

# The Oriental Watchman.

"Watchman what of the night? The Watchman said, the morning cometh."

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## The Oriental Watchman.

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### "WATCHMAN WHAT OF THE NIGHT?"

WATCHMAN, tell me, does the morning  
Of fair Zion's glory dawn?  
Have the signs that mark its coming  
Yet upon thy pathway shone?  
Pilgrim, yes! arise, look round thee;  
Light is breaking in the skies;  
Gird thy bridal robes around thee,  
Morning dawns, arise! arise!

Watchman, see, the light is beaming  
Brighter still upon thy way;  
Signs through all the earth are gleaming,  
Omens of the coming day  
When the Jubal trumpet, sounding,  
Shall awake from earth and sea  
All the saints of God now sleeping,  
Clad in immortality.

Watchman, hail the light ascending  
Of the grand, Sabbath year!  
All the voices, loud proclaiming  
That the kingdom now is near:  
Pilgrim, yes, I see just yonder,  
Canaan's glorious heights arise;  
Salem, too, appears in grandeur,  
Towering 'neath its sunlit skies,

Watchman, in the golden city,  
Seated on His jasper throne,  
Zion's King arrayed in beauty,  
Reigns in peace from zone to zone:  
There on sunlit hills and mountains,  
Golden beams serenely glow;  
Purling streams and crystal fountains,  
On whose banks sweet flow'rets blow.

Watchman, see, the land is nearing,  
With its vernal fruits and flowers;  
On, just yonder,—O how cheering!  
Bloom for ever Eden's bowers.  
Hark! the choral strains are ringing,  
Wafted on the balmy air,  
See the millions, hear them singing,  
Soon the pilgrim will be there.

Sidney S. Brewer.

### "THE MORNING COMETE."

One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again His banished." The doctrine of the second advent is the very keynote of the sacred Scriptures.

From the day when the first pair turned their sorrowing steps from Eden, the

children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all." The patriarch Job in the night of his affliction exclaimed with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. . . in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The Psalmist sung of the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence. . . He shall call to the heavens from above, and to the earth, that He may judge His people." "Let the heavens rejoice, and let the earth be glad" "before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

Said the prophet Isaiah: "Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise" "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us. This is the Lord: we have waited for Him, we will be glad and rejoice in His salvation."

And Habakkuk, rapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." "He stood, and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were

scattered, the perpetual hills did bow; His ways are everlasting." "Thou didst ride upon Thine horses and Thy chariots of salvation." "The mountains saw Thee and they trembled. . . The deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of Thine arrows they went, and at the shining of Thy glittering spear." "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed."

When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled." "In My Father's house are many mansions." "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." "The Son of man shall come in His glory, and all the holy angels with Him. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations."

The angels who lingered upon Olivet after Christ's ascension, repeated to the disciples the promise of His return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And the Apostle Paul speaking by the Spirit of inspiration, testified: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Says the prophet of Patmos; "Behold, He cometh with clouds; and every eye shall see Him."

About His coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Then the long-continued rule of evil shall be broken; "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people."

It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. "The Lord shall comfort Zion; He will comfort all her waste places, and He will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the

excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope, that sorrow could not quench, nor trials dim. Amid suffering and persecution, "the appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words."

On rocky Patmos the beloved disciple hears the promise, "Surely, I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus."

MRS. E. G. WHITE.

#### THE DIVINITY OF OUR LORD JESUS CHRIST.

##### CHRIST IS CREATOR.

Immediately following the familiar text which says that Christ, the Word, is God, we read that "All things were made by Him; and without Him was not anything made that was made." John i. 3. Comment cannot make this statement any clearer than it is, therefore we pass to the words of Heb. i. 1-4: "God . . . hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they."

Still more emphatic than this are the words of the Apostle Paul to the Colossians. Speaking of Christ as the One through whom we have redemption, he describes Him as the One "who is the image of the invisible God, the Firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. i. 15-17.

This wonderful text should be carefully studied and often contemplated. It leaves not a thing in the universe that Christ did not create. He made everything in heaven, and everything on earth; He made everything that can be seen, and everything that cannot be seen; the thrones and dominions, and the principalities and the powers in heaven, all derive their existence from Him. And as He is before all things, and their Creator, so by Him do all things consist, or hold together. This is equivalent to what is said in Heb. i. 3, that He upholds all things by the word of His power. It was His word that made the heavens; and that same word holds them in their place, and preserves them from destruction.

We cannot possibly omit in this connection Isa. xl. 25, 26: "To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." Or, as the Jewish translation more forcibly renders it, "from Him, who is great in might, and strong in power, not one escapeth." That Christ is the Holy One who thus calls the host of heaven by name, and holds them in their place, is evident from other portions of the same chapter. He is the One before whom it was said, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." He is the One who comes with a strong hand, having His reward with Him; the One who, like a shepherd, feeds His flock, carrying the lambs in His bosom.

One more statement concerning Christ as Creator must suffice. It is the testimony of the Father Himself. In the first chapter of Hebrews, we read that God has spoken to us by His Son; that He said of Him, "Let all the angels of God worship Him;" that of the angels He saith, "Who maketh His angels spirits, and His ministers a flame of fire," but that He says to the Son, "Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom;" and God says further: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. i. 8-10. Here we find the Father addressing the Son as God, and saying to Him, "Thou hast laid the foundations of the earth; and the heavens are the work of Thine hands. When the Father Himself gives this honour to the Son, what is man, that he should withhold it? With this we may well leave the direct testimony concerning the Divinity of Christ, and the fact that He is the Creator of all things.

Let no one imagine that we would exalt Christ at the expense of the Father, or would ignore the Father. That cannot be, for They are one, and Their interests are identical. We honour the Father in honouring the Son. "He that honoureth not the Son, honoureth not the Father."

Therefore no one can have a high conception of the Father unless He has a high conception of Christ. We are mindful of Paul's words, that "to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him" (1 Cor. viii. 6); just as we have already quoted, that it was by Him that God made the worlds. All things proceed ultimately from God, the Father; even Christ Himself proceeded and came forth from the Father; but it has pleased the Father that in Him should all fulness dwell, and that He should be the direct, immediate Agent in every act of creation.

