varied emotions. Submission, sorrow, love and faith—all were there. When Edward had finished they knelt together, and Helen sorrowfully, yet hopefully, poured out her full soul in confession, and most touchingly, she besought the divine compassion upon her erring brother.

The carol of the birds went up with the whispered amen of the penitent, the blossoms of the climbing honeysuckle sent in their fragrance, and the morning sun smiled on them as they rose from prayer. The face of Helen reflected her inward gladness, and restored peace shone in her dark eyes and tranquil countenance. "Thou art happier than I," said Edward, as he turned from the chamber.

—*Readings for the Home Circle.*

TAKE TIME FOR REST.

MRS. E. G. WHITE.

THOSE who make great exertions to accomplish just so much work in a given time, and continue to labour when their judgment tells them they should rest, are never gainers. They are living on borrowed capital. They are expending the vital force which they will need at a future time. And when the energy they have so recklessly used is demanded they fail for want of it. The physical strength is gone, the mental powers fail. They realize that they have met with a loss, but do not know what it is. Their time of need has come, but their physical resources are exhausted. Every one who violates the laws of health must sometime be a sufferer to a greater or less degree. God has provided us with constitutional force, which will be needed at different periods of our life. If we recklessly ex-

haust this force by continual overtaxation we shall sometime be losers. Our usefulness will be lessened, if not our life itself destroyed.

As a rule, the labour of the day should not be prolonged into the evening. If all the hours of the day are well improved, the work extended into the evening is so much extra, and the overtaxed system will suffer from the burden imposed upon it. I have been shown that those who do this often lose much more than they gain, for their energies are exhausted, and they labour on nervous excitement. They may not realise any immediate injury, but they surely undermine their constitution.

Let parents devote the evenings to their families. Lay off care and perplexity with the labours of the day. The husband and father would gain much if he would make it a rule not to mar the happiness of his family by bringing his business troubles home to fret and worry over. He may need the counsel of his wife for difficult matters, and they may both obtain relief in their perplexities by unitedly seeking wisdom of God; but to keep the mind constantly strained upon business affairs will injure the health of both mind and body.

Let the evenings be spent as happily as possible. Let home be a place where cheerfulness, courtesy, and love exist. This will make it attractive to the children. If the parents are continually borrowing trouble, are irritable and fault-finding, the children partake of the same spirit of dissatisfaction and contention, and home is the most miserable place in the world. The children find more pleasure among strangers, in reckless company or in the street than at home. All this might be avoided if temperance in all things were practised, and patience cultivated. Self-control on the part of all the members of the family will make home almost a paradise. Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth. Throw about them such influences that they will not seek for street companions, nor think of the haunts of vice except with horror. If the home-life is what it should be, the habits formed there will be a strong defence against the assaults of temptation when the young shall leave the shelter of home for the world.

BEHIND TIME.

"Be instant in season."

1. A railroad train was rushing along at almost lightning speed. A curve was just ahead, beyond which was a station, where two trains usually met. The conductor was late, so late that the period during which the uptrain was to wait had nearly elapsed; but he hoped to yet pass the curve safely. Suddenly a locomotive dashed into sight right ahead. In an instant there was a collision. A shriek, a shock, and fifty souls were in eternity; and all because an engineer had been *behind time*.

2. A great battle was going on. Column after column had been precipitated for eight hours on the enemy posted along the ridge of a hill. The summer sun was sinking in the west; reinforcements for the obstinate defenders were already in sight; it was necessary to carry the position with one final charge, or everything would be lost.

A powerful corps had been summoned from across the country, and if it came up in season all would yet be well. The great conqueror, confident of its arrival, formed his reserve into an attacking column and ordered them to charge the enemy. The whole world knows the result. Grouchy failed to appear; the imperial guard was beaten back and Waterloo was lost. Napoleon died a prisoner at St. Helena, because one of his marshals was *behind time*.

