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THE ORIENTAL WATCHMAN

"I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

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No. 10.

BE YE DOERS OF THE WORD.

"But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

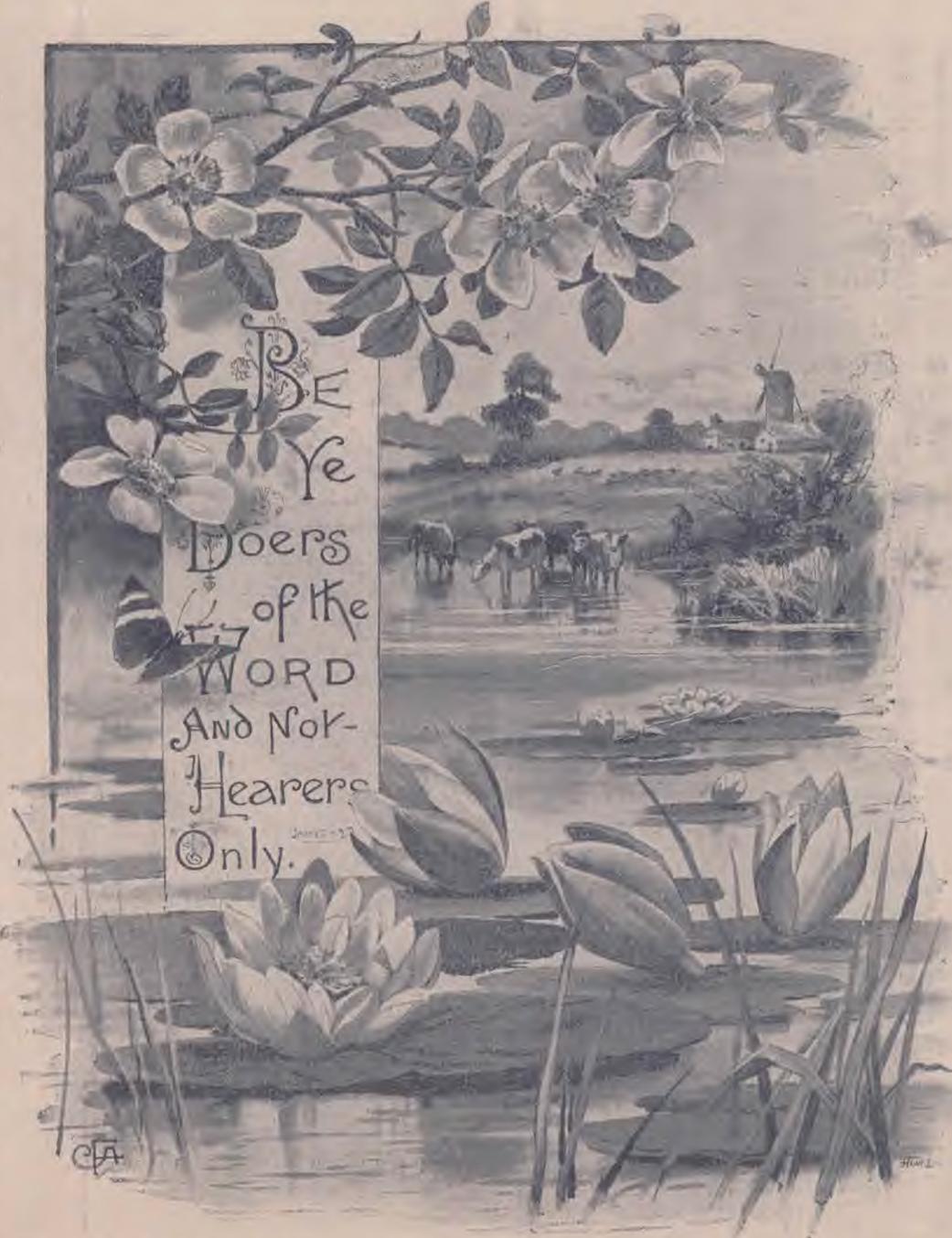
The religion of Jesus Christ calls for more than a nominal profession of faith in what the word of God teaches. True worship can never be fully expressed in lip-service, for "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth." In these last days there is a marked degeneracy in the worship and service of God. A religion that is merely professional is becoming more popular day by day,