E. J. WAGGONER.

#### THE SURE WORD OF PROPHECY.

Prophecy as presented in the Scriptures is history in advance, history of the most reliable nature. The apostle Peter says: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. i. 19.

He had just called attention to the wonderful scene of which he had been an eye witness on the Mount of Transfiguration (vs. 16-18) and contrasts the word of prophecy with that scene declaring the prophecy to be more sure than what they had witnessed with their own eyes. The undoubted reliability of prophecy rests on the fact that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 21. The Holy Spirit then is the author of the prophecies as well as of the other portions of the word of God, and the divine admonition is that we do well that we take heed thereunto "as unto a light that shineth in a dark place, until the day dawn."

The prophetic portions of God's word seem to lift the curtain and permit the attentive reader to look into the future, and thus learn something of what is to transpire in the history of our world, and of the fulfillment of God's promises to men. There is a grand future to our earth and of that future the Bible gives us a clear outline. "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. xlv. 18.

God's purpose is that this earth shall be filled with a race of righteous beings, but this purpose has not yet been fulfilled. To Adam as the federal head of the human family, God gave the dominion over all the earth (Gen. i. 26), but through disobedience he lost it and fell under the curse of sin. Not only did man feel the effects of the curse, but the earth also was cursed for man's sake (Gen. iii. 17).

Jesus Christ the second Adam was

promised at the fall. That promise contemplated the redemption of the earth, man's lost possession, (Eph. i. 14) as well as man himself. The Lord Jesus purchased man and man's possession. The curse which rested upon man and upon the earth, He took upon Himself; "for it is written, Cursed is every one that hangeth on a tree," and again "the Lord hath laid on Him the iniquity of us all."

In process of time the Lord called Abraham and gave the promise to him and to his seed. (Gen. xii. 1-3; xv. 3-7; xvii. 1-8). That promise looked forward to the possession of this earth (Rom. iv. 13) and it also embraced the blessing of the forgiveness of sins and the gift of righteousness (Gen. xii. 2; Acts iii. 26; Gen. xv. 6). These great blessings can come upon men only through Jesus Christ. He took the curse "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. iii. 13, 14.

"Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." Gal. iii. 16. Christ then is the promised seed of Abraham. Nor is that all, for all who are in Christ are also counted as the seed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 29. Therefore, since the Lord promised the earth to Abraham through Christ the same promise is made sure to every Christian as well. "For such as be blessed of Him shall inherit the earth and they that be cursed of Him shall be cut off." Psa. xxxvii. 22.

The promise to Abraham and his seed that they should be heirs of the world did not look to old Canaan, but to the heavenly Canaan and the new earth (Acts vii. 5; Heb. xi. 8-10, 13-16).

For long centuries the Lord endeavoured to lead His people into their possessions and fulfil to them the promise made to Abraham, Isaac and Jacob. But they turned a deaf ear to His entreaties and went in the way of their own perverse hearts. "They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; He gave them all into his hand." "And them that escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia." 2 Chro. xxxvi. 16, 17, 20.

Thus the dominion passed into the hands of Nebuchadnezzar king of Babylon (Jer. xxvii. 5-7). In a dream (Dan. ii. 31-35) the interpretation of which was made known to Daniel, God revealed to Nebuchadnezzar under the symbol of a

great image the great empires of earth that would succeed Babylon, and finally the kingdom of God which was to succeed them all and of which He said "It shall break in pieces and consume all these kingdoms, and it shall stand forever."

The rise and history of the great kingdoms of Babylon, Medo-Persia, Grecia, Rome and the ten kingdoms into which the Roman Empire was divided, all of which are so graphically represented in this prophecy by the gold, the silver, the brass, the iron and the ten toes of iron and clay are more or less familiar to all. When the Lord Jesus came to our world Rome was a world-wide monarchy; for "it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Luke ii. 1.

The breaking up of the Roman Empire into the ten kingdoms began, Mr. Gibbon tells us in A. D. 356, and was not completed till nearly one hundred and fifty years later. So the ten kingdoms represented by the ten toes on the image were not developed till about A. D. 500. The prophecy then tells us that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44. And then, as this prophet informs us in a later chapter, "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. vii. 27. Then the promise to Abraham that he should be the heir of the world will be fulfilled, and not only to Abraham but to all who are followers of the Son of God, for "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii. 13. Then shall the meek "inherit the earth, and shall delight themselves in the abundance of peace." Psa. xxxvii. 11. And "then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." Matt. xiii. 43.

D. A. R.

#### THE WORD THAT WORKS.

In the eighth chapter of Matthew it is related that a centurion came to Jesus, "beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldst come under my roof: but *speaking the word only*, and my servant shall be healed. . . .

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Now what was it that the centurion

expected would heal his servant?—It was "the word only," which Jesus would speak. And after the word was spoken, what did the centurion depend upon, to what did he look, for the healing power?—It was "the word only." He did not look for the Lord to do it in some way apart from the word. No. He heard the word, "So be it done unto thee." He accepted that word as it is in truth the word of God, and expected it, depended upon it, to accomplish that which it said. And it was so. And that word is the word of God to-day as certainly as in the day that it was originally spoken. It has lost none of its power, for that word "liveth and abideth for ever."

Again, in John iv. 46-52, it is related how a certain nobleman, whose son was sick at Capernaum, came to Jesus at Cana of Galilee, and "besought Him that He would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth."

This is the power of the word of God to the man who receives it as it is in truth the word of God. This is the power that "effectually worketh also in you that believe." This is the way that the word of God accomplishes that which He pleases, in those who will receive it, and let it dwell in them. And that word is living and full of power to-day, as certainly as it was that day, to every one who receives it as was done that day. It is faith to accept that word as the word of God, and to depend upon it to accomplish the thing that it says. For of the centurion when he said, "Speak the word only, and my servant shall be healed," Jesus said to them that stood round, "I have not found so *great faith*, no, not in Israel." Let Him find it now everywhere in Israel.