4. A leading firm in commercial circles had long struggled against bankruptcy. As it had large sums of money in California, it expected remittances by a certain day, and if they arrived, its credit, its honour, and its future prosperity would be preserved. But week after week elapsed without bringing the gold. At last came the fatal day, on which the firm had bills maturing to large amounts. The steamer was telegraphed at day-break; but it was found on inquiry, that she brought no funds, and the house failed. The next arrival brought nearly half a million to the insolvents, but it was too late; they were ruined, because their agent, in remitting, had been *behind time*.

5. A condemned man was led out for execution. He had taken human life, but under circumstances of the greatest provocation; and public sympathy was active in his behalf. Thousands had signed petitions for a reprieve; a favourable answer had been expected the night before, and though it had not come, even the sheriff felt confident that it would yet arrive. Thus the morning passed without the appearance of the messenger.

The last moment was up. The prisoner took his place, the cap was drawn over his eyes, the bolt was drawn, and a lifeless body swung revolving in the wind. Just at that moment a horseman came into sight, galloping down hill, his steed covered with foam. He carried a packet in his right hand, which he waved frantically to the crowd. He was the express rider with the reprieve; but he came too late. A comparatively innocent man had died an ignominious death, because a watch had been five minutes too late, making its bearer arrive *behind time*.

6. It is continually so in life. The best laid plans, the most important affairs, the fortunes of individuals, the weal of nations, honour, happiness, life itself, are daily sacrificed, because somebody is "behind time." There are men who always fail in whatever they undertake, simply because they are "behind time." There are others who put off reformation year after year, till death seizes them, and they perish unrepentant, because forever "behind time"—Selected.

HEALTH RECIPES.

POTATO SAGO SOUP.

1 Cup sago put into 1 qt. cold water with four large bay leaves: let boil until transparent, then add one cup mashed potatoes put through a vegetable press and season with salt and serve.

CREAM TOMATO SAGO SOUP.

Made in the same manner, only use rich milk instead of water, and leave out the bay leaf.

PREPARING PINEAPPLE.

If you wish to get the most enjoyment from your pineapple, do not cut in chunks either large or small. Do not cut at all, but with a silver fork shred into small but irregular fragments. Sprinkle over it the necessary sugar, add a trifle of water, and when it has stood a few hours, eat with the satisfaction worthy so excellent a fruit.

MILK PORRIDGE (*Queen Victoria's favourite breakfast dish*.) Put new milk in a double boiler; when it is scalding hot, salt it slightly, and sift oatmeal in slowly. Let it steam for an hour and a half. Serve hot with cream.

STEAMED FIG PUDDING.

Moisten two cupfuls of finely grated brown bread crumbs with half a cup of thin sweet cream. Mix into it a heaping cupful of finely chopped fresh figs, and a quarter of a cup of sugar. Add a cup of sweet milk. Turn all into a pudding dish, and steam about two and one-half hours. Serve as soon as done, with a little cream for dressing, or with orange or lemon sauce.

COCOANUT PIE.

Line a deep plate with rich crust, and bake until a light brown, thoroughly pricking to keep from puffing. For the filling, grate half of a medium-sized coconut, and pour over it one pint of hot milk; add two eggs, well beaten, and sugar to taste. Bake rather slowly until perfectly firm. This can be baked in a pudding dish without the pie crust. Set the dish in a pan of boiling water, and bake slowly. It can also be covered with a meringue if a more fancy dessert is wanted.

ANGEL FOOD CAKE.

One cup of egg whites,
One teaspoonful cream of tartar,
One and one-fourth cups sugar,
One scant cup of flour,
One-third teaspoonful salt,
One teaspoonful vanilla extract.

Add the salt to the flour and sift four times. Sift the sugar four times also. Beat the whites (which will require ten or eleven eggs) until frothy. Add the Cream of Tartar and continue beating until eggs are stiff. Add the sugar and then fold in the flour. Add the vanilla. Bake about fifty minutes in an unbuttered angel cake pan. If the cake begins to brown, cover with an oiled paper after it has risen. *Selected.*

CHILDREN'S PAGE.

ON THE WAY TO GRANDMA'S.

"No, dear, I am sorry to disappoint you, but mamma can't go to-day. Cousin Harriet has just come on from the West, and writes for me to meet her in the city. I shall bring her home with me to-night."

"But I wanted to go to grandma's and you said I might. Please, can't I go alone in the train?"