and the number of nominal professors is increasing. Indeed, it is so much so, that one who does not attend some form

of divine service is scarcely accounted respectable. God teaches to profit. He sends His Word that it may be a blessing. But the blessing does not consist in attending some place of worship, or even in listening to the faithful preaching of the Word; but the blessing is in the doing. There are many who hear God's Holy Word, and become convinced of the truth but who fail of the blessing. Therefore this divine exhortation is given, "Be ye doers of the Word, and not hearers only, deceiving your own selves."

The Right Translation of the Word.

"For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." This picture or illustration given is true to life. The Word of



intents of our lives, and opens up the dark chambers of the soul, illuminating and making manifest the deep and hidden things of the heart. If it is allowed "free course" to operate, it worketh effectually in all who believe, in transforming the life.

The right translation of God's Word is from the book to the life: and wherever this translation is allowed, a divine operation is performed, a crucifixion takes place, and a new life is begun. It is only in this way that any one can be a doer of the Word. Though a man may earnestly desire to be a doer of the word and work of God, he cannot do so in himself. Even Christ said: "I can of Mine own self do nothing." And the Apostle Paul also expresses the same thought, saying: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will 'is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not that I do." While the apostle shows how impossible it is for a man in himself to do, he also says, "I can do all things through Christ which strengtheneth me."

Right Being and Right Doing.

Right doing is a result of right being. A man must be right before he can do right, for no one can do more than he is. Therefore in order for a man to be a doer of the word of God, he must be the word of God. That is to say, he must be only what the Word of God makes him to be. When a man eats the Word and lives by the Word, then the life that he lives will be the life of the word, and every action of his life will be a revelation and a fulfilling of the Word. His life will be a "living epistle read and known of all men."

You may learn this lesson in the field of God's created works. Nature speaks of God in fulfilling His word. The flowers, trees and birds, the sun, moon and stars are doers of the word, not because of what they do, but because of what they are. Being passive in the hand of God, they simply continue from day to day and are just what He has made them to be. God has the same design for His people "For as the earth bringeth

forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness, [or right doing,] and praise to spring forth before all nations."

The Blessing is in the Doing.

When a man receives the blessing of God, that blessing turns him from his iniquities and sins. It turns him from sin and death, to righteousness and life. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." There will be a rude awakening in that day. All who are justifying themselves and are satisfied in hearing the word, are deceiving themselves. But God is not deceived. Christ says, "not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My father which is in heaven. Many will say unto Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity.

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes."

H. A.

HEARING AND DOING.

"Every one that heareth these sayings of Mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matt. 7:26, 27.

The Apostle James gives us another likeness of the one who hears the Word and does it not: "If any be a hearer of the Word, and not a doer, he is like unto

a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1:23, 24.

This lets us into the secret of why one is a hearer and not a doer. This man beholdeth himself, and *goeth his way and straightway forgetteth*. Now read further, and see how to do it. "But whoso looketh into the perfect law of liberty, and *continueth therein*, . . . that man shall be blessed *in his deed*." Whoever steadfastly continues to look and to hear, will be a doer; for the Lord says, "Hear, and your soul shall live;" and life means activity. There's life in looking into the law of liberty.

The word of God is living and active; for it is nothing other than the life of God, as manifested in Christ. He is the Rock, the sure foundation, "in whom all the building fitly framed together, groweth unto an holy temple in the Lord." It is the word itself that builds us up. Acts 20:32. So then, if we but meditate in that Word day and night, we shall not be mere idle hearers, but shall do and prosper. Psa. 1:1-3.

God's Word works. Jesus said: "The words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." John 14:10. In all the miracles of Jesus, as well as in the creation, we see how the Word works. Therefore "let the Word of Christ dwell in you richly in all wisdom," and the works of the Word will surely manifest themselves.

