

THE ORIENTAL WATCHMAN

Vol. 10.

Karmatar, E. I. R., July, 1907.

NO. 7.



Mr. Moody and the Ten Commandments.

Weighed in the Balances.

IN the fifth chapter of Daniel we read the history of king Belshazzar. One chapter tells us all we know about him. One short sight of his career is all we have. He bursts in upon the scene and then disappears.

We are told that he made a great feast to a thousand of his lords, and drank wine before them. In those days a feast would sometimes last for six months in Eastern countries. How long this feast had been going on we are not told; but in the midst of it, he "commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, and of stone."

While this impious act was being committed, "in the same hour came forth fingers on the wall, of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote." We are not told at what hour of the day or the night it happened. Perhaps it was midnight. Perhaps nearly all the guests were more or less under the influence of drink; but they were not so drunk but that they suddenly became sober as they saw something that was supernatural—a handwriting on the wall, right over the golden candlestick.

Every face turned deathly pale. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." In haste he sent for his wisest men to come and read the handwriting on the wall. They came in one after another, and tried to make it out; but they could not interpret it. The king promised that whoever could read it should be made the third ruler in the kingdom; that he should have gifts, and that a golden

chain should be put round his neck. But the wise men tried in vain. The king was greatly troubled.

At last, in the midst of the consternation, the queen came in, and she told the king, if he would only send for one who used to interpret the dreams of Nebuchadnezzar, he could read the writing and tell him the interpretation thereof. So Daniel was sent for. He was very familiar with it. He knew his Father's handwriting.

"This is the writing that was written *Mene, Mene, Tekel, Upharsin*. This is the interpretation of the thing: *Mene*—God hath numbered thy kingdom and finished it. *Tekel*—Thou art weighed in the balances, and art found wanting. *Peres*—Thy kingdom is divided and given to the Medes and Persians."

If some one had told the king an hour before, that the time had come when he must step into the balances and be weighed, he would have laughed at the thought. But the vital hour had come.

The weighing was soon over. The verdict was announced, and the sentence carried out.

"In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." Darius and his army came marching down those streets. There was a clash of arms. Shouts of war and victory rent the air. That night the king's blood mingled with the wine of the banquet hall. Judgment came upon him unexpectedly, suddenly; and probably ninety-nine out of every hundred judgments come in this way. Death comes upon us unexpectedly; it comes upon us suddenly.

Perhaps you say: "I hope that Mr. Moody is not going to compare me with that heathen king."

I tell you that a man who does evil in these Gospel days is far worse than that king. We live in a land of Bibles. You can get the New Testament for a nickel, and if you haven't got a nickel you can get it for nothing. Many societies will be glad to give it to you free. We live in the full blaze of Calvary. We live on this

side of the cross; but Belshazzar lived more than five hundred on the other side. He never heard of Jesus Christ. He never heard about the Son of God. He never heard about God except, perhaps, in connection with his father's remarkable vision. He probably had no portion of the Bible, and if he had, probably he didn't believe it. He had no godly minister to point him to the Lamb of God.

Don't tell me that you are better than that king. I believe that he will rise in judgment and condemn many of us.

All this happened long centuries ago. Let us get down to this century, to this year, to ourselves. We will come to the present time. Let us imagine that now while I am preaching, down come some balances from the throne of God. They are fastened to the very throne itself. It is a throne of equity, of justice. You and I must be weighed. I venture to say this would be a very solemn audience. There would be no trifling. There would be no indifference. No one would be thoughtless.

Some have their own balances. A great many are making their own balances to be weighed in. But after all we must be weighed in God's balances, the balances of the sanctuary. It is a favourite thing with infidels to set their own standard, to measure themselves by other people. But that will not do in the Day of Judgment. Now we will use God's law as a balance weight. When men find fault with the lives of professing Christians, it is a tribute to the law of God.

"Tekel." It is a very short text. It is so short I am sure you will remember it; and that is my object, just to get people to remember God's own word.

Let me call your attention to the fact that God wrote on the tables of stone at Sinai as well as on the wall of Belshazzar's palace.

These are the only messages to men that God has written with His own hand. He wrote the commandments out twice,

and spoke them aloud in the hearing of Israel.

If it were known that God Himself was going to speak once again to man what eagerness and excitement there would be. For nearly nineteen hundred years He has been silent. No inspired message has been added to the Bible for nearly nineteen hundred years. How eagerly all men would listen if God would speak once more. Yet men forget that the Bible is God's own word, and that it is as truly His message to-day as when it was delivered of old. The law that was given at Sinai has lost none of its solemnity. Time cannot wear out its authority or the fact of its authorship.

I can imagine some one saying— "I won't be weighed by that law. I don't believe in it."

Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the Ten Commandments. Infidels may mock the Lawgiver and reject Him who has delivered us from the curse of the law, but they can't help admitting that the commandments are right. Renan said that they are for all nations, and will remain the commandments of God during all the centuries.

If God created this world, He must make some laws to govern it. In order to make life safe we must have good laws; there is not a country the sun shines upon that does not possess laws. Now this is God's laws. It has come from on high and infidels and sceptics have to admit that it is pure. Legislatures nearly all over the world adopt it as the foundation of their legal systems.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is pure making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes."

Now the question for you and me is—
Are we keeping these
Are we keeping commandments? Have
these command- we fulfilled all the re-
ments? quirements of the law?

If God made us, as we know He did, He had a right to make that law; and if we don't use it aright it would have been better for us if we had never had it, for it will condemn us. We shall be found wanting. The law is all right; but are we right?

(to be continued.)

LUTHER BELIEVED IT.

Said Luther: "The dead count neither days nor years." "All souls lie and sleep till doomsday." "When awakened" they "will seem to themselves to have slept scarcely a moment." In the "Historical View of the Controversy Concerning an Intermediate State," pp. 64, 65, Mr. Blackburne says: "Luther espoused the doctrine of the sleep of the dead upon a scriptural foundation, ... and continued in that belief to the last moment of his life." "Luther was clearly and undisputably on the side of those who maintain the sleep of the dead." It is also stated that in this "opinion he followed many of the fathers of the ancient church."—*Ibid.*, p. 348. In the same work we read: "The doctrine [of the sleep of the dead] was held by the first reformers." Fenardentius called "Lutherans new Sadducees," because they held to the teaching of Luther, "that the dead so sleep as to know and feel nothing."

In his defence, Luther said: "They affirm that I bring forth novelties, but I affirm that they are not novelties, but truths which have been lost sight of. I am accused of rejecting the doctors of the church. I reject them not, but test their writings by the Bible. The majority are always on the side of falsehood." Luther's great motto was, "The word of God, the whole word of God, and nothing but the word of God."—*Messiah's Advocate*.

SPIRITUALISM.

WHAT is now known as Modern Spiritualism is simply a revival of ancient witch-craft. In the times when the Bible was written, there were practices among men which went under the names of "necromancy," "enchantment," "sorcery," "consulting with familiar spirits," "divination," etc. This is Spiritualism under another name. What is now called a "medium" was then called a "witch," an "enchantress," a "necromancer" etc. Note a few definitions.

Necromancy: "A pretended communication with the dead." *Century Dictionary*.

Sorcery: "Divination by the assistance or supposed assistance of evil spirits." *Imperial Dict.*

Magic: "The art of producing effects by superhuman means, as by spiritual be-

ings or the occult powers of nature." *Imperial Dict.*

Enchanter: "One who practises enchantment or pretends to perform surprising things by the agency of demons." *Id.*

Witch: "A woman supposed to have formed a compact with the devil or with evil spirits." *Id.*

Thus we see that ancient soothsaying was the same as Modern Spiritualism. In fact their own writers admit even this. Thus, Allen Putnam, a Spiritualistic writer, says,

"The doctrine that the oracles, soothsaying, and witchcraft of past ages were kindred to these manifestations of our day, I, for one, most fully believe."

In a pamphlet by this same writer we read.—

"As seen by me now, Mesmerism, Spiritualism, Witchcraft, Miracles, all belong to one family, all have a common root, and are developed by the same laws."

If a man is arrested, charged with being a thief, and circumstantial evidence, and witness, all agree that he is guilty, and he comes forward and says, I am the man there is no doubt as to the culprit. So it is here. Witnesses point to Modern Spiritualism as being the same as ancient sorcery; the Bible shows that it is the same wicked thing which God abhorred in past ages only under another name, and now to our astonishment they openly confess that it is of the same brood as the magic and conjuring of ancient times!

The prophet Isaiah speaks concerning going to those who pretend to communicate with the dead for light: "And when they shall say unto you, seek unto them that have familiar spirits and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead?" Isa. 8:19. The seer thus raises the question whether it is consistent for living persons to seek wisdom from those who are dead. Were it simply ridiculous we might let the matter drop, but there is much more involved in it than this. Instead of seeking help from the tender, long-suffering, compassionate God who is ever ready to help those who call upon him, many seek a "medium" and request an interview with some loved one who has died. In doing this, though their motives may be ever so good, they practically say, I believe that the lie Satan told in Eden is

(continued, on page 102.)



THE ATONEMENT. No. 1

J. S. JAMES.



UCH has been written on the subject of the atonement of Christ as to its nature and purpose. Perhaps there is no subject that deserves so much earnest consideration. It is the hub of the great gospel wheel and around it are clustered all the beauties of the gospel scheme and out of it issues the very essence of our salvation. Let us consider some of its truths for a moment.