Jesus says to every one of us, "Now ye are clean through the word which I have spoken unto you." It is *through the word* that this cleansing is wrought. The Lord does not propose to cleanse you in any way apart from His word, but through the word which He has spoken. There, and there alone, are you to look for the cleansing power, receiving it as it is in truth the word of God which effectually worketh in you, and accomplishes that which He pleases. He does not propose to make you pure except by the power and indwelling of His pure words.

of victorious rejoicing over the defeated. Are we to say that the whole history of Christendom has been a hideous travesty of the evangelic precept: "I say unto you, resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also?"

So, because professedly Christian people have done it since Constantine's day, the conclusion is that it must be right, and that because the "church" since his day has blessed war it is entirely in harmony with Christ's commission to His church to bless the sword and the battleship, and pray for Divine assistance in prosecuting national and commercial quarrels. And the churches that happen to live on the other side of an imaginary boundary line are in turn supposed to pray to the same God for help to slaughter their fellows, whom, in ordinary times, they profess to regard as brethren in the Lord.

The mere statement of the case shows how abhorrent it is to every principle of the Gospel for Christians to have part in strife and bloodshed. Christians do not kill one another, neither do Christians kill unbelieving heathen, to whom the Lord has commissioned His servants to preach the Gospel of life. The error, into which the journal from which we quote falls, is the common mistake of confounding the worldly system, which arose in the great apostasy, with Christianity. It was not Christianity. It was heathenism, masquerading in the name of Christ. Constantine, who is accepted as the first and pattern "Christian" leading "Christian" followers to battle, was the murderer of his own wife, and other members of his family; besides the many treacherously put to death to secure his own aims and the multitudes slaughtered in his wars to secure the throne for himself alone. And the "Christian" bishops who championed his cause for the patronage he gave the "church" were almost as pagan as himself.

The Christianity of Jesus Christ was not this hideous substitution; and to-day it is the same Christianity as in Christ's day—a life which does not insist even upon its own—which knows no racial or geographical distinctions, and which can take no part in depriving of life the man for whom Christ gave His life. Is it not time to preach peace? And should not Christians decide whether Christ's life and teaching are the standard for Christians, or whether some other standard of living has been found, adapted to the needs of professedly Christian Powers which are arming for the slaughter, setting the example even to the great "heathen" nations; and teaching those who make no professions about a Prince of Peace how to destroy life in the most expeditious manner?—*Present Truth.*

#### IMMORTALITY.

In his second epistle to Timothy, Paul tells us that God's purpose and grace are "made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light

through the gospel." 2 Tim. i. 9, 10. It is then the gospel of God's dear Son alone that brings to light life and immortality. Jesus Christ is not only "the way" and "the truth," but He is "the life" also (John xiv. 6). "And this is the record that God hath given to us eternal life and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.

The apostle after stating that our life is hid with Christ in God, declares that "When Christ who is our life shall appear, then shall ye also appear with Him in glory." Col. iii. 4. Immortality is a gift to be desired. Mortal man (Job iv. 17) needs it. Mortal man did I say? Yes, and that is what Paul says. "Professing themselves to be wise they became fools, and changed the glory of the uncorruptible (immortal) God into an image made like to corruptible (mortal) man, and to birds and to four-footed beasts and creeping things." Rom. i. 22, 23. The word uncorruptible in this passage comes from the same word that immortal comes from in 1 Tim. i. 17. Fallen man then is mortal, but the Lord instructs us that He "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." Rom. ii. 7.

Immortality will be bestowed upon the saints of God at the last trump when the Lord Jesus will come again to our world; "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." 1 Cor. xv. 52-54. Thus the Lord invites us to seek for immortality and declares that all who do this faithfully will put it on when Jesus comes again.

The only other instance where this term "immortality" is found in the Bible is in the following words of the apostle: "which in His times He shall show, who is the blessed and only Potentate, the King of kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting." 1 Tim. vi. 15, 16.

D. A. R.

#### "CIVIC RIGHTEOUSNESS."

The expression "civic righteousness" is one which is not infrequently used of late. What is the meaning of the term? In the second chapter of Proverbs the wise man has said:—

My son, if thou wilt receive my words, and hide my commandments with thee;

so that thou incline thine ear unto wisdom, and apply thine heart to understanding: . . . Then shalt thou understand the fear of the Lord, and find the knowledge of God. Then shalt thou understand righteousness."

It is then through the fear and knowledge of God that an understanding of righteousness is to be gained. Very possibly the thought of Solomon, in writing these words was directed to the language of the inspired poet, his father, where, in the one hundred and seventy-second verse of the one hundred and nineteenth psalm, he says: "My tongue shall speak of Thy word: for all thy commandments are righteousness."

So it is the commandments of God, which, being themselves an epitome of righteousness, are the test and measure of all righteousness. But the commandments of God apply to the whole circle of human relations; not only to the social and civil side of life, but to the moral and spiritual existence as well. They regulate not only the exigencies of civic life and a man's association with his neighbour, but also the inner thought of his mind, inclination of his heart, and attitude of feeling toward his neighbor and toward his God,—things which none can know except the man himself and the omniscient God. To fulfil the requirements of this universal law, and satisfy the omniscient Judge, is to possess righteousness.

It is within the power of God, as an omniscient Judge, to measure and test every man by this law and enforce the fulfilment of its requirements. The commandments of God are righteousness. They are divine law. "Civic righteousness," then, would be civil law. Civil law is human law. There is no such thing as "civic righteousness." It is a figure of speech in which poor, feeble, fallible human justice has attempted to array itself in the judicial robes of omnipotent and omniscient divinity.

The law of righteousness God alone can administer. Civic justice, according to human law, man may administer. But when the human agent for the administration of civic justice thinks, or attempts, to administer the divine law of righteousness, he becomes the most pitifully incompetent usurper in all God's infinite universe.—*Present Truth.*

#### RELIGION AND THE STATE.

Religion and civil government occupy two separate and distinct realms.

Religion pertains to man's personal relation of faith and obedience to God.

Civil government has to do only with man's duties as a citizen.

Religion concerns man's relation to a future state and the world to come.

Civil government deals with men only in their civil relations to each other in this present world.

Religion has to do with the heart, the spring of actions, and its relation to the individual possessing it.

Civil government deals only with outward actions, and their relation to and effect upon others.

The object of religion is to regenerate men, and fit them for another kingdom, by purifying the heart of each individual.

The object of civil government is to protect men in the enjoyment of their natural rights in this life, by restraining, through fear of temporal punishment, those who would not recognise these rights from any higher motives.