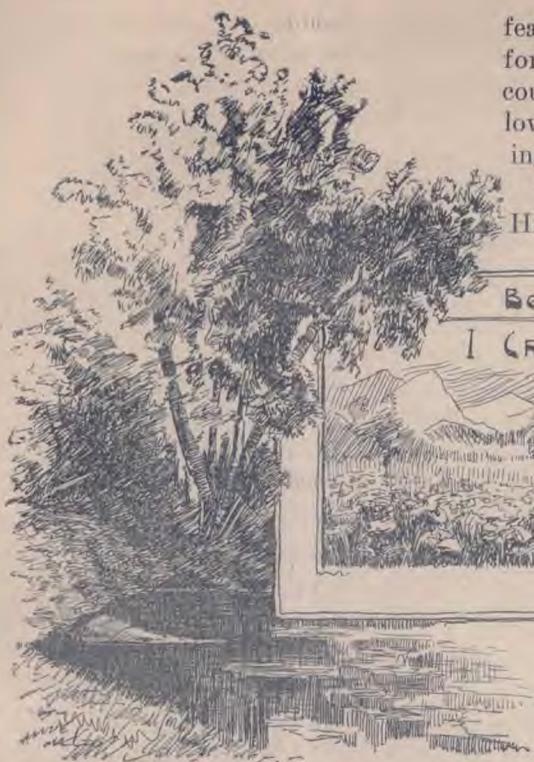
We are "created in Christ Jesus unto good works, which God hath before prepared," that we should walk in them.

—Present Truth.

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"IT IS GOD WHICH WORKETH IN YOU."

In the Memorial Hall at Harvard University there is a wonderful array of beautiful sentences frescoed on the walls in various colours, but they are all in Latin. And it is said that some of the workmen did not know the meaning of the sentences they painted, but could only paint the letters and the colours on the walls as they were told, without understanding the wondrous meaning wrapped up in them. So we are often writing our lives in an unknown tongue; we can only do as we are bidden; but in due time there will be read out in some heavenly language a biography we never dreamed was ours, full of glory and blessing.—*Plouber*.



THE NEW CREATION.

"In the beginning God created the heaven and the earth." "In six days the Lord made heaven and earth, the sea, and all that in them is." At the close of each day's work "God saw that it was good;" and at the close of the sixth day, when everything was finished, "God saw everything that He had made, and behold, it was very good." Gen. 1:31. Man himself was perfect, and all was as good as God Himself could make it.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

"In six days the Lord made heaven and earth the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

The Sabbath was the sign of the power of God's word. He had spoken all things into existence; and now He rested in perfect confidence that His word would uphold that which He had created. The Sabbath of the Lord—God's rest—is therefore the mark of a perfect, new creation.

But man, to whom the dominion of the earth had been given, sinned. He sold himself to the enemy of God, and received death as his reward. By his sin the curse came upon the earth, so that God's perfect, new creation was everywhere marred. But God was not de-

feated; His purposes cannot be thwarted, for He "worketh all things after the counsel of His own will." Therefore his love devised means to insure the carrying out of His original plan.

"God so loved the world, that He gave His only-begotten Son, that whosoever be-



lieveth in Him should not perish, but have everlasting life. John. 3:16. Christ was given to death, that man might receive the eternal life which had been lost through sin.

But the cross of Christ is "the power of God." 1 Cor. 1:18. The Gospel is "the power of God unto salvation to every one that believeth." Rom. 1:16. But ever since the creation of this world, the eternal power of God has been manifested in the things that He has made. Rom. 1:20. Therefore the cross of Christ—the Gospel—is the same power that is seen in creation. The same power of God by which man was created in the beginning, is now manifested through the Gospel to re-create him—to bring him back to the perfection which he had at first.

This is shown very clearly in the Scriptures. "If any man be in Christ, he is a new creature," or, as the Revision has it, "there is a new creation." 2 Cor 5:17. Of course there can not be a new creature without there having been a new creation. So again, "We are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them." Eph. 2:10, margin.