The word "atonement" is defined by Webster as "reconciliation; reparation made by giving an equivalent for an injury; to answer or make satisfaction for; to expiate." In using the word in connection with the plan of salvation we at once associate it with the death of Christ on the cross. The apostle Peter in referring to this event says he "suffered for sins, the just for the unjust." 1 Peter 3:18. This statement of Peter at once calls forth the question, "Why was atonement necessary?" as well as introducing reasons for it. The death of Christ was in part for the purpose of reconciling man to God. "And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth, or things in heaven." Col. 1:20. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life." Rom. 5:10. Through disobedience sin came into the world and man became separated from God and His face was hid from him. The human race by choosing Satan as their leader rebelled against the government of God and rejected the sovereignty of their creator. In this condition it was impossible for man to be saved unless some one make intercession for him. Powerless to reconcile himself he must look for deliverance from another source. For this purpose the Son of God offered himself upon the cross that an offended God and an offending race might be brought into unity. In making reconciliation, three things are required in him who is

the mediator, (1) That he make intercession for the offender. (2) That he satisfy the offended party for the wrong done. (3) To provide that the offender shall offend no more. We find that Christ did all these. "He bare the sins of many, and made intercession for the transgressors." He was wounded for our transgressions....bruised for our iniquities: the chastisement of our peace was upon him." Isa. 53:5, 12.

But the necessity of an atonement is based upon reasons that lie back of all the foregoing, which are only secondary considerations. We must not forget that the sacrifice of Christ was a voluntary act upon his part. Had he so chosen he could have withheld himself as an offering and the world would have no redeemer. He could have remained at the right hand of his Father and spared himself the sufferings of a cruel and ignominious death on the cross and the human race would have perished in their sins. Sin involved something more than the setting up of an enmity between God and man.

The Apostle John defines sin as being a "transgression of the law." Every good government is founded upon law, and in this the government of God is no exception. The eternal attributes of God are manifested in his law which is also the written expression of his divine character. The law must maintain the same dignity and honour as its author. To transgress the law is to offend its author and question his right to enforce it. No more effectual means could be employed to show contempt or irreverence for the authority of a government than to attack its laws. As sin is a transgression of the law of God's government it is plain to be seen that the principles upon which his government is based were brought in question by the disobedience of its subjects. Consequently the integrity and stability of God's government was at stake in the transgression of the law.

But a violated law must have reparation. Its offended dignity and authority must have satisfaction from the offender or his substitute. In the case of sin the law demanded the life of the transgressor and nothing short of this would answer its purpose. "The wages (or penalty) of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. If the penalty of sin which is death, was to be executed upon every

offender of the law, the entire human race would have perished without hope, "for all have sinned (transgressed the law) and come short of the glory of God." The life of the transgressor must be forfeited in order to maintain the integrity of the government. Paul declares that "without shedding of blood there is no remission of sins," which shows plainly that the penalty of the law is executed by shedding blood, or taking life. In the typical service of the sanctuary this was forcibly illustrated in shedding the blood of the sacrifices which were types of Christ. The blood is the life of the animal. "For the life of all flesh is the blood thereof." Lev. 17:14. "Be sure that thou eat not the blood: for the blood is the life, and thou mayest not eat the life with the flesh." Deut. 12:23. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls." Lev. 17:11. These texts make it plain that the transgressor could not pay the penalty of the law and still live. But right here is where the great love of God is revealed toward us in giving his Son to die in man's place. "But God commendeth his love toward us, in that, while we were yet sinners (law breakers) Christ died for us." Rom. 5:8. This gift of God's Son to die for us not only reveals his boundless love to us, but it also clearly sets forth the binding claims of his law, the foundation of his government.

In order to avoid the force of the truth that the seventh day is the Sabbath and should be observed by Christians, we find people talking and writing very glibly about the "change of the law" and the "law being done away" or "abolished," never once stopping to consider that if such a thing were possible Christ need not have died. Let it forever be remembered that the transgression of God's law cost the Son of God his life, for could the law have been changed this alternative would undoubtedly have been taken rather than subject the Son of God to the cruel death which he suffered. The very fact that Christ died to satisfy the demands of the law is proof positive that its demands upon the sinner are unalterable. To have changed the law in order to have put man clear of guilt would have been an open confession of weakness or error on the part of the government rather than evidence of wrong doing on the part of the transgressor. Imagine if you can, a good government

abolishing a good law to accommodate a rebellious subject! Such a course would not be restraining sin; it would be giving favor to it and justifying the offender in his evil course. Those who would abolish the law in order to clear the guilty can justly be arraigned for high treason before the judgment bar of God.

Seeing that man was doomed to suffer death as a transgressor, God, in his infinite love and mercy determined to open a way whereby man might be recovered from his fall, and at the same time the honour of the law be maintained and its claims fully met. The Son of God gave himself as a ransom for man. The scriptures declare this truth by a multitude of texts. "The Lord hath laid on him the iniquity of us all." Isa. 53:6. "Who his own self bare our sins in his own body on the tree." 1 Peter 2:24. "So Christ was once offered to bear the sins of many." Heb. 9:28. Thus Christ bore our sins—they were laid on him—he was made sin in our stead and must stand before the law as a sinner while having no sin of his own. Being made sin for us it was necessary that he pay the penalty of sin which is death, and this the scriptures declare he did. He gave "his life a ransom for many." Matt. 20:28. "Ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Peter 1:18-19. Isaiah says he "poured out his soul unto death," and Paul declares that he "tasted death for every man." God accepted the sacrifice of his Son as our substitute. The demands of a broken law were fully met in him. But before this sacrifice can avail man anything he must accept Christ as his substitute together with all the conditions under which he died. To receive Christ as our substitute is there by to acknowledge the binding claims of the law which took his life, and the absolute sovereignty of his government.

"It is easier for heaven and earth to pass than for one tittle (smallest part) of the law to fail." Luke 16:17.

SOME FACTS ABOUT THE SABBATH

L. A. SMITH.

It is the seventh day of the week. The Creator rested on, blessed, and sanctified the seventh day, and this act made the division of time into periods of seven days. This was the origin of the week.

It was instituted to commemorate creation. Gen. 2:2, 3; Ex. 20:8-11. It

must therefore be as enduring as creation.

It was blessed and sanctified by the Creator and thus became a holy day. God alone can impart holiness to anything, and he has sanctified the Sabbath-day, and no other. Therefore the Sabbath is the only day that can be kept holy.

It was set apart from all other days of the week, since it was the seventh day and no other upon which God rested, and which he blessed and sanctified. It is therefore a definite day of the week, a higher and nobler day than any other and no other day can be substituted for it. It can not be "any one day in seven."

It is to be kept holy, as a day devoted to worship and rest from secular work, and thus separated from all other days of the week. There cannot be two Sabbaths in the week, and to observe two days of the week as Sabbath days is to break down the distinction between the Sabbath and the six working days. He who attempts to keep two Sabbaths in the week fails to keep any.

It is the sign of sovereignty. Only the sovereign Being has power to create, and the Sabbath points out the Creator. In keeping the Sabbath men signify and know that they are worshipping the true Sovereign, the Creator. Eze. 20:12, 20. Sabbath keeping is a safe-guard against idolatry.

It is the sign of redeeming power as well as of creative power; for redemption is a new birth, a new creation. John 3:3; 2 Cor. 5:17; Eph. 2:10. Only the Creator could be the Redeemer. John 1:3; Heb. 1:2; Col. 1:16. The Sabbath is therefore Christ's day, the Lord's day, and Sabbath-keeping signifies our relation to Christ.

It has never been lost. It was pointed out to the Israelites in the wilderness (Ex. 16:23, 29), was kept by the holy women who came to anoint Christ's body (Luke 23:55, 56), and has been observed by the Jews throughout their generations down to the present.

Sabbath-keeping is now, as it has ever been, an indispensable part of the worship of God. It is a test of loyalty to him. "Remember the Sabbath day to keep it holy."

Those enduring great trial and injustice for the truth should comfort themselves with the thought that "the martyr is not a failure, if the truth for which he suffers acquires a fresh luster through his sacrifice."

A CHARACTERISTIC OF THE REMNANT CHURCH.

M. C. WILCOX.

THE true people of God who live upon the earth when Christ comes are commandment-keepers. Thus the Scriptures speak of them: "And the dragon [Satan] was wroth with the woman [the church], and went to make war [by stirring up earthly Governments] with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The first passage is chronologically fixed by two things: 1. The chapter in which it is found presents before us the conflict of the church of Christ throughout the Christian age. The great pagan and papal persecutions are portrayed in verses 12-14. The 1260 days, or years, of tribulation are noticed. The earth helping the woman symbolizes the changed attitude of earthly Governments toward the church, caused by the dissemination of the principles of the Reformation. But once more the powers of earth are roused by Satan, and the final conflict of the church takes place. See chapter 13:3, 4, 11-18. It is the closing act of the drama, therefore the last stage of the church. But the *last* stage of the church must witness Christ's coming. 2. This is also shown by the term "remnant." The original word, *leipos*, is defined by Young, "remaining, left;" by Greenfield "the rest, remainder." It is the waiting few who are looking for the Lord.

The twelfth verse of the fourteenth chapter also relates to the same time and same class. "Here is the patience," when the coming of Christ draws nigh. James 5:7, 8. "Here are they that keep the commandments," etc. And as John sees this class developed by the last threefold message (Rev. 14:6-11), Christ appears to reap the harvest of the earth. Verse 14. "Here," therefore denotes a time just preceding the coming of Christ. Other proofs might be brought but these are sufficient to show that these commandment-keepers are living upon the earth in patient waiting when Christ comes the second time. Who are they?