"Yes, let the child," said papa. "The guard will take care of her and put her off at the right place. She doesn't have to change, you know."

So an hour later, Ethel, in her best hood and furs, was seated in the car, with Grace hugged tight in her arm and her ticket in her hand. She was to ride all alone for a whole half hour, and what might not happen!

A little girl got on at the next station—a little girl with bare hands and only a thin jacket—but she came and sat by Ethel and smoothed her furs and talked to Grace and to Grace's mama, until Ethel knew all about the poor little home, the baby brother, the tired mamma, and this very car ride was her birthday treat; mamma had given her some money and brother Hal some, so she was going 'way out to the next station and back again.

Ethel looked at her in dismay. No birthday presents, no birthday cake, no pretty clothes, and only a car ride for her birthday treat. Why, last Christmas she had three dolls and a doll's house, all furnished, and two books, and games, and her box, and gloves, and pretty ring; and for her birthday last week had come another doll and a set of dishes, and more books and things. Of all the dolls none was quite so dear as Gracie, who had come to her, a baby in long clothes, the day sister Mabel came to mamma, and she had taken care of Gracie as mamma did of Mabel. Both babies were put into short dresses the same day, and now all Gracie's new dresses were like Mabel's only, of course, she did not need so many.

What made that little voice say, "Give her to the birthday girl"? If only she was at home she would give her lots of things—but Gracie!

But this little girl could not wait. The cars were going on and the new baby would soon be ready for short clothes.

"Here, little Miss, you get out here," said kindly guard.

Ethel tucked Gracie into the other empty arms.

"For your birthday," she said, then jumped out, almost into grandma's arms.
—*Williametta Preston.*

COUSIN MARY.

SARA VISGER.

THE day came when Cousin Mary was to arrive, and May was arranging some flowers in her cousin's room, when the carriage drove up to the front door. May rushed downstairs and arrived just in time to see her mother welcome their visitor, then turn to the coachman to give him some order about the boxes.

May did not go up and speak to Cousin Mary as she usually did to their friends, but she turned away and shook her head when Cousin Mary tried to kiss her. Her mother did not notice her behaviour as her back was turned, and Cousin Mary, putting it down to shyness, did not take any notice.

The next morning at breakfast May did not speak a word, but just sat and looked at Cousin Mary, and when she spoke to her she only turned her head away and did not answer.

Then Cousin Mary said, "You are a little afraid of me just now, but I am sure when we know each other better we shall be great friends."

After breakfast, mother told May she wished to speak to her.

"What do you mean by behaving like this to our visitor?" she asked. "I did not think my little girl could be so rude."

May burst out crying and clung round her mother's neck. "Oh, mummy, mummy" she sobbed, "please don't be angry. I'm so afraid of Cousin Mary. She is so ugly, with that horrid mark all across her face. She looks just like an old witch, and I feel so frightened of her. I wish she had never come."

"Hush, my darling, you must not talk like that. I will tell you how Cousin Mary got that dreadful mark. It was from saving her dear little baby sister from being burnt to death."

"Oh, mother, do tell me about it," said May.

"Well, it was a great many years ago, when Cousin Mary was only fourteen and her little baby sister was only a year and a half old.

"Her mother and father were away from home for a few days, and had left

baby and John in nurse's care. John, Mary's little brother, was at that time about seven years old; and he went to school each day with her. When her mother had said good-bye to her, she had added, 'Take good care of John and baby.'

"Yes, mother, I will try to," she had answered.

"The next evening John had gone out to tea with a school friend, and Mary was doing her home-lessons, when she suddenly heard a scream from the nursery. She rushed upstairs, and you may imagine her horror when she found the nursery in flames. Dashing into the next room, she snatched a blanket off the bed, then bravely entered the nursery through fire and flame to rescue her baby sister. Luckily the flames had not reached the cot: so, quickly wrapping the child up in the blanket, she carried her out just in time to prevent her being burnt, but she could not save her own face, which was not covered up. In fact, she was so badly burnt that she was only able to give baby to nurse, who had arrived by that time, before she fell down and was ill for a great many weeks.