This new creation is signalized by rest. Christ says "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. Whoever comes to Him is re-created,—made new,—and then he finds rest—rest in the Word of God.

As this new creation is the same as that wrought in the beginning, and by the same means, the word of God, so it has the same mark, namely the Sabbath of the Lord, the seventh day. Notice these

points:—

1. In Christ there is a new creation. In Him all things are created in heaven and in earth. Col. 1:16.

2. With the new creation in Christ, there comes rest. Even so it was in the beginning.

3. Christ is of God made unto us "wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. He is the truth and He sanctifies Himself, that we may be sanctified through the truth. John 17:19.

4. The Sabbath of the Lord, the seventh day, on which Christ rested when He had finished the new creation in the beginning, is the sign of sanctification, which comes only through Christ. We read, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12.

So now, as at the first, the Sabbath is the sign of the perfect, new creation. God has not changed, His power has not changed, neither has His sign changed.

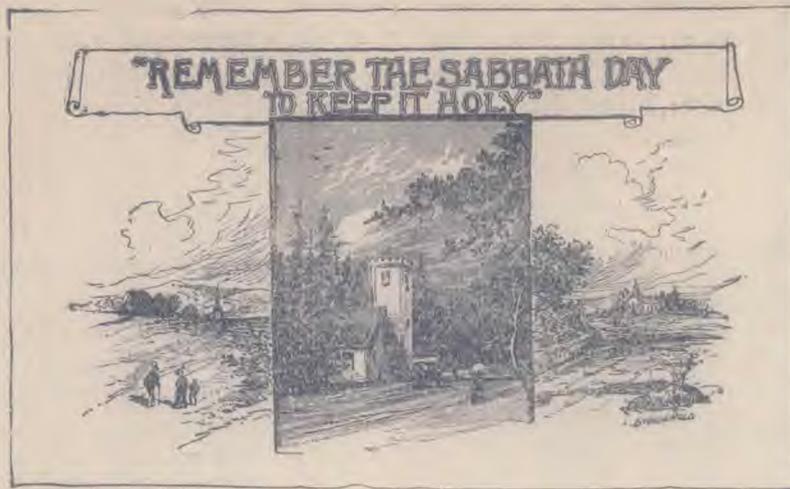
But this is not the end. In the beginning God had a perfect earth as the abode of perfect men. So again He will have a perfect abode for the men who are made complete in Christ,—a new earth for His new men. He says, "Behold, I make all things new." And again, "He that overcometh shall inherit all things." Rev 21:5, 7. "We, according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet 3:13.

There will be the same new creation that was in the beginning, at the close of the first six days; for it will be "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. And since it is the same new creation, the same thing, namely, the Sabbath, will mark it; for we read God's sure Word to the new men whom He has created in Christ:—

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa 66:22, 23.

If we would be part of God's new creation we must have it in God's own way, and not refuse to allow God to place His own seal of perfection upon it.

E. J. WAGGONER.



THE TRUE, OR THE FALSE?

SATAN has invented thousands of errors to counterfeit God's truth. And the false paths that he has made have been followed as though they were paths of right. Thousands of false steps he has taken and men seem eager to endorse the false rather than to follow the path of truth and righteousness.

Counterfeits are made so as to resemble the true as nearly as possible. The Lord has specified the seventh day as the day that is to be kept holy. He has said, "Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." This day is God's great memorial, established to celebrate the work of creation. On this day God rested, sanctifying and blessing it as the day of His rest.

But a false Sabbath has been instituted. Who instituted it? The man of sin, who has thought to change times and laws. The world has turned from the true and living God to serve an idol; but because of this has Satan accomplished what he desired? No; the Lord's Word reads just as it did when it was given. Satan's counterfeits do not bear God's signature. Though every son and daughter of Adam should endorse these falsehoods, God's truth would not be annihilated. Not the smallest jot or tittle of the law has ever been given over to Satan, to be manipulated according to his fancy. If this could have been done, it would have been when the matter was first agitated in the heavenly courts. But there the first intimation of

a change in God's law was met by a decided No. This led to a battle in heaven, and Satan next to Christ the most exalted being in the heavenly courts, was overcome, and with his sympathisers cast out of heaven. Thus it was shown that Satan was not in the right, and that God had not abrogated or changed his law. This law is the transcript of His character, and throughout the eternal ages it will remain Yea and Amen, perfect and unalterable, without variableness or shadow of turning.