They are not Jews, for they keep the "faith of Jesus." This must include all that could be included in this term

"faith;" for it is unlimited. It includes the ordinances of the gospel and faith in all its provisions for man's salvation. Then they are commandment-keeping Christians.

If they keep the commandments of God they must observe them *all*. He who transgressed the second commandment, or the sixth, would not by anyone be considered a commandment-keeper; for he would be a commandment-breaker. And this principle holds good as regards every one of the ten commandments. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. Rebellion against God can be shown by little variations from his divine commands, as well as by great transgression. The obedient heart obeys all.

As regards the first three commandments of the decalogue, and the last six, all of Protestant Christendom are united in their observance. With few exceptions all believe them to be binding. But as regards the fourth, they are at variance. The fourth precept of the decalogue declares, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. But Christians generally observe the first day of the week contrary to Bible authority. By no possible feat of legerdemain, nor by any legitimate use of language, can "the seventh day" be made to mean "the first day." A memorial of creation cannot be made a memorial of redemption without changing the law. The law demands the observance of the *seventh* day, and any variation from that is transgression of the law. It may be ignorantly done, believing it to be right, but it is still transgression. God may "wink" at the ignorance in times of darkness; and he will forgive those who walk in all the light they have. But the sin must be forgiven.

Many have been blessed in the past who did not keep the fourth commandment, but they were blessed, not because they kept the first day and did not keep the seventh, but in spite of their transgression. God blessed them because they had a heart to keep all his commandments if they had seen them; and they proved this by walking in all the light they did have. But when Christ comes there will be no excuse. The whole world will have been enlightened by the three-fold message of Revelation 14, or they will have had the *privilege* of being so

enlightened. Only willing and wilful ignorance will prevent.

But of the faithful first-day observers of the past, so faithful that they died for Christ, it is *not* said that they are commandment-keepers. The seventh-day Sabbath was kept by the faithful for hundreds of years after Christ, and by some all through to the present, but in nearly all cases it was crushed out by Rome. The Reformers took advance steps, but saw not all the light. Prophecy reserved some till a later day. The Reformers kept the first day, for they knew not otherwise. Many died for their faith, but they are not called by inspiration commandment-keepers. Their great persecutor, the Papacy, is symbolized by the beast of Revelation 13. The 1,260 years of its triumph began 538 A. D., and ended 1798. Verse 10. At that time God speaks of the suffering martyrs and reformers. We will place his portrayal of them by the side of those who are living when Christ comes.

REFORMERS AND MARTYRS.

"Here is the patience and faith of the saints" Rev. 13:10.

THE REMNANT CHURCH.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Both classes have patience; how much needed! Both have faith; how much required! But the remnant alone are commandment-keepers. Here is an evidence that the remnant church keeps the commandments in a sense that the reformed churches *did not* and their followers *do not*. But they kept all save the fourth; consequently the *fourth commandment* is the *point of difference*. And keeping that in connection with the other nine is what constitutes them keepers of "the commandments of God." They also hold to the faith of Jesus. Then they look for his second coming; for that is a part of the great scheme of redemption. John 14:1-3; Heb. 9:28; Titus 2:11-14, and others.

On the other side are those who worship the beast and his image and receive his mark. The light of God's word and the pages of history have revealed the source of the errors which have corrupted and weakened the Christian church. They came through the papacy. But against these corruptions God mercifully warns the world, and his professed people. Fear

not man; worship not the creature; give not glory to tradition or error. But "*fear God, and give glory to him; and worship him that made heaven, and earth, and the sea, and the fountains of waters.*" Rev. 14:7.

These must be the characteristics of the remnant church. A sense of man's sinfulness and littleness and God's holiness and greatness will lead them to fear God which is "the beginning of wisdom." In "the everlasting gospel" they find pardon and also "the power of God unto salvation," which leads to the highest of all worship—implicit obedience to all the requirements of the great Creator. Therefore, with all other moral precepts, they observe the memorial of God's creative work, the seventh-day Sabbath. Obedience, faith, patience will be their characteristics. It will be the work of faith (James 2:17, 18), the labour of love (1 John 5:3), and the patience of hope (Rom. 5:4, 5). God grant that our readers may stand among them.

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the truth, and that the dead are conscious. Then instead of asking help from God, they hold in the "seance," communion with the arch-rebel of unrighteousness, Satan, or some of his rebel host. To thus come in touch with Satanic power, darkens and depraves the mind and soon places us where the spirit of God can no longer speak to the heart.

An example of the working of this Satanic art was seen in the days of Moses when the Lord bid him and Aaron to go in before Pharaoh and request that he send the children of Israel out of the land. The Lord instructed Moses and Aaron that when Pharaoh should request a miracle that they were to throw down a rod and it would become a serpent. They did so, "and Aaron cast down his rod before Pharaoh and it became a serpent." Ex. 7:10. Instead of acknowledging the evidence of divine power, Pharaoh hardened his heart. "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods." Verses 11, 12. Thus was ancient Spiritism, and the Satanic power here manifested to hinder the work of God is the same precisely as revealed in the seance of the spiritual medium.

A few Scriptures will show how God abhors this wicked thing: "Regard not them that have familiar spirits; neither seek after wizards, to be defiled by them; I am the Lord your God." Lev. 19:31. "And the soul that turneth after such as have familiar spirits and after wizards, to go a whoring after them I will set my face against that soul, and will cut him off from among his people." "A man also, or a woman, that hath a familiar spirit, or that is a wizard, shall be put to death; they shall stone them with stones; their blood shall be upon them." Lev. 20:6, 27. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch or a charmer, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." Deut. 18:10-12.

The Lord has in no wise changed. He places "witchcraft" among the "works of the flesh" (Gal. 5:19, 20), and tells us that all "sorcerers" have their part in the "lake of fire," without the city. Rev. 21:8; 22:15.

Next month we will consider that ancient seance held by the witch of Endor.

Sunday Laws in many places already Rigid are being enforced.

Every year marks an advance in the world-wide effort in Sunday legislations says the *Catholic Mirror*:-

Eight years ago Belgium stopped nine-tenths of its Sunday freight trains.

Recently Holland stopped ninety-nine per cent. and gave most employees one or two free Sundays a month.

Germany has made great progress in recent years in giving employees Sunday rest, especially in stores and factories. Recently 1,600 commercial houses in Frankfort demanded stricter Sunday closing. Many Sunday freights have been stopped and nearly all in Alsace and Bavaria.

Canada's new law greatly reduces Sunday freight, and gives all employees on trains and in most factories one rest day in the next six, when necessity compels Sunday work.

France's Sunday law gives nearly all employees a weekly rest day, part or all on Sunday. Paris hotels now give all waiters and clerks weekly rest days. The railway officials met and arranged to grant weekly rest days to all employees very soon.



HINTS TO PUBLIC SPEAKERS.

G. K. OWEN.

AS we resume the study of gesture, we shall find it convenient to recall a thought already quoted from Shakespeare. "Suit the action to the word, the word to the action, with this special observance — that you o'erstep not the modesty of nature." There may not be found, in the English language, a sentence more replete with comprehensive and practical instruction on the important subject of gesture; and what instruction of any branch of education, is almost completely, more universally violated? There are words enough used; some times the thought could be better expressed in one half or one fourth the number of words; and there is usually action enough; sometimes sufficient to "tear a passion to tatters, to very rags;" but the emphatic word, and the gesture intended to intensify its effect, have, in many cases, so little rhythmical connection, that they hardly seem to belong to the same generation; nor can other resemblance be discovered sufficient to identify their caste.

Another style of speaking is very rhythmical in regard to the emphasis. An emphatic explosion occurs as regularly as the downward beats on the musical staff. No matter what the word, or the sense, or the lack of sense may be, the emphatic explosion must occur just about so often, and is usually delivered in a sing-song tone that seems to be an imitation of a tune in which the music is lacking.

This monotonous succession of sounds is apt to be accompanied by action suited, not to the word, but rather to the measure; and while the speaker is making a laboured effort to persuade his audience to continue to "lend him their ears," he must needs at the same time solicit the loan of their eyes, by "sawing the air with his hand;" and the hand must seek to help about the rhythm by coming up before the bar and going down after it.

Lest any imagine that I have been drawing a memory picture of the sing-song style of speaking, from the first half of the last century, I will add that I have just been hearing it fresh from a native speaker just across the lane from the room where I am writing this article. He usually commences speaking at about 10:30 p.m., and continues till near midnight. I am not prepared to give any report of his gestures, for, while he seizes the loan of my unwilling ears, as I lie on my couch, he does not obtain the loan of my eyes that, while closed, seek in vain for landscape views in dream-land. Just now the voice of that same speaker, sounding the key-note of the evening, reminds me that this is a late hour for retiring.

Shakespeare's expression — "with this special observance — that you o'erstep not the modesty of nature," suggests one of the most fruitful fields in which to study gesture — the field of nature. Not nature "torn to tatters" by the terrific tornado; not the sear and withered leaves, driven by the cold chilling winds of December, into the corners of all the crooked fences; not the dead and dying forest trees shedding their decaying limbs and loosened bark over all the land; not nature in the last shudder of her dying agony; but in the modesty she reveals in the germinating seed, the swelling bud, the unfolding flower, the ripening fruit, the bending boughs, the waving foliage. In such fields, I have found the most interesting and instructive lessons.

I remember riding down the Mississippi river on the day of President Lincoln's second election. As our steamboat turned a bend of the river, one of those prairie breezes swept our broadside, and gave our vessel such a twist that the doors could not be shut; and we were obliged to run out cables and tie her to the trees until the storm abated. I did not regret the time we had to wait, but improved it to good advantage, watching

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THE ORIENTAL WATCHMAN

Editorial.