Religion works from within.

Civil government operates from without.

The business of religion is to gather out of the nations subjects for a kingdom where civil governments will not be needed.

Civil government became necessary when sin entered the world. Then men became covetous, untruthful, lustful, thievish, murderous, and prone to do all evil. They then needed something more than moral restraint, or the fear of God, or even the fear of future punishment, to deter them from encroaching upon the rights of their fellowmen. But when man is redeemed, and sin is no more, he will need no such restraints. He will do right because he loves and chooses the right. Even in this world, those who have been born again, whose hearts have been regenerated, need not the restraints of civil authority to make them do right. They do not refrain from theft, murder, and adultery because they fear what the state may do to them should they transgress in any of these respects. They do not *desire* to steal, murder, and commit adultery. They do right from a higher motive than the fear of what men may do to them. When tempted to do evil, with Joseph they say, "How can I do this great wickedness, and sin against God." Concerning such John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." 1 John 3:9.

It is therefore evident that religion and civil government occupy two separate and distinct realms; that civil government exists and is necessary because of sin; that in proportion as men are genuinely converted, civil governments have less to do; and that finally, in the redeemed state, there will be no civil governments at all.—*Bible Echo*.

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### THE LIFE.

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Christianity is a life, and not a mere system. There can be system without life, but there cannot be life without system; for all life is from God; He is the Lifegiver, and He works through system and order. Man may invent a system, but no man can impart life to that which he makes. And God does not impart

life to man's systems, but to His own. Man may multiply offices in the church and appoint persons to fill them; but this is not a manifestation of Christian life. Christian life is Christ life, and Christ life is just what was seen when Christ went about in Judea, teaching the people the Word of God, preaching the Gospel to the poor, and relieving physical and moral distress. The church which does most of this work is most alive.

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### FOR THE TRUTH'S SAKE.

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To be loyal to the truth under all circumstances has ever cost a sacrifice. It cost Abel his life. It made Noah a very unpopular man. It cast Jeremiah in the dungeon; Shadrach, Meshach and Abednego in the fiery furnace, and Daniel into the lion's den. It crucified the Lord of Glory, stoned Stephen, and in the ages that followed, led a mighty host to a martyr's death.

"Yea, and all that will live godly in Christ Jesus shall suffer persecution," says Paul. And Paul's career, after he became a follower of Christ, testified to the truthfulness of his statement. His godly life in Christ Jesus caused him to be stoned, beaten with many stripes, placed in the stocks, imprisoned, and finally to be beheaded. For some time before his death he was a prisoner in Rome. In this condition he wrote some of his epistles.

To lead a godly life through faith in Jesus, which, by the way, is the only way in which a godly life can be led, means to be loyal to the truth; to have the moral courage to stand by the truth at whatever cost; to be faithful unto death. And what is the truth? Said Christ: "Sanctify them through thy truth; thy word is truth." Then to be loyal to the truth means to be loyal to the word of God. This is what costs. This is what demands integrity, self-denial, and thorough consecration to God. This is what brings persecution for righteousness' (right doings's) sake.

And here is where so many fail. They are not true to the word. Describing the stony-ground hearer, Christ said: "He that received the seed into stony-places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." The tribulation and persecution arise because of the word. Satan is the enemy of the word: for it is God's word, and he is the enemy of God. He therefore persecutes all who strictly adhere to it.

It was because of Paul's faith in the word that the Jew's persecuted him. To Felix he said: "this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." The unbelieving Jews professed to believe the law and

the prophets, but they did not; for had they done so, they would have believed in Jesus.

It was because of their fidelity to the word of God that so many suffered death at the hands of Papal Rome during the days of her power and supremacy. Like the Jews, this church has professed to be the guardian of, and believer in the word; but it has not been, else it would not have destroyed those, like the Waldenses and Albigenses, who believed in it, and persecuted those who sought to give it to the people in a tongue in which they could understand it.

If any would know why there is so little persecution among the many millions of professed Christians of to-day, the answer is at hand. It is because there is so little strict adherence to the plain teaching of the Word of God. Another has well said: "Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled." Let men do what God has said, and they will soon feel the hand of persecution, for the devil is not dead.

W. A. COLCORD.

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### THE LADDER AND THE TOWER.

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Christianity needs no human support. The ladder that Jacob saw in his dream, when he fled from his home, reached from earth to heaven. It could not be supported upon earth, but was let down by the Lord from heaven, and its support was in heaven. That ladder represented Christianity. Christ Himself is the ladder let down from God to fallen man, by which he may ascend to God, and upon which descend and ascend the angels.

There was an attempt which men made to mount up to heaven by that which had human support, which was represented by the tower of Babel. But it came to nothing. It served only to illustrate the folly of the idea which it embodied. It was broken off midway, and ended in confusion.

The two represent two gospels; the one the Gospel of Jesus Christ, and the other, the man-made "gospel," supported by human laws, human efforts and resolutions, and which teaches that heaven can be attained by works.

Jesus Christ had no support from man; the powers of earth were all against Him, and at the most critical hour of all even His own disciples forsook Him. Yet He triumphed gloriously; for with Him was the power of God. Even had men given Him their support, it would have availed nothing against the powers of hell,—the devil and his hosts,—which opposed Him. Only the power of God could carry the work of salvation forward to a successful termination.

It is sad that men should be much more occupied to-day with building towers of

not in His treasury, but because behind the question of His giving or refusing it there lay the fundamental necessity of His nature and His love that He should do for you the absolutely best, therefore He could not give it. Back of how many unanswered prayers lies that Divine impossibility!—*Phillips Brooks.*

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#### WOULD HAVE GIVEN HIS PILLOW.

CHILDISH sympathy is very beautiful. A little lad of four or five years was one day reading to his mother out of the New Testament, and when he came to these words, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head," his eyes filled with tears, and with a child's unrestrained gush of feeling, he said to his mother, "I am sure, mamma, if I had been there I would have given Him my pillow." A childish utterance, yet full of love and tenderness. He would have given Jesus his pillow. The blessed Son of man should have the best we have.—*Selected.*

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#### SUGGESTIONS ON STUDYING THE BIBLE.