The principles of God's law are contained in the two precepts, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." When we realize this, there will be a searching after truth a deep conviction of the far-reaching claims of God's law.

That law takes cognizance of the thoughts of the heart, as well as the actions of the life. A man may be a law-breaker in heart yet if the outward action is wanting, he is treated as loyal by the world. He may in heart be an adulterer, yet by his fellowmen he may be regarded as possessing great integrity. But God's law looks into the secrets of the heart, and pours a flood of light on things that have been buried in darkness. Why then do not the teachers of the people search for truth as for hidden treasure? Why do they not humble their souls in the dust, lest they be deceived as were Adam and Eve in Eden?

By his deceptions Satan has led the people away from God. The sayings of men are exalted above the Word of God. The world has accepted a false Sabbath, discarding the holy, sanctified day of the Lord of hosts. Men have shut themselves away from the light, saying by word and action, Seek no further. And God says, shall I not judge for these things? Why do not the religious teachers of to-day instruct the

people regarding the traitorous movement that Satan has made in putting a common working day in the place of the day that God has set apart as holy?

The fourth commandment is the only one to which "Remember" is prefixed. God says, "Remember the Sabbath day to keep it holy." Do not forget it. "Ye shall do My judgments and keep My ordinances, to walk therein; I am the Lord your God. Ye shall therefore keep My statutes and My judgments; which if a man do he shall live in them; I am the Lord." The Lord presents Himself as the authority for His requirements. There is to be no departure from the Word of God in order to exalt the word of man. God is authority, and what He says is to be done.

The whole matter centres here. Obedience means eternal life; disobedience, death. Error never becomes truth, though it may be hoary with age. Then shall intelligent beings decide that in this world, to which Satan was banished as an exile, God has given the rebel what he claimed and failed to gain in heaven? Shall the professed Christian churches change leaders, taking a "Thus saith Satan" in the place of a "Thus saith the Lord"?

When there is so much at stake, why not those who claim to be God's delegated messengers go to the word of life, and make honest, wise, prayerful research, saying, We will know what saith the Lord in this matter? If the search is undertaken in the Spirit of Christ, it will be rewarded. But if the teachers of the people echo the words of the great apostate, it will be found to their shame and ruin; and they will carry with them those whom they have deceived, as Satan in his rebellion carried out of the heavenly courts those who accepted his words instead of the words of God.

Sin lies at the door of those who do not allow their ignorance to be expelled by the rays of light from God's Word. They are doing what the Jews did in the days of Christ,—teaching for doctrine the commandments of men. By their actions they say, We do not wish to be disturbed. Let us alone. Do not disturb our peace. To God's messengers, sent to them with words of warning and reproof, they say, "Art thou he that troubleth Israel?"

God purchased men by giving His only begotten Son to die for them. If those who claim to be light-bearers in the world lead the people in paths of transgression, they are not only answerable for their own souls, but for the souls of those whom they mislead. By their profession of sanctity they lead the unwary into disobedience,

and their names are recorded on the books of heaven as workers of iniquity. God will not accept the inventions of men who in their work enter the inner circle of God, where only the Holy One, whose form is that of the Son of God has a right to tread. In the great day of judgement what will those who have taken sides with the apostate plead as an excuse for their conduct? How contemptible to them will appear the sparks which they have kindled, in contrast with the holy fire of God's kindling.

Sin is the most fearful thing in the whole universe. So fearful is it that it could be pardoned only by the sacrifice of the Son of the infinite God. If unpardoned it must be followed by eternal death. There is a time coming when every unrepentant transgressor of God's law will know what it means to be a sinner standing in God's sight uncovered, without the robe of Christ's righteousness, and with a full sense that there is no power in the law to save the transgressor.