ABSENT FROM THE BODY AND PRESENT WITH THE LORD.

DOES not 2 Cor. 5: 8 teach that the righteous are carried to heaven as soon as they die asks an enquirer?

The text referred to reads as follows: "We are confident, I say and willing rather to be absent from the body, and to be present with the Lord." There is no statement in this text which should lead us to conclude that the righteous go to heaven at death. Paul is just stating a desire prevalent in every believer's heart. In the previous verses of this chapter Paul shows how undesirable are the conditions in this life. In the fourth verse he says: "For we that are in this tabernacle do groan, being burdened." How true that statement is; and we can well see how the Apostle Paul might say that he with all other followers of Christ would rather be absent from this body, with its groans and burdens and be present with the Lord. But he did not say, nor does this text intimate that the Christian is ushered into the presence of God at death. Paul himself did not expect his reward at death. In 2 Tim. 4: 7, 8, he says: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day: and not to me only but to them also who love His appearing."

According to this scripture there is to be a time when awards will be given and at that time Paul, with others who love the appearing of Christ will receive their crowns. In the meantime the writer of the epistle to the Corinthians with apostles and prophets of ages past is sleeping. When he hears his Master's voice he will then come forth. "Marvel not at this: for the hour is coming when all that are in their graves shall hear his voice, and shall come forth, they that have done good (and that includes Paul) into the resurrection of life; and they that have

done evil unto the resurrection of damnation." John 5: 28, 29.

The sleep of the righteous continues on until the last trump. "Behold I shew you a mystery; we shall not all sleep, but *we shall all be changed*. In a moment in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" 1 Cor. 15: 51-55. When that trumpet sounds the righteous dead will be awakened from their graves and ushered into the presence of God, but not until then. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: *and the dead in Christ shall rise first*: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16-17. These corruptible bodies will be transformed and made incorruptible and being without sin will be able to endure the presence of a Holy God.

J. L. S.

ENGLAND AND TURKEY.

IN Daniel 11 a power is spoken of as "the king of the north." This has undoubted reference to the Turkish Empire. After referring to various conflicts through which this power passes, the prophecy says that "he shall come to his end and none shall help him." Vs. 45. This statement would imply that previous to the time specified the power described had received help; but at the time when he comes to his end none shall help him.

Since the year 1840 Turkey has been known as the "sick man of the east." In that year on account of a war with Egypt in which Turkey was defeated, in order that the integrity of the empire might be preserved against the encroachments of its victorious vassal, four of the powers of Europe undertook to conserve the interests of the Turkish empire. Turkey found herself helpless, and voluntarily placed herself in the hands of the

powers by gratefully accepting their offer of intervention.

England formulated the plan whereby the powers were to take over the supervision of Turkish affairs. It was purely an English scheme and the other powers, Russia, Austria and Prussia fell in with the plan as the only feasible way in which to deal with the problem. This might have been expected from England as she became the ally of Turkey in the Franco-Turkish war of 1798-1800.

This has been the policy of England ever since. In the Crimean war in 1853-1856 England assisted by France and Sardinia supported the Turks and thus saved the empire from dissolution. A treaty was effected which put a check to the designs of Russia and gave Turkey a lease of life for fifteen years. In 1870 Russia brought the vexed question again to the front by announcing to the powers that she would no longer regard the treaty of 1856. England immediately called for a congress of nations and her demand was granted. Though Russia gained some advantages, perhaps all she required at that time, still the Ottoman empire was held intact and England accomplished her purpose.

But the "Eastern Question" continued to agitate the powers of Europe until in 1877 the smouldering embers once more burst into flame. On April 24 of that year Russia declared war against Turkey, and in the course of several months completely defeated the Ottoman troops, pressing her victorious banners to the very gates of Constantinople itself. England again bestirred herself and by diplomacy averted the otherwise inevitable collapse of the sinking empire. The Berlin Congress of Jan. 1878 checked once more the designs of Russia and Turkey was saved.

These are only a few of the important instances in which England has shown herself the friend of the Turk. But the prophecy says that at the time of his end none shall help him. Recent events seem to indicate that even England has at last turned against the unspeakable Turk. The May number of the *Fortnightly Review* came out with an article on the declining good will of England toward Turkey. In this it is pointed out that the old-time friendship which led Englishman and Turk to fight side by side has been growing cold of late until now England can ill be called the friend of Turkey.

There can be but little doubt that the long dreaded expulsion of the Turk from Europe is approaching. - This is the end toward which the prophecy looks, and when that end comes those who have stood to preserve the empire will assist in her destruction. "And at that time shall Michael 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." Dan. 12: 1.

J. C. L.

GOD'S MATCHLESS LOVE.

One of the most touching illustrations of maternal affection, which has ever come to my notice, is to be seen in the railway yards of one of the large cities of the empire.

A poor native woman lost her son in an accident some time ago. He was a fireman upon one of the locomotives and was her support. Since his death, the mother may be seen, at almost any time of day or night, watching the trains as they come and go.

I have often known of her standing for hours together under the blazing sun, when every one else sought for the shade. Often too, I have seen her, absolutely unprotected and drenched from head to foot by the violent rains of the monsoon season. Again I have seen her late at night, watching, watching, ever waiting for the absent one.

One thing only—the longing for her son—could bring her here, for every scream of the engines is a piercing reminder that the one whom she seeks is no more and the taunting whistles seem to mock her grief. Although trains arrive and depart every few minutes during the day and the yard engines are shunting continually, the horror and dread of them seems to never leave her, for whenever an engine starts, the hissing steam and deafening puffs cause her weather-beaten form to convulse with dry sobs.

Her eyes are tearless—the fountain of her grief was dried long ago—but her face wears a sorrow that haunts one and the yearning of the countenance is tinged with hopelessness. As if endeavouring to avoid attention, she crouches close to some building or fence and waits and waits.

Such is the mother love—strongest of human affections. Our God, in His

anxiety to have us understand how much He loves, has said, "Can a woman forget her sucking child that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." Even the love of a mother sometimes grows cold but our heavenly Father loves with a constant love. Though time should cause the strongest of human affections to lessen, God remains the same. "Behold I have graven thee upon the palms of my hands." As long as the wounds that Christ received for us remain, how can God forget?

Does not such love awaken a responsive chord in your heart? H. H. V.

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the graceful gestures of the luxuriant trees that border the river on either side, as they seemed, as things of intelligence, to vie with each other in beckoning us a welcome to abide with them and enjoy the storm. There would not have been such absorbing interest in the exhibition, had it been merely a fluttering of the leaves at the end of twigs; but the entire tree as a thing of life, seemed to take part in the action, in the most eloquent poetry of motion: the action gradually increasing from even below the surface of the land; the parts of the tree most distant from the roots having the greatest velocity.

In the practice of gesture, remember the forest trees inspired by a breath that stirs the entire living tree. When the thought calls the hand, or hand and arm to the aid of the voice, let it not be presented before the audience as though it were a wooden hand or arm on exhibition as so much seasoned timber for sale; but let there be motion in every joint and in every muscle, that it may appear as a thing of life; the greatest velocity being at the tips of the fingers.

Nature has many fine illustrations of the waving motion the hand should have in gesture. Notice in the waving of leaf, or in the rolling wave of the ocean, the outer edge has the greatest motion; but do not forget that the whole thing partakes of the motion, and that the moving power is in the thought.

Your experimental gymnastic practice of gesture should not all be reserved for the entertainment of your audience, but, in retirement, let correct movements and positions become so habitual that, in your public address, graceful movements will

appear without your even being conscious that you are making any gestures. Possibly the blending of sight and sound may be so quietly presented without "o'erstepping the modesty of nature," that the audience will have the thought in all its clearness, and yet be unconscious of having heard any voice or seen any gesture; the speaker having so skilfully "suited the action to the word, the word to the action;" that the minds of the hearers are so absorbed in the *subject*, that for the moment they have even lost sight of the speaker. This is the culminating peak in the art of oratory.

One common mistake is to make most of the gestures with the left hand; this seems to be caused by another error; that of holding a book in the right hand. If a book is held, it should be in the left hand, leaving the right hand free for gesture or for turning the leaves of the book; yet there is more freedom, if the speaker has the subject, (not necessarily the words, but the thoughts,) transferred to his memory, and so arranged in the mind, that he can be independent of book or manuscript. Both hands are often called to unite in a waving motion, and just about that time it is discovered that the book and the hand are not formed to wave gracefully together. After a gesture with one hand, if both are immediately called to unite in gesture, the first should wave inward to meet the second, that their motions may harmonize.

RIDING A HOBBY

is a favourite indulgence of many speakers; and this usually means the choice of some favourite subject with which to weary their hearers, but of which the speaker seems never to weary; but I use the expression here in a different way. The pulpit, or speaker's stand is selected as the hobby, and the rider seems determined, by every possible position of leaning, lopping, lounging and loafing, to advertise himself as the man who "was born tired." Did you ever see the little boy cast a look of suspicion upon approaching strangers, while clinging tenaciously with both hands to his hobby-horse? So have I seen the speaker cling with both hands to the pulpit; and when he would venture to raise one hand to "saw the air," in gesture, it was surprising to see how suddenly that hand would fly back to its favourite position, as if to say, "I occupy this pulpit! No other speaker shall seize it and preach the sermon of this hour!" You may say that "odd gestures may make a more lasting impression." I quite agree with you; for the sermon was all forgotten long ago, but those odd gestures will still be remembered in the years of the future.

HOME, AND HEALTH

THE LIFE THAT COUNTS.