1. CONSIDER the Bible as God's word to you. Do not read it as you would a circular letter, but as you would a letter from a dear friend. John xv. 15.
2. You are to live by faith and not by feeling. Heb. x. 38. Study the Bible daily, whether you feel like it or not.
3. God's Word is light, for it comes from God, who Himself is light. He gave us the light to be used, therefore use everything He gives you. John i. 9; viii. 12; Matt. x. 27.
4. The Lord does not desire to develop in you Bible knowledge only, but His Word is given to fashion you into His own likeness. Seek to live the truth each day as you learn it. 2 Cor. iii. 18; Luke ix. 23.
5. It is not the book that educates, but God in the book; therefore we should study it thoughtfully, humbly, and prayerfully, as before God, depending upon the Holy Spirit for guidance. Love your Bible. Do not look upon the study of it as a burden, but as a pleasure.

J. H. DURLAND.

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#### A BIRD'S-EYE RETROSPECT OF 1897.

The year of Queen Victoria's Diamond Jubilee has been no ordinary year. In India its history has been one long drawn-out chapter of calamities, one judgment following another with startling rapidity. The record of the world at large bears also its full tale of trouble and sorrow, outweighing the bright and prosperous in the general record of the year.

In India we have had plague, famine, earthquake and war, as well as internal

unrest and troubles between the rulers and the ruled.

Europe has been kept in a state of apprehension by the Cretan insurrection and its trail of disastrous consequences in the war between Turkey and Greece. England has had her share of calamity in the Essex tornado, destroying miles of fruitful country and ruining many homes, and in the epidemic of typhoid fever decimating Maidstone and attacking other towns also. The engineers' strike, keeping 50,000 men idle for months, and troubles in the cotton manufacturing districts, shadow the closing of the year for the mother country, as well as the greatest fire in London since 1666.

The scramble for the partition of Africa among "the Powers" goes on apace, and signs are not wanting that a similar scramble may soon ensue for China. The year in Africa has been marked by war and bloodshed; and many reports of cruel injustice to its native tribes have come to light, including the enslavement under the name of apprenticeship of the Bechuanas, taken prisoners in war, thus marking an ugly blot on Britain's anti-slavery record. Rinderpest and scarcity have also been rife in Africa. While a peace has been patched up with the Transvaal, the Benin massacres and other feuds have marked any thing but a smooth course for the boasted "builders of the Empire."

#### A BACKWARD PROGRESS.

If the millennium is to come by human progress, as some would have us believe, the prospect is dark, for moral progress has been progress backwards all through this year. In India we have seen the re-establishment of the iniquitous system of State regulated impurity, the undoing in an arbitrary manner of the work of moral reformers, in direct opposition to the Christian conscience of the British people. The Arbitration Treaty apparently so nearly concluded between Britain and America has been rejected, and a strong revival of the war spirit has been manifested in England and in other parts of the world. Recently too, in England, the spirit of Romanism has revived to such an extent as to make the holding of Protestant meetings in some parts of that country almost impossible.

Though this state of things may well dismay those who are looking for the millennium to come by human progress, it will not disturb the increasing hosts of God's people who see in the rolling up of these clouds, signs amid the gathering gloom of the coming of the great KING for whom they watch and wait. *Bombay Guardian.*

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#### HOW TO KNOW THAT THE BIBLE IS THE WORD OF GOD.

THE Bible comes to men as the Word of God. In every part it speaks to men as from God and upon the authority of God. But how shall men who do not know God know that it is the Word of

God? This is the question that thousands of people ask. They ask, "What proof is there, where is the evidence that it is the Word of God?"

There is evidence—evidence that every man can have—evidence that is convincing and satisfactory. Where is it, then? Let us see.

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#### WHOM SHALL WE ASK?

Being the Word of God, where could evidence be found that it is such? Where should we expect to find such evidence? Is there anyone of greater knowledge than God, or of greater authority than He, of whom we may inquire?—Certainly not. For whoever God may be, there can be no higher authority, there can be none of greater knowledge.

Suppose, then, we were to ask God whether this is His Word, and suppose He should tell us in just so many words, "The Bible is My Word," we should have His word for it. But we have that already, over and over; so that even then we should have no more evidence than we now have in abundance; and the evidence would be in nowise different; for it would be the evidence of His word, and that we already have.

The Word of God bears in itself the evidence that it is the Word of God. It is impossible that it could be otherwise. If God had never yet spoken a word to the human family, and should this day send a message to all people at once and in their own native tongues, that word, being the word of God, would have to bear in itself the evidence of its being the word of God; for the people could not possibly inquire of any other, because there is no other person whose knowledge or authority is equal to this. Bearing in itself the evidence of its being the word of God, all the people could obtain this evidence by accepting it as the word of God. Each one who did this would know that it was the word of God, for he would have the evidence in the word, and by accepting it, also in himself.

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#### HOW TO GET THE EVIDENCE.

This is precisely the position that the Bible occupies toward the people of this world. It comes as the Word of God. As such it must bear the evidence in itself, for there can be no higher, no better evidence. Whoever receives it as the Word of God, receives in it and in himself the evidence that it is the Word of God. And so it is written, "When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. ii. 13; Acts xvii. 1, 2. And again: "A new commandment I write unto you, which thing is true in Him and in you." 1 John ii. 8. And again: "My doctrine is not Mine, but His that sent Me. If any man will [is willing to] do His will, he shall know of

the doctrine, *whether it be of God, or whether I speak of Myself.*" John vii. 16, 17. Thus he who accepts the Word as the Word of God, gets the evidence that it is the Word of God. He who will not accept the Word cannot have the evidence; in rejecting the Word, he rejects the evidence, because the evidence is in the Word.

To make this yet plainer if possible, especially to those who doubt that the Bible is the Word of God, we may for the sake of the case suppose that it were not, and that the God of the Bible were not the true God. Suppose then that we should find the true God and ask Him, and suppose He should say, "It is not the Word of God." We should then have only *His word*; and the only way that we could know that this answer were true would be by believing it, by accepting it as the word of God.