"At first they thought she would never get better, but after a long time she began to get a little stronger. Still, the doctor said she would always have the mark on her face. Her mother and father were very proud of their brave girl, and everyone who has known Cousin Mary has always loved her."

"Oh, mother, I do wish I had such a kind sister; I would give her all my toys. I do love Cousin Mary for being so kind to that little sister. I shan't think her ugly any more. But what made the fire?"

"It was through the carelessness of the nurse, who had left some clothes too near the fire, and a spark fell out and set them alight."

"Mummy, may I go and kiss Cousin Mary?"

"Of course, dear, and perhaps she would like to go for a little walk with you."

So they went out together, and Mary showed the cousin all her pets and her little garden, and even offered her one of the puppies, which was the greatest mark of favour she could show to any one. It fact, before their visitor returned home again May said she liked Cousin Mary better than any of her other relatives.



PRICE OF THE WORLD'S PEACE.

C. S. LONGACRE.

THE most expensive blessing that the world enjoys is peace, armed peace. "No person knows what the various nations of the earth, constantly eyeing each other in watchful suspicion, like bulldogs in leash, pay for the maintenance of peace through the preparedness of war." There are sources of great expenditure that are secreted and never publicly known. But for their armies and navies alone, eight of the principal powers spent last year the enormous total of £278,000,000.

Staggering under the enormous load, the world is continually adding to it. Each year witnesses a greater demand for the armament of nations. In 1890, only sixteen years ago, the total was £157,000,000. To-day it is nearly twice that sum. At the present rate of increase, Europe alone ten years from now, it is estimated, will be spending £2,000,000,000 to preserve its peace and insure seeming good-will among men.

Should not these figures alone disclose the fallacy of the doctrine of the spiritual peace dreamers that the nations are about ready to beat their swords into ploughshares and to learn war no more, and that the world is getting better—just entering the dawn of a millennium of peace and flowery beds of ease? If this were the case, should there not be some signs of the disarmament of these so-called civilized nations? Yet, to the contrary, the most civilized nations are making the greatest preparations for war.

France, Great Britain, Austria, United States, Germany, Russia, 1890 and 1906 and Italy in 1890 spent upon their land and naval arms the grand total of £157,000,000. By 1898 these figures had grown to £204,000,000 and this year to £274,000,000. (Figures for Japan are not included, as they are not available for the earlier periods, although they are included in the grand total for eight nations this year.) The increased cost, then, during the first eight-year period was £50,000,000, or an average of

£6,250,000 a year. For the second eight-year period the increase was £70,000,000 an average of £8,750,000 a year. Think of the enormous total aggregate for this sixteen-year period alone, and then the added expense of several great wars during this same period and you have the grand total of £3,600,000,000 for army and navy expenditures alone without the immense war expense of the war between Russia and Japan, England and the Boers and the United States and Spain.

All Europe is a vast military camp, staggering under its fearful load of soldiers and sailors, of fighting ships and guns, the maintenance of which is drying up its resources and sapping the very vitals of its subjects beyond endurance. "In 1865," states a French authority, "the military budget of Europe was represented by £11,000,000; in 1886 it was £140,000,000; in 1904 it was nearly £300,000,000. Should it continue to increase at the present rate, in 1915 it will be £400,000,000, and in 1945 [should time last] it will amount to £700,000,000 which will mean national annihilation for Europe, as the resources of the people will not increase in proportion."

This striving to keep its head above water as a principal power of the earth is responsible for the terrific debt of France, amounting to nearly £1,200,000,000. In 1890 she spent £8,000,000 upon marine protection; eight years later this drain on her purse had grown to £11,500,000, and the present year witnessed a demand for £13,000,000. Germany has been even more lavish in her orders for new vessels and equipments and in maintaining the navy. In 1890 her naval budget was £730,000; in 1898 it jumped to £6,000,000 and last year to £12,000,000.

Every nation in Europe has many enthusiastic workers employed in an effort to work up a fighting spirit among the people. To insure peace, for example, the German Navy League has forty men employed in the Berlin office headquarters alone, distributing literature, furnishing information, and working to increase the sentiment for greater naval growth. England persists in the belief that in order to protect herself and her possessions she must be equal in naval strength to any other two nations. Her navy alone in 1890 cost £13,000,000; in 1898 £21,000,000, and in the past year it jumped to £35,000,000.