The life that counts must toil and fight,
Must hate the wrong and love the right,
Must stand for truth by day by night,
This is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies
Must fix this gaze on Paradise,
This is the life that counts.

The life that counts must hopeful be,
In darkest night make melody,
Must wait the dawn on bended knee
This is the life that counts.

The life that counts must helpful be
The cares and needs of others see
Must seek the slave of sin to free
This is the life that counts.

The life that counts is linked with God,
And turns not from the cross,—the rod,
But walks with joy where Jesus trod
This is the life that counts. —*Selected.*

ANGULAR PEOPLE.



ONCE upon a time there was a wise woman in a village—not a witch—who had an infallible recipe for bad tempers. One day a neighbor came to her, complaining bitterly of her husband's unkindness to her. The wise woman at once filled a phial with some colourless liquid, and advised the poor, ill-used wife, whenever her "gild man" flew into a passion and spoke angry words, to fill her own mouth with some of the potent medicine, and to keep it there until he should be tired of rating at her. She took the prescription, and the result was that before long they became a most peaceable and united couple! The moral of the tale is so evident as to need no comment. There are not a few cases where this remedy might be applied with great advantage.

Dr. Arnold, when in his earlier years he lived at Laleham, one day lost his patience with a very dull pupil. The boy looked up reproachfully at him, and asked, "Why do you speak so angrily to me, sir? Indeed, I am doing my best." Years after Dr. Arnold used to tell the story to his children and say, "I never felt so ashamed of myself in my life. That look and that speech I have never forgotten." Had he not conquered that irritability of speech, and gained a more complete mastery over himself, he could never have become that wise, strong, and loving ruler of boys, and that power for good, not only in

Rugby, but wherever his work, his writings, and his character, are still remembered and venerated.

We will take another example of this from a man in much humbler circumstances. Some years ago a churlish farmer found a neighbor's horse straying on the road, and, instead of quietly speaking about it, he put it at once in the village pound. Meeting the owner soon afterwards, he told him what he had done and added, "If ever in future I find it on the road, I'll do the same again." "Neighbour," calmly replied the other, "not long since, as I looked out of my window on a moon-lit night, I saw your cattle feeding in my meadow. I drove them out, and shut them in your yard. I'll do it again."

This kind and sensible answer so softened the angular man's temper that he at once liberated the horse, and paid the charges on it. This is no doubt generally the best way to deal with such ill-conditioned people. It is the old fable of the Boy and the Echo reduced to practice. The silly lad had been irritated by hearing his own voice reverberated by the hills; but he soon found that when he lowered his tones, the clamour ceased. So it is in life. "Speak civilly to the echo, and the echo will speak civilly to you." —*Selected.*

NATURE'S BLESSINGS.

MRS. P. GOODING.

Did you ever stop to think that the joys that cannot be purchased are the dearest, the sweetest, and the best? Our Heavenly Father has graciously placed within reach of all His children all that is conducive to their welfare and happiness "without money and without price." If all would study to extract pleasure from nature, every class in life could by that means be the builders of their own happiness in a much greater degree than they could achieve through any other agency. Have you ever watched the rising sun? "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." Eccl. 11: 7. Of all hours in the day the best to hold communion with the Creator is at sunrise. You can then behold a new creation—the birth of another day. At that hour the birds sing sweeter (after their night's rest), the trees look greener (after drinking in heaven's dew), the flowers send forth their sweetest fragrance, and, indeed, all nature seems then in harmony, in voicing praises to the "Father of light." O, ye who idle the precious early morning hours in bed, get up, and let your voices join nature in a glad note of

praise to the God of love and mercy. By so doing you will gain an experience that all the gold and silver in this world can never purchase.

Mother Nature affords a vast storehouse of knowledge of the most elevating kind. Take one item at a time, study it, and see how much you can gain from it. Take, for instance, the laughing sunbeams that find their way through every crack or crevice. Truly they have a mission; nothing has been created in vain. Man is the only part of creation that is slow to perform his duty. "Nothing in this vast creation is ever lost. Individuals may be losers through carelessness, but to the world at large no created substance can be lost; yet the sunbeam, lovely as it is, has had its grave and there sometimes for unnumbered years it has lain in undisturbed repose. What is coal but latent sunbeams which need only to be ignited to start again into active life. The sun, when thousands of years younger than he is now, cast forth his radiant beams on the surface of the world, and noble trees, ferns, and other aerogens, started at his bidding into vigorous life. They lived, died, and underwent changes which made them coal; yes, coal; and the old sun he did it all, and though by their ignition their resurrection life is but a dim shadow of their early brightness, they are still sunbeams. We have nothing but sunlight in summer or in winter, think and talk as we may. The fire on our hearths, the gas in our tubes, the oil in our lamps, the candles on our table, are all products of the sunbeam."

Like the sunbeams, we all have a mission. The best hour of the day to fit us for the activities of life is at sunrise. "Man then opens his heart; he is alive to nature, and to nature's God, and his mind is more intelligent because more fresh." Kind reader, get up early and study God through nature, and thus partake of one of nature's richest blessings."

THE IDEAL MOTHER.

As God's sun runs its course from morning until evening, so no eye sees your steps, and no ear hears your movements; but when the sun sinks, man knows that it will rise again, and move forward to warm all the earth until it ripens into fruitage.

This picture of the sun brooding like a mother over the world, is the prototype of every woman who knows the power of transforming a humble living-room into a holy abode, making it a consecrated home for father and children.

Johann Friedrich Pestalozzi.

A BEAUTIFUL HOME LIFE.

A temperance speaker relates, in *Young People*, a bit of experience that is as interesting as it is suggestive. She was to speak at a certain small town, where she arrived in the afternoon. At the station the visitor was met by the president of the local Woman's Christian Temperance Union, a soft-voiced woman with a young face beneath silver hair.

As the two ladies were riding along the shady street, pupils from the public school began to throng the sidewalks.

At a crossing a bright-faced boy stood waiting for the ladies to pass, and lifted his cap with a courteous gesture and sunny smile.

The hostess leaned from the carriage with a pleasant greeting, and the gray cap covered the brown curls as they drove on. "One of your Sunday-school class?" ventured the speaker.

"No," replied the hostess; "my only son, Harry."

As they approached the home, they nearly overtook a young girl of about fourteen and a middle-aged man, walking briskly. The man was listening in a deferential way to the girl's merry chatter. At the gate they paused; the man lifted his hat in a parting salutation, as he held the gate for the girl to precede him; then bowing he passed on.

"This is our home; that is my husband."

"And you have another guest, or is the young lady a caller?" asked the speaker.

"That is our Margaret, our eldest. She and her father are great chums."

"That evening, at the daintily appointed tea-table, the youngest child, a bashful girl of seven or eight years, had the misfortune to drop and break a fragile piece of china. Her face crimsoned with distress, and the violet eyes lifted to her mother's face were large with gathering tears. The speaker winced, dreading discordant notes where all had been harmonious. "I hope they will not send her away in disgrace—poor little thing!" her thoughts ran.

But even as she thought, with perfect courtesy the mother spoke the same conventional words of reassurance which she would have used had the honoured guest broken the cup. Seeing the quivering lip of her cherished child—her guest from God—she added softly, "Mother knows you are sorry, dearest. Just let it pass, and overcome it," while the father with ready tact, engaged the speaker in conversation.

The speaker was charmed. That evening walking with another white-ribboner she could not resist saying, "Your president seems wonderfully blest in her children."

"Yes, but she has anxieties as well as the rest of us," was the unexpected reply. "Margaret has grown so winning that even the college boys would walk round by the high school to walk and talk with her, until her father quietly happened to be returning from the

courthouse to his office, past their house every time. Yes, it does take his time; but he is queer. He thinks that is one of the things his time is for. He thinks it pays."

—Selected.

HOW A PICTURE MADE EIGHT SAILORS.

A mother in New Hampshire reared a family of eight boys. They all left the homestead and went to sea. She was heart-broken. The preacher visited her home, and she poured into his ears this life sorrow. She could not understand why they had all gone to sea and left her. She could not understand the mysterious work of Providence. Her heart was desolate, the home forsaken. And she said her boys had never seen the ocean until they were grown. She asked the preacher to explain it.

He looked around the room, and over the mantel he saw a splendid picture of a great ship under full sail, every white wing instinct with the message of foreign nations. The waves that dashed against the bow spoke of a thousand shores that had been washed as around the world they swept.

The preacher said to her: "Why, madam, this is the explanation. Your boys became sailors because this picture told them of the ocean and led them around the world."

The very pictures on your walls, every inch of tapestry—these are sacred. They make and unmake character. Guard them well. The foundation of every great man's character is laid in these primal hours of life.

—*Brotherhood Star*.

SHOWING PARTIALITY.

Parents should be careful not to show partiality toward their children, as it breeds in their young hearts bitter feelings and jealousy.

One day I heard a mother, in talking of her children, make this cruel speech right before them: "I can't feel toward Lizzie and Dick as I do toward Pearl and Tom. Pearl and Tom have so much better dispositions and are so much brighter. I think it will pay to take some pains with them, so I am going to try to give them a good education."

Do you wonder that Pearl and Tom were over-bearing, bold and proud, while Lizzie and Dick were moody, shy and sensitive?

I heard another mother say before her two young daughters: "Ethel is my favourite child. Of course, I think a great deal of Carrie, too, but I like Ethel so much better." I saw Carrie slip away with a pitiful droop to her mouth, and I could not refrain from giving this mother a needed rebuke.