So that the only way in which any person could surely know that the Bible is not the Word of God, would be by the Word of God. And even though they had the Word of God to this effect, the only way that they could be sure of it—the only evidence they could have—would be by believing that word. But there is no word of God that the Scriptures are not the Word of God, while there is the word of God that the Scriptures are the Word of God. That Word of God bears in itself the evidence that it is the Word of God. And every soul who will receive it as it is, will get the evidence. The evidence will be plain to him who believes the Word.

A T. JONES.

### "CHRISTENDOM" AND HEATHENDOM.—

The Rev. Mark Guy Pearse, of the West London Mission, as thorough and loyal an Englishman as there is living, preached a sermon in St. James's Hall, on "Temperance Sunday," published in the *Methodist Times* of December 10, in which he said:—

All that England has done and is doing to advance the welfare of the nations is undone and worse than undone by the curse of strong drink. It hurts one indeed to think of it, but it is just the awful and terrible truth, that in spite of our Bible Societies and all our great Missionary Societies, the world would be better to-day if there were no England.

And the same is true of every other nation on earth, in proportion to its power and influence, the reason why may be seen from the next statement made by Mr. Pearse:—

In India, it is said that for every native converted to Christianity, one hundred natives are made drunkards. When the natives see a drunken man they are accustomed to say, "He has left Mohammed and gone to Jesus." "Now that Burmah has been annexed," says a missionary, "it has become a place of cheap drink and great crimes."

It is awful to think that people are given such false ideas of Jesus and Christianity, and it all comes through that fiction expressed by the term "Christian nation," which many real Christians thoughtlessly foster. If the truth had always been pro-

claimed, that Christianity is simply Christ-likeness, that it is an individual affair and that all nations are, as nations, always heathen, and only heathen, much dishonour to the Christian name would have been saved.—*London Paper.*

### SMILE WHENEVER YOU CAN.

When things don't go to suit you,  
And the world seems upside down,  
Don't waste your time in fretting,  
But drive away that frown.  
Since life is oft perplexing,  
It is the wisest plan  
To bear all trials bravely,  
And smile whenever you can.

Why should you dread to-morrow,  
And thus spoil your to-day?  
For when you borrow trouble,  
You always have to pay.  
It is a good old maxim,  
Which should be often preached—  
Don't cross the bridge before you,  
Until the bridge is reached.

You might be spared much sighing,  
If you would keep in mind  
The thought that good and evil  
Are always here combined  
There must be something wanting,  
And though you roll in wealth,  
You may miss from your casket  
That precious jewel, health.

Though you are strong and sturdy,  
Not full may be your purse  
(And Earth has many trials  
Which I consider worse);  
But whether joy or sorrow  
Fill up your mortal span  
'Twill make your pathway brighter  
To smile whenever you can.—*Selected.*

### JUDGING BY APPEARANCES.

NATE bounded down the garret stairs three steps at a time, and burst into the sitting-room.

"O mother, why couldn't my nuts stay there by the chimney where they'd dry? Where are they? Can't I put them back now that you're done cleaning the garret?"

Mrs. Hathaway looked up smiling.

"I didn't touch them, Nate. I respected your prejudices in favour of that particular spot for nut drying. But Mary did the most of the work."

Off Nate rushed to his sister's room.

"Come in, you young volcano!" cried a merry voice.

"O May, what did you do with my nuts?"

"Why, there weren't any there; and I wondered then what you did with them."

"Wonder! I should say wonder! And nuts are so scarce this year. It may be one of Jim Judkin's tricks!"

But when Jim, the hired man, was interviewed, he earnestly disclaimed all knowledge of the nuts. And as he was a truthful young fellow that explanation was given up.

"Has anyone else been up there within a week?"

No—or, yes! Vinton Gregory came to get those school-books you promised to lend him. I was tired, so I told him where they were, and let him go right up."

"Oh, May, was it last Thursday?"

May counted upon her fingers: "Monday washed, Tuesday ironed, Wednesday cooked, Thursday mended—yes, 'twas Thursday. I was in the sewing-room when he came, and—"

"And he had a bag—a meal bag—'bout a third full of something?"

"Why—yes he did."

"Did he have it when he came in?"

"No-o," said May, reluctantly; but I saw him going down the road with it over his shoulder. Oh, Nate, you don't suppose"—

"Course I don't suppose; I *know!* I saw him, too, and he couldn't stop to talk. There's a lot of empty sacks up there, you know. Think of that! When we've taken him into our club, and treated him just as though he wasn't old Jake Gregory's son! I'll settle with him;" and he rushed from the house.

At the Gregory's rickety front gate he met Vinton.

"Coming to steal more nuts, eh?" was his salutation.

The boy's bright face became blank. He looked at Nate in silence.

"Nothing to say? Well, I s'pose we needn't be surprised at anything a Gregory does, only—I didn't think you were that sort, that's all."

"I'm not!"—exploded Vinton. "I never saw your nuts. Or, yes—I saw them the day I came for the books, and"—

"And nobody's seen them since! Shame on you! To steal a bag, and then fill it with stolen nuts! I saw you making off with them over your shoulder!"

"That was a bag of potatoes I bought down at Mr. Dean's. I left them at the gate when I"—

"Oh, don't try to pull the wool over my eyes! You make it all the worse. You won't have to come to the field to-morrow. The club won't need you. Dan Miller'll take his old place. He's not much of a player, but he's no thief!"

And Nate rushed off before Vinton could say another word in self-defence. Perhaps he had nothing more to say. He walked slowly back into the house. Next day he did not come to the field. At school he was "boycotted." As only indignant boys can boycott. Mrs. Hathaway and Mary tried vainly to unravel the mystery.

The following week Nate went nutting again, and returned with a small basketful.

"There! I think my nuts will stay where they're put now," he muttered, as he poured them down by the chimney.

The next day Nate took his book and went out to the barn. The big door was wide open, and he sat down upon a pile of corn-fodder in the warm sunlight that flooded the place. Presently a shrill

in fact, no warming, but, on the contrary, an effect of cooling and chilling the body." Then I turn round to it in another direction, and ask it, "Do you give muscular strength?" I test it by the most rigid analysis and experiment I can adopt. I test muscular power under the influence of it in various forms and degrees, and its reply is, "I give no muscular strength."