Shall all the efforts that heaven has made to restore in the human race the image of God be in vain because men teach for doctrine the commandments of men? Shall we sell our Lord in order to be in harmony with the rebellious multitude? Shall our names be recorded in heaven as the names of those who have corrupted the way of the Lord? Shall we be of that number who say "Lord, Lord," but who refuse to do His will? Shall we be among those who present their supposedly good works to God, because they think He needs to be reminded of His duty toward them? He, the God of heaven, will one day present their own case before them, and they will see clearly that they were the ones who needed to be reminded.

God will say to all such, Why did you not keep sacred My memorial of creation? Why did you not hear My warnings? "Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils and in Thy name done many wonderful works? Then will I profess unto them I never knew you; depart from Me ye that work iniquity." He who ventures to corrupt truth and exalt error, he who sells his intellect or integrity at any price in order to gain worldly advantage, will one day be denied in sorrow.

Mrs. E. G. WHITE.

SEAL OF CREATION.

WELCOME, thou day of Sacred rest!
We hail thy coming with delight;
By thee we are divinely blest,
And filled with heavenly beams of light.
O perfect Seal of God's great plan
Thou hast not changed since world's
began.

Memorial blest and sanctified,
We find in thee a heavenly guest,
Our Saviour doth in thee abide,
Who is of every good possessed;
So thus in thee to man is given
A foretaste of the life of heaven.

The Holy Life which flows through thee
Is full of peace and joy Divine;
And by partaking we shall be
Transformed, and in His glory shine;
Then shall we see with wondering eyes
A new and blest creation rise.

O perfect Seal of true design
Which bears the image of our Lord,
Who out of darkness made light shine,
And formed creation by His word,
We still can claim thee as our own,
Because no change that word has known.

The Word of God shall stand secure
Through every age, in every clime.
The keeping of His precepts pure
Will fill each soul with joy divine,
O perfect Seal of God's great plan,
Thou hast not changed since world's
began.

H. A.

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THE SABBATH ACCORDING TO THE COMMANDMENT.

AFTER the crucifixion some of Christ's disciples lingered to see Him laid in the tomb; "and they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre." Luke 23:56; 24:1.

Three of the evangelists that record the death, burial, and resurrection of Christ, were among the apostles chosen by our Lord, and all were endued with power from on high, and were guided by the Holy Spirit; and their testimony on this subject is in perfect agreement. The disciples kept the Sabbath "according to the commandment" while Christ lay in the tomb, and the Sabbath was past when they came to the sepulchre "early in the morning" on "the first day of the week."

Now the Sabbath commandment reads: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger

that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"The Sabbath according to the commandment" is the seventh day of the week. It was kept by our Saviour while He was on earth, and by His disciples both before and after His resurrection. It is the only Sabbath commanded in the divine Word. From Genesis to Revelation there is not one word in support of Sunday observance. And God will hold man responsible only for that which is revealed and commanded in His Word; for by that Word we shall be judged.

JOHN F. MOORE.

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GOD'S REST DAY UNCHANGED.

GOD changes not. One of God's attributes is rest. God's law is but the reflection of Himself. The Sabbath precept is simply the revelation of the Creator's attribute of rest, reflected earthward "for man." If God had changed the Sabbath, it would mean the changing of one of His attributes, which is impossible. The Gospel is rest. Matt. 11:28. The Gospel is God's power to create anew. Eph 2:10. That brings rest. The seventh-day Sabbath is the sign of that rest. Ex. 31:13, 15. Therefore the seventh-day Sabbath is the sign of the Gospel. Hence no other sabbath is needed. God's power to save man is the Gospel. Rom. 1:16. He has no other. So also He has no other Sabbath for man than that in the seventh day. When man is redeemed finally, he will be upheld by the same Almighty power. God's Sabbath of rest in the seventh day, therefore, will be observed by the redeemed throughout eternity. Isa 66:22. A change of the Sabbath is, therefore, not only impossible, but unnecessary. Hence God has never made it, and all that could be done by any power is to "think" to change it, and that the Papacy has done.