I know of a daughter whose heart has been embittered toward her older sister because of her mother's partiality. This mother, in distributing gifts or clothes, always gave the oldest daughter the best and the most. The other daughter began to observe this, and soon jealousy crept into her heart which finally led to hatred. These examples might be multiplied, but I think it unnecessary. —*The House-keeper*.

SENSITIVENESS OR SELFISHNESS.

ELLA WHEELER WILCOX.

Long ago some suggested an important truth in remarking that sensitiveness was only one form of aggressive self-love—or words to that effect. Yet we often hear people refer to their own "sensitive natures" as if they were speaking of a great virtue.

There is, of course, a sensitiveness which means a refined appreciation of the beautiful things in life. To be stirred by the charms of nature, to respond to the vibrations of sunlight, and winds, and songs of birds, to feel the intensity of the full moon's rays to hear the wonderful message of the Silence, and to be conscious of the Companionship of Space—this—is this to be "sensitive" in the best sense.

But the majority of people who use that word attach an entirely different meaning to it. The very weakest and silent forms of self-conceit and selfishness are called "sensitiveness," as well as the most wearing and ignoble phase of jealousy.

I have seen a young woman who was all life and mirth and sociability, transformed into a sullen, silent monument of "sensitiveness" by the advent of other young women into her circle—others who were kind, agreeable, and companionable, but for whom she felt a selfish and jealous resentment because they interfered with her supremacy.

She did not for one instant acknowledge the unpleasant truth to herself. She believed she was really giving the right of way to others, and proving her own "sensitiveness" by keeping in the background. On the contrary, she made herself painfully conspicuous by her altered demeanour and her silence, and destroyed the comfort of all who came near her.

I have seen a "sensitive" husband render home unbearable because his wife enjoyed the visit of a relative or a school girl companion. And I have seen a wife equally "sensitive" because her husband was courteous to other women or to his own family.

No husband who is thoughtless or negligent of his wife's feelings and happiness, and no tactless, indifferent wife, need quote these remarks to justify unkind conduct. There are men and women who forget that love between husband and wife should be like flame in some holy temple, which is never allowed to go out. There are men who bestow all their courtesy on the outside world, and women who bestow all their affection on their relatives, leaving the husband lonely and neglected. It is natural that the partners of such men and women should be really "sensitive" to their sorrows; but the fact remains that most of the sensitiveness we hear about comes from self-love, selfishness, jealousy, and a tendency to petty tyranny.

It is amazing and amusing to think of the number of people in the world who are miracles of selfishness, yet who really believe them-

selves to possess most unselfish natures. Unselfishness does not consist in merely doing one's duty in a material way toward a loved one; it consists in being reasonable, considerate, and unselfish as well.

I have seen a mother work like a servant for her children, and deny herself physical comforts to give them luxuries, yet at the same time mar their pleasure and humiliate their pride by her jealousy of their friends, and the continual obtrusiveness of what she called "sensitive nature." This is not the unselfishness which makes home life beautiful. It is the sensitiveness that means self-love.

THE OLD FOLKS AT HOME.

If you are so fortunate as to have the "old people" in the house, see to it that they have the warmest and sunniest corner, and a goodly portion of the best that can be afforded of comfort, convenience, and beauty; that aged blood may be kept warm and cheerful; that failing limbs may have restful repose, and that the dim eyes that have watched over you and yours through so many toilsome years may see around them the ever-present evidences of faithful and grateful care.

There is nothing in the world more pathetic than the meek, timorous, shrinking ways of certain old people—we have all seen them—who have given up their old home into younger hands and subsided into some out-of-the-way corner of it, to sit by fireside and table henceforth as if they were mere pensioners—afraid of "making trouble," afraid of being "in the way," afraid of accepting help that is their due, and going down to their graves with a pitiful, depreciating air, as if constantly apologizing for staying so long. There is no scorn too deep and sharp for the sons and daughters who will accept this attitude on the part of those to whom they owe so much.

Sometimes, to be sure, people grow old with a bad grace. They become embittered by misfortune or affliction; or are peevish and unreasonable under the goadings of ill health. All the more do they appeal to great gentleness and faithfulness. Let it be borne in mind that we too, are hastening on toward the sunset of life, and that it is possible, that we may ripen into very uncomfortable old people, to demand much more of patience and devotion than we, as children, yield. —*Woman's World.*

TEACH YOUR BOYS.

Teach them to respect their elders and themselves. Teach them that a true lady may be found in print as frequently as in velvet. Teach them that to wear patched clothes is no disgrace, but to wear a black eye is. Teach them that one good, honest trade, well mastered, is worth a dozen beggarly "professions." Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak ones. Teach them that a com-

mon-school education with common sense, is better than a college education without it. Teach them by your own example that "smoking in moderation" even, is disgusting to others and hurtful to themselves. Teach them that by indulging their depraved appetites in the worse forms of dissipation, they are not fitting themselves to become the husbands of pure girls. —*Selected.*

A HINT TO SPEAKERS.

If a public speaker has anything to say which is worthy of attention, let him say it and then stop. Nothing is more tiresome than to listen to a never-ending address of words without sense, point or purpose. Mr. O'Farrel expressed the sentiments of many others besides himself when, after suffering such an infliction, he said:—

As I sat listening to the gentleman, I began to feel like the old darkey who was plodding and splashing homeward through a midnight thunderstorm. The winds were blowing and the rain was sheeting down. Every other moment a flash of lightning slashed the heavens briefly like a knife of fire. Then followed the thunders, rolling crash on crash, as if the very roots of the hills were being torn from their home in the ages. The lightning would last but a second and then leave the poor old darkey in blacker night than ever. But the thunders were incessant; their rollings were without end. At last the old darkey became frightened, and following a thunderous peal of unusual horror, he plumped down on his knees in the mud and began to pray. "Oh! Lawd," he cried, "far be it from one so humble as I to tell Thee Thy business. But if it's all de same to Thee and doan't pester Thee or change too much Thy infinite plans, could't this storm be managed so as to give us a leetle less noise an' more light?"

AN EASY BUSINESS.

Faultfinding is not difficult. A dog hitched to a lawn-mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull this machine."

It is easier to be critical than correct, easier to bark than work, easier to burn a house than build one, easier to

hinder than help, easier to destroy reputation than construct character. Faultfinding is as dangerous as it is easy. Anybody can grumble, criticise, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did. —*Christian Nation.*

WHAT DOES THAT MEAN?

"What does that mean?" said a Christian disciple to an older brother, as he referred to a certain passage of Scripture. "What does it say?" was the answer. He read the passage over. "It says so and so." "Well, then, it means what it says." The first lesson in scriptural exposition is one of the most important that can be learned. A preacher of the gospel once addressed a note to another minister, inquiring, "How do you interpret such and such passages?"

The answer was about as follows: "I do not interpret God's word; I believe it, and I advise you to do the same."

—*Spurgeon.*

THINGS TO KEEP.

"Keep your grip." A nerveless uncertain hand, always ready to let go the helm, accomplishes nothing.

"Keep your head." Train your thoughts, as soldiers are trained, not to fly into a panic nor to scatter helplessly in the hour of peril and difficulty, but to be firm, collected, alert, ready to fight a way through.

"Keep clean." Let no seeming obstacle persuade you that your path must diverge, even for a few steps, into the mire. There is a clean way to everything really worth having.

"Keep going." There are no more cowardly words heard on any right road than those two little words, "give up."

"Keep faith." Above and beyond all else, keep faith—faith in the fatherhood of God, in the loving, tender presence of Christ, in the overruling of the Almighty, and in the final triumph of right. —*Selected.*

SENSIBLE ADVICE.

A great many boys, says a writer, as well as men, complain that they cannot get employment. Perhaps it is hard to get such a place as you like, but when you get a place, make yourself useful in it; make yourself so necessary, by your fidelity and good behaviour, that they cannot do without you. Be willing to take a low price at first, no matter what the price is if it is honest work. Do it well—do it the very best you can. Begin on the very lowest round of the ladder, and climb up. The great want anywhere is faithful, capable workers.

CHILDREN'S PAGE.

WORKING AND SHIRKING.

A GRASSHOPPER met a humble bee,
In a field of sweet red clover;
"Oh why this flurry and haste?" cried he,
"I've brought my fiddle along with me,
Let's dance till the summer's over!"

"I'm getting stores for the winter time,"
The bee cried over his shoulder,
"I like your fiddling, it is sublime;
But living here in this changeable clime
I must think of the days that are colder."

The grasshopper laughed in a mocking way,
As gaily he flourished his fiddle:
A troop of butterflies, pretty and gay,
Danced in a ring the livelong day.
While the grasshopper stood in the middle.

The humble bee was fond of a dance.
And the day was hot for working;
But he never gave them the second glance,
And hastened away (if near them by chance),
For he knew the danger of shirking.

He gathered the stores through the sunny hours,
And felt that his pleasures were coming;
He knew that soon there would be no flowers,
He knew that in winter the cold sky lowers:
And he kept up a cheerful humming!

The cold winds came and the days grew dark,
And frozen were flowers and berry:
The fiddler and dancers lay stiff and stark,
In lonely graves, with never a mark:
But the wise little bee made merry.

—Selected.

GOLDEN-HAIR.

A PLAIN, freckle-faced child with red hair—that was what strangers saw; but in her own home, Edith was the beloved little Golden Hair of the household. When a toddling child, her father had given her the name in deference to the warm tint of her hair, and now that the tint had deepened until it was no longer golden, the sweet name still clung to her.

It was at school that Edith first had the words "red hair" hurled at her in taunting reproach. "Well, I'm glad I haven't red hair," said ungenerous Lucy Jones, one day: "if anything's horrid, I think it's red hair."