I turn to its effect upon the organs of the body, and find that while it expedites the heart's action it reduces tonicity; and turning to the nervous system I find the same reply—that is to say, I find the nervous system more quickly worn out under the influence of this agent than if none of it is taken at all. I ask it, "Can you build up any of the tissues of the body?" The answer again is in the negative—"I build nothing. If I do anything, I add fatty matter to the body; but that is a destructive agent, piercing the tissues, destroying their powers, and making them less active in their work." Finally, I sum it all up. I find it to be an agent that gives no strength, that reduces the tone of the blood-vessels and heart, that reduces the nervous power, that builds up no tissues, can be of no use to me or any other animal as a substance for food. On that side of the question my mind is made up—that this agent, in the most moderate quantity, is perfectly useless for any of the conditions of life to which men are subjected, except under the most exceptional conditions, which none but skilled observers need declare.—*Sir B. W. Richardson.*

The increase of nervous diseases keeps pace with the increased use of stimulants and narcotics. The following figures show the increase during the past thirty years:—

During the last thirty years the consumption of tobacco in England has risen from 29,000,000 to 62,000,000 pounds, or from an average of 19 ounces a head to 26 ounces. In 1861, 125,000,000 pounds of tea, coffee, cocoa, and chicory were imported as against 265,000,000 pounds in 1893, while the rise in wines and spirits was from 35,000,000 to 51,000,000 gallons. Beer rose from 24 gallons per head in 1861 to 33¾ gallons in 1874, but has fallen off again to 29½ gallons,

#### SUGGESTIONS ABOUT DIET.

The following suggestions (says *Present Truth*) regarding diet we clip from a London newspaper. They will commend themselves to every reader's judgment:—

1. Avoid highly-seasoned dishes and unwholesome dainties, and whatever has proved hurtful to the system. Food should be apportioned to the amount of exercise a person takes. Most people eat too much, and consequently suffer with indigestion. Never eat anything between regular meals. Eat that which is best, and custom will render it the most delightful.

2. Eat slowly, with a view to the thorough mastication of your food; rather forego a meal, or take less than the needful quantity, than eat too fast. Hurried eating is a sure forerunner of dyspepsia. Food will digest better without liquids, as it must then be mixed with the saliva before it can be swallowed. Three meals daily, five hours apart, are sufficient. Avoid what are known as "high teas," saltmeats, greasy food, and pastry.

3. Refrain from both mental and bodily exercise for a short time after the principal meal. If immediate exertion be required, take only a light repast. Never eat a full meal when the body is heated or fatigued.

4. Whenever the system is disordered, diminish the quantity of food and allow more time for exercise. In cases of slight indisposition, especially in constipation, a partial or total fast will be found the best restorative.

5. It should ever be borne in mind that nutrition depends, not upon the quantity of food eaten, but upon that which is digested and assimilated.

6. The hour before bed-time should be spent in agreeable relaxation, or in such exercises only as tend to compose the mind and promote inward peace and cheerfulness. Tranquillity of the mind is as essential to health as to happiness.

7. He that would enjoy good health must be temperate in all things, and habitually exercise the most rigid self-control.

8. Decayed teeth are a frequent cause of indigestion, and should receive the prompt attention of a skilful dentist. Teeth need looking to after any serious attack of illness.

9. To promote recovery from indisposition, a person should not be always thinking of his ailments.

#### THE BEST FOODS.

From an English paper we take the following sensible statements on the question of proper foods:—

"One's strength comes from the food one eats and digests, and when analysis shows the nutritive value of various foods it is a simple matter to learn how to live on the best that the Creator has provided. Writing in a London newspaper—the *Echo*—a well-known medical man says some things on food values well worth thinking of. We quote a few paragraphs:—

As a rule, too much flesh meat is eaten by Englishmen. It is beyond question that all the elements essential to sustain and prolong life can be obtained from the vegetable kingdom. A great percentage of the manifold disorders which afflict humanity are generated by the use of pork, veal, and other meats in immoderate quantities and prepared in preposterous forms with lard, rich sauces, seasoning, etc.

Good bread contains the best food for man in the proportions required for

healthy nourishment. Wheat is the king of grains, the most perfect food for man; but we have bread also from rye, oatmeal, barley, maize, rice, etc., and even a baked potato is closely allied to bread, the sweetest and most nutritious. The healthiest bread in the world is that made from unbolted flour—brown bread; not the dry and tasteless stuff sometimes made by bakers, by mixing bran with the ordinary dough, but bread made of the "whole meal" of good sound wheat, and containing all its nutritive elements.

Chemists have found, by analysis, that the nitrogenous or flesh-forming portion of wheat resides chiefly in its outer layer—the very portion thrown away or given to cattle; and physiologists have also discovered that it is this portion which keeps up a healthy action of the bowels. No person who lives chiefly, or largely, on genuine brown bread, or its equivalent in perhaps a better form—porridge, made of coarse wheat meal—ever suffers from constipation, and long-standing cases are speedily cured by a diet of pure wheat and fruit. I have never known a case even of years' standing, and constant use of aperients, that did not soon yield to such a diet. During the wars of Napoleon, when wheat was dear in England, the Army, from motives of economy, was supplied with brown bread. The soldiers at first refused to eat it, threw it away, all but mutinied; but in a few days they liked it better than white, and their health so much improved that in a few months disease was almost banished. Many of the nobility adopted it, and physicians began to prescribe it."

#### THE MEAT BILL.

A London paper says that "the total quantity of dead meat, including rabbits, imported into Great Britain in the month of May last, was 5,458,002 cwt., as compared with 4,907,800 cwt., and 4,301,394 cwt. for the corresponding periods of 1895 and 1894. For meat imported alive we have paid in the last five months £4,414,091, and for dead meat, including poultry and game, £10,183,332.

When it is remembered that this represents the meat bill for imported meats alone, it will be seen that the people pay out a large sum during the year for flesh foods. What would be the difference in the price of food and the condition of nourishment which the people would show if all this money, as well as the time and money spent in producing flesh food, were expended on grains, fruits, and vegetables?"

#### AN INDIOTMENT

The history of King Alcohol is a history of shame and corruption, of cruelty, crime, rage, and ruin. He has taken the glory

of health from off the cheek and placed there the reddish hue of the wine cup.

He has taken the lustre from the eye and made it dim and bloodshot.