Japan proposes to spend £27,000,000 during the next eight years for naval expansion alone, in addition to the regular annual cost of maintenance. They propose to build eight battle-ships of the "Dreadnought" type, two armoured cruiser squadrons of eight ships each, and three fast cruiser squadrons of four ships each.

But what does all this preparation for war mean? The answer **The Meaning.** of all the nations is: The great preparations for war are to insure peace and maintain it. But the holy prophets prophesied that "the spirits of devils" should go forth with the deceptive "doctrines of devils," "in the latter days," "unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Yet the holy prophets declared that the nations, on the very eve of the last great battle of earth will teach the people, saying, "Peace, peace; when there is no peace." Paul declared that "when they shall say Peace and safety, then sudden destruction cometh upon them." And this false peace cry is to be an unmistakable sign of the near approach of "the coming of our Lord Jesus Christ."

Armed peace that is purchased yearly at the price of billions, **Uncertain Peace** and maintained by the power of dynamite and through rival aggression in gigantic war preparations, is a false, carnal peace, and cannot last long. The affairs of the world in all phases of operation, are reaching an unavoidable crisis. Unsurpassed trouble, distress, and perplexity are coming to the nations of earth and its people. Factions and immense combinations of labour, industry, and capital are arraying their forces against each other. The nations are whetting their swords and gnashing the teeth in anger, and the possibility of peace is forever passing away. An intensity of unrest and uncertainty pervades everything.

Some day a blundering diplomat will hurl a political bomb into the powder magazine of nations, set the world aflame, and bring about the terrible crisis that will involve all the nations of earth in the most bloody and calamitous conflict of the ages. There is nothing plainer than this to the observant eye, and this is exactly what the Bible says concerning the conditions and the wind-up of this world's history. The prophet Daniel in holy vision pictures the outcome thus: "And

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at that time shall Michael [Christ] stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble; such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the Book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 1, 2.

Thus will end the history of this sin-cursed earth. For the unprepared there is pictured a fearful end! for the righteous there is portrayed a most glorious beginning with an infinity of days of unalloyed joys. May the promises of God concerning the faithful, cause a bright star of hope to spring up in the hearts of some sin-despairing souls; for there is still mercy with God. But soon the great Ledger in heaven will fold its lids, and if your name is not then written in the Book you will be forever excluded from the joys and blessings of heaven.

"Which do you choose, the fleeting riches and pleasures of this world, or the everlasting joys and treasures hid in Jesus? Remember you cannot have both."

NOTES.

"An English Engineer en route from Tokyo to London reports that the war spirit is at fever heat in Japan, that preparations for war are being pushed along every line. Japan has two military arsenals, employing approximately 50,000 workmen, operates four shipyards, and factories for the production of armour plate and material for big guns, and a powder factory."

"In spite of the evidence of oppression, thousands of half-starved natives, maimed and scarred by their masters, several strong Catholic organizations assert that reports of cruelty in the Congo are false. They protest against any interference by this government. Because King Leopold is a Catholic should make no difference in the case of the oppressed natives."

"A despatch from Paris states that hereafter all French coins will bear the inscription, "Liberty Equality, and Fraternity," minus the old device, "God Protect France." Eventually France means to make a complete separation of evil and religious matters. But after all their boasts, earthly kingdoms owe their dominion to God, whose kingdom ruleth over all."

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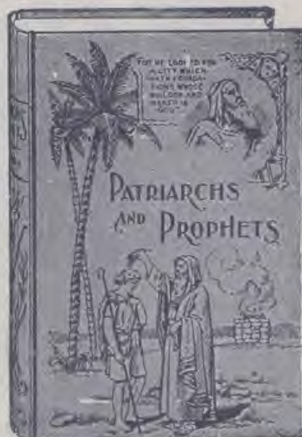
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England and Holland.—The recent visit of King Edward and Queen Alexandra at the Hague has emphasized the value of Anglo-Dutch friendship that Holland may find a protector in England from encroachments of a great continental Power.