"Why, my hair isn't red," said Edith, in open-eyed wonder: "father calls me 'Golden-Hair!'"

"Ha! ha! ha! that's a good joke," laughed Lucy rudely, "just look at your hair, and see if it looks anything like gold. Compare it with a gold piece!"

It was a rude awakening. Edith had scarcely given a thought to the colour of her hair before. It was in vain that her father assured her that her hair was the colour that artists admired, that the great Titian loved to paint: the words "red hair" seemed to her sensitive fancy to carry with them a measure of reproach. Many things served to strengthen this morbid feeling. One day a rude boy at school pretended to warm his hands by holding them near her hair.

Children are often thoughtlessly cruel in treatment of one who is supposed to possess some personal defect. Well for them if their first wrong notions on this subject do not originate in the home circle. Lucy Jones was familiar with such expressions as "Ugly enough to stop a clock!" "Oh, she would do very well to live with, if one were blind!" She was accustomed to hearing hair and eyes and every detail of dress criticised, and she naturally came to the conclusion that personal good looks were of prime importance.

Edith was reared in a more kindly atmosphere, where good looks were valued, but not at the expense of moral worth: accordingly, her morbid sensitiveness with regard to her hair did not work the harm it might otherwise have done.

"My dear," said her mamma, "you can't change the colour of your hair: it may perhaps grow darker."

"Oh how I wish it would!" sighed Edith.

"But you can be beautiful," continued her mamma, "and yet have red hair."

"A beauty with red hair and a freckled face," cried Edith with a grimace.

"I am thinking," said Mrs. Grant, "of the truest and highest beauty—the beauty of blameless living of kind acts, and sweet, unselfish thoughts: a beauty befitting a real little Golden Hair who loves and practises a Golden Rule."

Edith pondered the subject all by herself. A beauty which consisted in treating others in a beautiful way—this was what her mother meant; and wouldn't it be better to do golden deeds than to have golden hair? Edith's heart answered, "Yes."

"What a great, gaunt, untidy creature that May Gage is," said Lucy one day: "and so stupid! Dear me! I wonder Mrs. Carruth has any patience left."

"Poor May!" said Edith pityingly: "you know she's ill a great deal, and her grandma's old, and there's no one to take proper care of May."

"Nonsense! they are just a lazy set," said Lucy: "she might be neat any way, but to be untidy too, ugh!"

Such a nice thought popped into Edith's head just then. She'd help poor May make up her lessons, and perhaps she could give her just a few delicate hints about cleanliness. From that day there was a pleasant change in May Gage, and somehow Edith was connected with it.

"They say the Manns are awfully poor," said Lucy, "and Jo Mann gets drunk. I should think Susie'd be ashamed to come to school."

"It isn't Susie's fault," cried Edith stoutly, and the kind little heart went to planning how she might brighten Susie's lot, and with her mother's help she planned to some purpose, too.

Edith went out of her way to scatter sunshine. The old ladies at the Home watched eagerly Saturday mornings for her quaint little figure, and smiled contentedly when she appeared. "It's beautiful to hear her," they agreed: "she reads and talks like a little woman."

Lucy Jones had regular features, a nice complexion, and soft brown hair, and her mamma dressed her in the latest styles: but Lucy wasn't a favourite; people seldom are who possess the disagreeable habit of picking flaws in others. There was always a "but" with Lucy.

What was there about the plain-faced, plainly-dressed Edith that won her so many friends?—She had a loving spirit, and she was always doing some one a kindness. The best of it all was, that Edith was so busy scattering golden beams that she hadn't time to care about the red hair and freckles, and people fell in love with her in spite of them: while one had only to become thoroughly acquainted with Lucy Jones, to cease to think her beautiful.

—Miss E. E. Backup, in *Illustrated Christian Weekly*.

"Bad habits are like stout weeds in the garden, which bear no good fruit, and are much in the way of the goodly vines; they get their support from the soul, but pay no rent for their room."



IS IT PEACE?

JOHN. S. WIGHTMAN.

PERHAPS the most striking paradox of the age is furnished us in the well-nigh universal "peace and safety" cry in "cloister, camp, and court," in contrast with the gigantic preparations for war upon every hand. The American 59th. Congress, recently terminated by constitutional limitation, is called "The Two Billion Dollar Congress," simply because almost, if not quite, the entire sum of \$2,000,000,000 was the amount of the expenditures of the two sessions of the Congress, and of this vast sum, at least one-sixth was for army and navy purposes and military schools. To be exact, the totals for the last session of Congress are as follows: Army £15,707,056-2; Fortifications £1,379,602-10; Military Academy, £385,950-5; Navy, £19,791,601-10. Enormous as are these appropriations for the next fiscal year, there should be added to them £5,000,000; on account of contracts authorized in the naval bill for additional war-ships and for which no sums whatever are yet appropriated. The greatest increase of expenditures was that of the navy, which demanded and received an extra £4,360,000. Two new battle-ships of the Dreadnought type are provided for, and it was Representative Livingstone who sententiously remarked: "If this military spirit and extravagance is to continue, the Ways and Means Committee had better get busy and provide a large increase in the revenues." These enormous appropriations have been made as the result of a demand for a larger navy. Whether such a naval expenditure is wise or not, the fact remains. **THE AMERICAN NATION IS PREPARING FOR WAR!** Nor does the prospect of an immediate Peace Congress at The Hague seem to interfere in the least with the preparations.

Lord Tweedmouth, in his annual report to Parliament on the naval estimate refers to the excellent fighting condition of His Majesty's naval force, asks for three more additional large armoured vessels of the Dreadnought type, and comments upon the striking improvement of the gunnery of the fleet the past year. The total of the naval estimates

is £30,442,409. Thus the two so-called Christian English speaking nations of the world must expend a sum total of £50,600,000 in one year, **TO BE IN READINESS FOR WAR UPON THE HIGH SEAS!**

In her "Prince Satsuma" Japan has let loose upon the ocean wave one of the most dreaded and formidable fighting machines now known to civilization! And the nation that has so long wrapped herself in the silken robes of the mysteries of the East, has come forth, at last, to compete with the Western Civilization, even **IN THE ARTS OF WAR!** It might well be said that she is "the rising Sun" of the navies of the world, both feared and respected by the nations of earth. Who can or will foretell the future of this intrepid oriental giant?

To the south of us, Brazil is afflicted with the popular war spirit, and has entered upon the work of building vessels of the Dreadnought type. Germany, France, Italy, Spain, Russia, and all nations, vie with one another in the rapid preparation of immense fighting machines of the sea. To illustrate this spirit of each nation desiring to out do his neighbour in **THE PREPARATIONS FOR WAR**, Justice Harlan, of the U. S. Supreme Court, at the Navy League dinner given at Washington on Washington's birthday, said:

"The United States must look out for its own interests, and so far from having ship for ship, man for man, with any other nation on the earth, I would like to see the United States have two ships for one for any other nation."

The comment of Lord Tweedmouth upon the improvement in gunnery of war-ships finds a ready comparison in our own nation. One hundred eighty pounds was the maximum weight of a cannon-ball used in the Civil War of 1861-5, and it required but a few pounds of powder to fire it; to-day a shot weighing a ton, fired with half a ton of ammunition from a twenty ton gun will travel a distance of ten miles and pierce a solid target forty-four feet in thickness.

It has been with feelings of mingled astonishment and apprehension that the Western nations have noted the awakening of the yellow races from the centuries-old state of lethargy in which they have been. The "yellow peril" long considered only a nightmare with which we need not be disturbed, is, after all, assuming tangible and disturbing proportions.

Japan, China, and Korea are awake at last, and they, like the civilized nations, **ARE ARMING THEMSELVES.** The discontent and unrest of the Occident has at last invaded the vast camps of the yellow men, and transformed them, with a rapidity that is startling, from peaceful tillers of the soil to "warriors bold and true." What we may expect from the 400,000,000 of the East is well indicated by a prominent writer, Mohammed Barakatullah, who, in writing on "The Awakening of China," in a recent American magazine, puts these significant words into the mouth of a Chinese government official:

"Yes, it is we who do not accept it that practise the Gospel of Peace; it is you who accept it that trample it under foot, and—irony of ironies!—it is the nations of Christendom who have come to us to teach us by sword and fire that the right in this world is powerless unless it is supported by might.

"O, do not doubt that we shall learn the lesson. And wo to Europe when we have acquired it. You are arming a nation of 400,000,000—a nation which, until you came, had no better wish than to live at peace with itself and all the world.

"In the name of Christ you have sounded the call to arms; in the name of Confucius we respond.

"In not many years a power will arise in China that will make the entire world listen."—*N. Y. World.*

At the very time of these gigantic preparations for war and carnage on the sea, come the great gatherings in New York, to be followed in June by the conference at The Hague. The one in New York is the first of its kind in America, of which much more will be said in our reports of that great meeting next week. At the Hague Conference will convene for **THE FIRST TIME IN EARTH'S HISTORY, DELEGATES FROM ALL THE NATIONS OF THE WORLD.** For many years numerous local movements have been leading up to this *dénouement*—this great **WORLD'S PEACE COUNCIL AT THE HAGUE!** The nations and the creeds are as one in this vast movement for the world's peace.