He has taken beauty and comeliness from the face and left it ill-shaped and bloated.

He has taken strength from the limbs and made them weak and tottering.

He has taken firmness and elasticity from the steps and made them faltering and treacherous.

He has taken vigour from the arm and left flabbiness and weakness.

He has taken vitality from the blood and filled it with poison and seeds of disease and death.

He has transformed this body, fearfully and wonderfully and majestically made, God's masterpiece of animal mechanism, into a vile, loathsome, stinking mass of humanity.

He has entered the brain—the temple of thought—dethroned reason and made it redy with folly.

He has taken the beam of intelligence from the eye and exchanged for it the stupid stare of idiocy and dulness.

He has taken the impress of ennobled manhood from off the face and left the marks of sensuality and brutishness.

He has bribed the tongue to utter madness and cursing.

He has tuned the lips to songs of ribaldry and revelling.

He has taken cunning from the hands and turned them from deeds of usefulness to become instruments of brutality and murder.

He has broken the ties of friendship and planted the seeds of enmity.

He has made a kind, indulgent father, a brute, a tyrant, a murderer.

He has transformed the loving mother into a very fiend of brutish incarnation.

He has made obedient and affectionate sons and daughters the breakers of hearts and the destroyers of home.

He has taken luxuries from off the table and compelled men to cry on account of famine, and beg for bread.

He has stripped backs of their broad-cloth and silks and clothed them with rags.

He has stolen men's palaces and given them wretched hovels in exchange.

He has taken away acres and given not even a decent burial place in death.

He has filled our streets and by ways with violence and lawlessness.

He has complicated our laws and crowded our courts.

He has filled to overflowing our penitentiaries and houses of correction.

He has peopled with his multitude our police houses.

He has straitened us for room in our insane asylums.

He has filled our world with tears and groans, with the poor and helpless, with wretchedness and want.

He has banished Christ from the heart and erected a hell within.

These are the counts of our indictment. Let the world judge of the truth.—*Selected.*

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GO to the man who is carving a stone for a building; ask him where is that stone going, to what part of the temple, and how is he going to get it into place, and what does he do? He points you to the builders's plans. This is only one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your

Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*

"HUNGER FOR POWER."—The President of the Baptist Union devoted his annual address to the subject of authority and power in the church. Of the hunger for civil authority he said:—

The Roman Church was not alone in affording historical examples of the evils of power. Every Church which has sought or accepted political power as an instrument for the furtherance of religious plans has been a partaker of her fault, and in some measure of her plagues. Luther erred when he yoked the German Princes to his Reformation chariot, and the Church which bears his name has paid for that error by Erastian stripes and by widespread unbelief. Calvin made a similar mistake when he entangled the relations of ministers and magistrates in republican Geneva. The great English Reformer, Henry VIII., did not make this mistake himself, but he forced it on the Anglican Church, and that Church is weaker than she ought to be to-day because her clergy stand to minister as privileged officials of the state.

He might have gone further, and pointed out the fact that whenever Nonconformity as well has secured political power to a degree the result has been the same. The Gospel is "the power of God," and with that as a living principle there is no hunger for the earth-power—the Word is the sole reliance. But when the Word is set aside, then comes the desire for civil power and political influence.

THE late Cardinal Manning was a humane and naturally kind-hearted man, and these qualities as a man only throw into clearer relief his sentiments as an ecclesiastic. Possessed by the spirit of the Papacy, which, having no hope of a kingdom in the world to come, is struggling for a place amongst the kingdoms of this world, the Cardinal once told Mr. Price Hughes that "he would be willing to deluge the whole of Europe with blood in order to destroy the unity of Italy, and recover the temporal power of the Pope." To such lengths an evil principle will drive the one who is dominated by it.—*Selected.*

"WE don't wonder," says the *London Chronicle*, "that the Peace Society has issued an 'appeal to the people of the United Kingdom' in face of the war estimates of this country and of Europe. Here are some of the facts it sets forth:—

#### ANNUAL COST OF THE ARMIES AND NAVIES OF EUROPE.

1869.	1896.
£116,000,000	£230,000,000

#### NATIONAL DEBTS OF EUROPE.

1872.	1896.
£4,680,000,000	£6,000,000,000

#### OUR NAVAL ESTIMATES.

1881.	1896.
£10,500,000	£21,800,000

"As the Peace Society points out, all the nations concerned in this reckless race of armaments are relatively in the same

position as they were before it began."—*Selected.*

HAVE a purpose in life, and having it, throw into your work such strength of mind and muscle as God has given you.—*Carlyle.*

"They are slaves who dare not choose,  
Hatred, scoffing and abuse,  
Rather than in silence shrink,  
From the truth they needs must think.  
They are slaves who dare not be,  
In the right with two or three."

#### CHRIST AND THE TEN COMMANDMENTS.

DID Christ come to abolish the ten commandments? No; what Christ has done is simply this: He has, if I may so say, wrought steam power wherewith to drive all the moral machinery of that splendid machine, the ten commandments. It was standing idle for want of power, and He came to drive it. He did not come to abolish the law. "Nay," said He, "I am here to fulfil it, to set it a working again."—*John McNeill, D.D.*

#### A TRUE LIFE.

A LIFE spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk—a life spent in the narrow shop—a life spent in the labourer's hut—may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Farrar.*

THE TARES.—In the late work by Mr. Gladstone, entitled "Studies Subsidiary to Butler's Works," occurs the following sentence, in reply to the question as to whether human character is developing for good or ill:—

The cruelty of Christians is more cruel; the lust of Christians is more lustful; the animal greed of Christians is tenfold more greedy; and the pre-Christian times afford us no panorama of Mammon worship to compare for a moment with our own. The luxury and the worldliness of old were but child's play in relation to those of modern times.

This is a true indictment of false Christianity. He who is the father of all falsehoods is the father of it. The evil and the good, the wheat and the tares, must grow together until the harvest. As they develop and ripen they must become more and more like their Master whose purposes they serve. The evil will grow more Satanic, the righteous will develop into purer, nobler, and more Godlike lives.—*Selected.*

As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their lustre. The more the diamond is cut, the brighter it sparkles; and in what seems hard dealing, there God has no end in view but to perfect His people.