But the Sabbath, though trodden down by apostasy, still remains unaltered. "There remaineth therefore a rest to the people of God." Heb. 4:9. God's Sabbath of rest in the seventh day, instituted at creation, still remains for His people, and will continue to be observed by them as the blessed and hallowed channel through which the Creator's blessings will flow in continuous and refreshing streams to His children throughout the ages of eternity.

H. C. GILES.



WORSHIP.

Continued.

Worship of the Creature.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." Rom. 1:25.

One of the most glaring evidences of human blindness, is found in man's inability to "look through nature up to nature's God," and behold the one who is striving to reveal Himself through all His works.

Sun Worship.

There is found abundant evidence that one of the oldest forms of creature worship was the worship of the sun; and it is not difficult to see that when men had gone into darkness and forgotten the true and living God, as they began to become weary of the flood of evil into which they had plunged, as they began to search for some source of good, they would naturally turn toward the sun as the object that lights, warms and waters the earth, thus furnishing their food, drink and clothing, and all the comforts of life. The ancient custom of sun worship is recognized in the historical records of nearly all the nations of the new world as well as the old. Sacred as well as profane history, often refers to this ancient custom.

A very plain reference to this custom is found in Job 31:26-28: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge: for I should have denied the God that is above."

The dictionaries define Sunday as "The first day of the week, so called because anciently dedicated to the sun and its worship;" and one of the largest religious denominations claim Sunday-keeping as a mark of their power. Should we be such worshippers of custom as to observe that celebration day that was established as the mark of sun-worship, in the place of the day that God has appointed as the mark of his power, would we not as certainly "deny the God that is above," as Job would have done by acting a part in the same worship? This popular custom among the nations, had such an influence

in the world that God found occasion often to reprove His people, or at least caution them against it. Another instance is found in Deut. 4:19: "And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven." These frequent warnings did not always keep them from this heathen custom. Acts 7:42. "Then God turned and gave them up to worship the host of heaven." Perhaps their argument then was: "The majority keep Sunday, therefore it must be right, and the few who keep the seventh day must be wrong."

How God regards His professed people when they practise such abominations was made known to Ezekiel in Eze. 8:16. After showing one of the great and offensive abominations practised by Israel the Lord says: "Thou shalt see greater abominations." This expression is repeated and views more and more intensely abominable are presented in this verse. "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

By a careful study of the thirteenth chapter of Revelation, it may be learned that the system of false religion represented by the "beast," that claims Sunday keeping as a mark of its power, will in the last days gain such power and influence in the earth that it will enforce that ancient heathen custom by law, and that feature of creature worship that perpetuates the ancient heathen reverence for the sun, will finally become

Almost Universal.

And yet there will be the exception of a remnant as revealed in Rev. 12:17; 13:8: "And the dragon was wroth with the woman and went to make war with the remnant, of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Notice what is said of the same remnant company in Rev. 14:12: "Here is the patience of the saints:— here are they that keep the commandments of God, and the faith of Jesus."

Nothing less than the "faith of Jesus" could enable them to "keep the commandments of God," while the dragon "works with all power and signs and lying wonders," (2 Thess. 2:9,) in his efforts to force this false worship upon them: but they have the "testimony of Jesus," (Rev. 12:17,) which "is the spirit of prophecy," (Rev. 19:10,) to guide them safely through this conflict. "But tribulation worketh patience," (Rom. 5:3) so that they are able to endure the conflict described in Revelation, chapters thirteen and fourteen, until they stand delivered on mount Zion, and are declared to be "without fault before the throne of God." Rev. 14:5.

The final victory is so complete that

False Worship Comes to an End.

"And I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers; thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands."

After the final and eternal destruction of false worship,

True Worship will be Universal.

"All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name." Psa. 86:9.

"All the earth shall worship Thee, and shall sing unto Thee; they shall sing to Thy name." Psa. 66:4.

"Let the people praise Thee O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him." Psa. 67:5-7.

The keeping of the true Sabbath as a memorial of the work of creation will form an important and constant part of universal worship as long as the new earth remains.