China's Opium proposal.—In accordance with England's demand that China submit a report of her plans to decrease the opium trade in China, proposals have been made by the latter whereby the importation of opium from India shall be gradually diminished. Just what conditions are to bring this about, we do not know as China's proposals are not yet open to the public.

The New Theology.—That there is danger to the church of Christ from the New Theology which has stirred up such an interest in England is evident from the following notes by an exchange:—

"In France many of the most earnest young pastors of the Reformed Church recently met at Jarnac in conference with the Unitarian pastors, and decided amidst tears of enthusiasm, to fuse their efforts out of brotherly love."

"In Holland Protestantism has been going over to Unitarianism by leaps and bounds. When working in that land in recent years, I found there is not one evangelical pastor in the entire province of North Holland (I do not speak of evangelists; and they are but a handful). At the National Theological Seminary of Leyden there was but one professor out of six who believed in the deity of Christ and that was Dr. Gunning—all the others were of the *ism* of Mr Campbell which is in all essentials Unitarianism of a most subtle and insidiously anti-Christian kind."

"When the Son of man cometh shall he find faith in the earth?" was a ques-

tion asked by Christ, and which seems to find its answer in the present trend of of religious thought. "Who is on the Lord's side?"

South Pole expedition.—An expedition has been organized to leave England in October for the South Pole. Mr. E. S. Sheckleton who has before made the record journey south is the leader of this new venture. One interesting feature of this expedition will be the use of a motor car especially designed and constructed for polar climates and conditions. This is truly a new departure in motoring.

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Missionary effort for Mohammedans.—The evangelization of the Mohammedan world is a stupendous task but is nevertheless recognized as a call which must be quickly met by the church of Christ to-day. Of the 225,000,000 Mohammedans in the world two thirds are under the rule of the various European powers. That the Bible is having its influence over the Mohammedan mind is evident from the statement made by a Musselman who, being asked why he read a Christian book, replied: "I have never found anything which scours sin from my heart as this does." India's need is represented by over sixty million Mohammedans.

The Channel Tunnel.—Considerable interest has been shown in the proposal to build a tunnel under the channel between England and France. Such a project of uniting the two nations is not a new one but was proposed and rejected in 1884. The same causes which combined to defeat the project then seem to be working now. Chief among these is asserted to be the danger in Britain in case of war with France. Most exchanges consider the success of the project unlikely.

Universal Suffrage. In all nations not already representative in government there seems to be a movement toward universal suffrage, or at least toward popular representation. Even in India the question is agitated, and Austria-Hungary has been in turmoil over the question for months. Austria has finally attained to universal suffrage, but in Hungary the battle is still on. Russia's troubles find their root in the same general idea. The latest effort looking toward self rule has been made in Egypt. The national party of Egypt, backed by the Pasha, has been clamouring for local instead of foreign rule. These are all manifestations of the general unrest which reveals itself in various ways among the different nations.

California and Japan.—Most of the European and Asiatic press in discussing the recent problem of the Japanese in California consider the question as involving more than merely expulsion of Orientals from the public schools. Many do not hesitate to declare that the root of the difficulty lies in a rivalry both commercial and political between the two nations, and that eventually the conflict will result in a disastrous war over the question of which power shall dominate in the Pacific. This may not be improbable, and the fact that the problem is settled at least for the time is no guarantee for the future.

The Thaw Trial.—Perhaps no better example of the corruption existing under certain forms of civilized society has been seen than that manifested through the revelations of the Thaw trial now proceeding in New York. Some of the disclosures of the trial are denominated "unspeakable," and certainly the gross immorality of a man who had held a high place in society is a stain upon the character of American society. It only reveals the terrible conditions of an under strata which everywhere makes a fair appearance externally. We doubt not that this is only one case among many which are never known.

Commercial Immorality.—We have read much in exchanges concerning corruption in America. But we find that even here in India some complaints come in of declining commercial morality. The president of the Bombay Chamber of Commerce recently made an appeal for open and honest business methods, which he declared had so far declined that the Chamber is forced to combat the rising evil.