Jeremiah, the prophet, centuries and centuries ago, saw this great latter-day preparation for a universal war and the wreck of a world, and the fallacy of the "peace-and-safety" movement. Noting the former, he said: "I am pained at

my very heart; my heart maketh a noise in me! I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled. Concerning the latter, he writes: "They have healed also the hurt of the daughter of my people slightly, saying, PEACE, PEACE, WHEN THERE IS NO PEACE." Appropos of this latter question—of the securing of peace in any other way than by the Gospel to the individual—I quote from an editorial appearing in a leading journal of New York City:

"Those guileless men who assembled in convention the other day and fired off their transcendental views of universal peace and permanent arbitration, utterly disregarded the practical exigencies of human nature and the artificial relations of nations. The resolutions, it is conceded, breathed the spirit of Christianity and made excellent showing of splendid advantages of peace over war. But they took no notice whatever of the conditions precedent, and absolutely disregarded the methods of Christianity. The peace which passes understanding, is not, and

| ARMED MEN OF THE WORLD. | |
|---|------------|
| Germany | 5,651,228 |
| France | 4,558,776 |
| Italy | 1,942,560 |
| Austria-Hungary | 2,056,574 |
| Russia | 4,156,300 |
| Great Britain | 1,054,772 |
| Japan | 1,125,300 |
| Secondary States | 4,816,561 |
| In the navies there are .. | 470,287 |
| Grand total of the fighting forces of the world | 25,832,358 |

never has been, a matter of legislation or international treaty. It depends upon the transformation of the individual man and its best advocates. . . . instead of holding conventions and seeking the aid of the secular arm, have addressed themselves to the character and conscience of man, satisfied that the era of peace was conditioned upon the conversion of the world. Our arbitrators have reversed the method. They want the lion and the lamb to lie down together first, and then they will establish statutory provisions that will prevent the lion from eating the lamb. But the carnivorous appetite of the lion will remain. The proposition to eradicate war by agreement is about

as impracticable and futile an abstraction as ever occupied the attention of well-meaning men. You might as well undertake to abolish burglary by opening a correspondence with the law-breakers. To banish war from the world you must first banish selfishness, greed, revenge, lust of power and dominion, and all the ignoble passions that still lurk in the human heart and manifest themselves in human government. To do that is the work of Christianity along the lines of education and morals and spiritual development among the people themselves. Universal peace is the highest dream of mankind, but it must be realized through mankind, not through the abstract principles to unprepared conditions."

In support of this well-declined contention that to bring about universal peace by arbitration, and disarmament, is a futile and abstract problem, recent cablegrams from Paris and The Hague state that France doubts the sincerity of the nations in the proposal of a limited armament, and that prominent officials expect nothing from the forth-coming Peace Conference at The Hague to further the cause OF LASTING PEACE, in which view Professor Maartens fully coincides. SO REAL PEACE IS NOT EXPECTED AS AN OUTCOME OF THE WORLD'S GREATEST CONVENTION FOR PEACE! Well did Jeremiah write, saying, "Peace, peace, when there is no peace."

If this truly great movement is to accomplish nothing good, or to secure the least mitigation of the evils it seeks to correct, then what IS its true meaning and significance?

IT IS A STUPENDOUS AND SIGNIFICANT SIGN THAT CHRIST IS COMING IN THE CLOUDS OF HEAVEN "IN THIS GENERATION," AND THAT THE END OF THE WORLD MUST COME!

Isaiah, long, long ago saw this very peace movement in the last days, when MANY PEOPLE shall go and say:

"Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Note carefully that divine record has it that it IS MANY PEOPLE that shall say in THE LAST DAYS "NO MORE WAR." The modern Peace Congress is a perfect fulfilment of the ancient prophe-

cy. Divine Inspiration again lifts the curtain, and gives us a certain view of what the condition of THE LAST DAYS will be like:

"Proclaim ye this among the nations, prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together: thither cause Thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle, for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3: 9-14. A. R. V.

Abundant concurrent testimony of universal war, strife, and carnage may be found elsewhere in the Scriptures. John the Revelator writes that the nations are angry, that devils have gone forth, "unto the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty," and the armies of the kings of the earth go forth "to make war against Him that sat on the horse." Daniel foresaw it to be "a time of trouble such as never was since there was a nation," and the apostle Paul fairly epitomizes the "peace and safety" cry of our time in the few terse sentences of 1 Thess. 5: 2, 3:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say Peace and safety, then sudden destruction cometh upon them . . . and they shall not escape."

Reader, do not be deceived. The universal "peace and safety" cry is a sign—stupendous and significant—of the coming of the Lord. Ah, do not allow its soft and siren voice to lull you to unconsciousness in carnal security, and a complacent acceptance of a "peace," that is not that "that passeth all understanding." Christ is coming—coming soon! Coming to claim His own! Like a vast, overthrowing pyramid, high above all others, the "PEACE AND SAFETY" CRY is attesting to the truth of prophecy and in its own way declaring that JESUS IS COMING AGAIN! Have you made your peace with God? Are you calling and election sure? Has the blood of Jesus Christ cleansed you from all impurity and unrighteousness? May you pass through the future holocaust of war and earthly woe unscathed? Are you still in the valley of decision? These are solemn thoughts to ponder.

Remember the portentous prophecy of the great apostle:

"For when they shall say Peace and safety; then sudden destruction cometh upon them . . . and they shall not escape."

THE ORIENTAL WATCHMAN

PUBLISHED BY

WATCHMAN PRESS, KARMATAR, E. I. R.

FOR INTERNATIONAL TRACT SOCIETY.

39-1, Free School St., Calcutta.

One Year, Post Free Rs. 2.

PAYABLE IN ADVANCE.

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Mr Moody and the Ten Commandments.—On a previous page will be found the first of two articles upon the Ten Commandments by the late D. L. Moody. They contain no taint of antinomianism but show clearly our relation to the law of God. Read them.

"The Signs of the Times."—This pioneer advocate of the Advent Message, published at Mountain View, California, is issuing twenty six symposium numbers. The first two numbers are at hand. They come packed with present truth presented in no uncertain way. The effort which its publishers are making in its behalf deserve for these numbers of the "Signs of the Times" an extended circulation. Complete sets may be obtained from the International Tract Society, 39-1 Free School Street, Calcutta. Price Rs. 2-8 a set.

Street Cars and Electric Lights in Damascus.—An exchange says that if "Paul went to Damascus nowadays and wanted to make a call on the street named Straight, he might save time by taking a tram car; for the tram-car and the electric light have been introduced into the city. Damascus is the first city in Turkey to have these Western conveniences."

A remarkable Month.—"The month of February, 1886, was in one respect the most remarkable in the world's history. It had no full moon. January had two full moons, and so had March, but February had none. This had not occurred before since the creation of the world. And it will not occur again according to the computations of astronomers, for two and a half millions of years."

Another Tower of Babel.—Of making high buildings in America there seems to be no end. No sooner is one record made than another skyscraper is reared eclipsing all others. Even the San Francisco earthquake has not been sufficient to cause a stop. The country commissioners of Pittsburg have under consideration plans to put a forty storey addition upon the Alleghany court house, making it seven hundred feet above ground contrasted with the Metropolitan Life Insurance building of New York which is six hundred and fifty eight feet high.

The Supreme Religion.

Every great truth in the non-Christian religions is found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near; but it forgets that He is holy. Mohammedanism teaches that God is great, but forgets that He is loving. Buddhism teaches that this earthly life of ours is transitory, but it forgets that we have the assurance of immortality. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home.

—Robert E. Speer.

Advancement of Indian Christians.

—The "Times" of India gives place to an article by D. L. Joshi on the progress of Indian Christians of the lower classes. An exchange contains the following paragraph:

A large part of the Indian Christian community is from the lower classes, but declares that they are being trained 'in the school of special discipline and peculiar disabilities,' and that they 'have the germs of future greatness in them.' Already there is evidence

of advancement: "those whose grandfathers were toddy-drawers or out-caste pariahs are occupying positions in life of which no community need be ashamed. Every twelfth graduate of the Madras University is an Indian Christian. The Indian Christians are free from many of the self-inflicted disabilities which fetter the Hindu communities. They need no social conferences to consider the evils of infant marriages; they have not to battle against polygamy; the widow remarriage question has no place there; emigration is far easier for them, since they have no prejudices, nor are they bound by many ties like their countrymen. The position of their women is becoming higher, since female education has free scope among them. This must tell upon the family and consequently the national life. This also enables them more freely to come into social contact with westerns. Then by religion the Indian Christian is connected with the rulers, while racially he is one with his fellow-countrymen. He is suited to be the best interpreter between them. His very alienation from his kith and kin knits him closely to the Christian races of the West."

Gains and Losses of the New Theology.—The position which advocates of the New Theology are taking has been well and concisely stated by Rev. F. B. Meyer in a recent sermon. The following are his conclusions:—

(1) You gain a philosophy, but lose the Christian religion; (2) You gain the universal Immanence of God but you lose Him as Father and Friend; (3) You gain new meanings for the old familiar terms, such as the Trinity, Atonement, etc., but you lose the realities beneath those words which made them precious; (4) You gain the dilution of sin to selfishness, but you leave conscience unsatisfied; (5) You enter into communion "with the fundamental Reality of your own being," but you lose all the potency and blessedness of prayer.

The Bible and a Sceptic.—The ignorance of many sceptics was well shown by an infidel in conversation with a fellow passenger, a minister, in a railway carriage. Their conversation was as follows:

"It is time you ceased reading that Book which the scientific world has long since repudiated."

"It would be better for you, sir, if you knew more about this old Book," replied the clergyman.

"Oh, I know all about that old Book; I have studied it from one end to the other."

"Then, will you please tell me," inquired the minister, "what you think of the book of Jehochim?"

"The book of Jehochim, sir, is the best book in your Bible," replied the sceptic; "but it is full of historical inaccuracies."

"There is no such book in the Bible," replied the clergyman.

The sceptic immediately subsided. —*Sci.*