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22,23. In this universal worship, every creature in the universe will take a part. Rev. 5:13: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever.

G. K. OWEN.



THE PERFECT SALVATION

VICTORY IN THE LORD.

Nothing Short of Resurrection Power can Conquer Sin.

"For this purpose the Son of God was manifested, that He might destroy the works of the Devil." 1 John 3:8. Giving Satan every advantage, by being brought under the dominion of death, Jesus in the enemy's stronghold gained the victory over him and death. Shortly the "God of peace shall bruise Satan under your feet." Rom. 16:20.

Take courage then, dear reader, Satan at his best has been conquered, and in Christ we are safe. Satan has the power of death, but Christ is stronger than death, having broken its fetters. He now holds the keys of the grave and of death. Rev. 1:18. Hear His words, "I am the resurrection and the life; he that believeth in Me, *though he were dead, yet shall he live*". Yes, even better than that, "whosoever liveth and believeth in Me shall *never die*. Believest thou this?"

Then why is Satan allowed to play such havoc with our souls? Why the ceaseless record of death, and hearts bowed with grief? Why does not He who is stronger than Satan's strongest point shield us from his darts? Verily, He has shielded us, by giving us the power to overcome the enemy. Then listen: "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one". Eph. 6:16. Will this enable me to resist the power of death? Most assuredly it will. "By faith Enoch was translated, that he should not see death; and was not found because God had translated him; for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please Him." Heb. 11:5, 6. What is this faith which Enoch had, and how may we get it, that we may escape death? "Faith is the ground, or confidence, of things hoped for, the evidence of things not seen." Heb. 11:1, Margin.

Evidences of the soon appearing of our Lord can now be seen on every hand, and

the people who will be caught up without seeing death, when He comes, must now be among the living. Shall you and I be among that number; and if so, how may we develop a faith that will fit us for that glorious event? "So then faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But how much of the Word of God must we hear in order that a continual life may be ours? "Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God." Matt. 4:4. Then "Come ye children, *hearken unto me*; . . . What man is he that *desireth life and loveth many days* that he may see good?" Psa. 34:11, 12. "Hearken diligently unto me. . . *hear and your soul shall live*," Isa. 55:2, 3.

But where shall we go to hear the Lord speak to us? To the Bible. "The word of the living God is not merely written, but spoken. It is God's voice speaking to us, just as surely as if we could hear it with our ears." We have just as good a chance as Enoch had, to develop a faith for translation. Enoch must have accepted every word which the Lord had spoken to him, for we read that he "Walked with God," and "can two walk together except they be agreed?" Amos 3:3 Perfect agreement with God is perfect faith. Hearing the word of God in a Scriptural sense is the acceptance also of what is spoken. This we may understand by looking at the converse. God said of His ancient people "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear." Zech. 7:11. But "Enoch walked with God, and God took him." We also may walk with God in perfect agreement by giving heed to His word. We also, by faith, may prepare for translation.

Elijah, another man of faith, was taken to Heaven without seeing death, and in the Scriptures he is set forth as a type of the church who will be living when the Lord comes. The church will preach the gospel of peace right through to the end, (Mark 16:15; Matt. 24:14,) and Elijah is *represent-*

ted as doing this work just before the coming of the day of the Lord. Mal. 4:5,6. Therefore we conclude that the church will do that work in the last days which Elijah is taken to represent, and then as Elijah was, be caught up to live with the Lord when their work is done. This company will gain the victory over every sin, for Christ is to present to Himself a company which will be without "spot, or wrinkle, or any such thing; holy and without blemish." Eph. 5:27. To the Apostle John on the lonely Patmos, it was granted to see a company (which, having been redeemed from among men as they were here upon earth,) standing before the throne of God, and "in their mouth was found no guile; for they are without fault." Rev. 14:3-5. This is the perfection of character which will fit us for translation. How shall we attain to it? By accepting the Word of God complete as it stands. It will take the whole Bible to make us perfect, and that is what it was given for. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16,17. This is the perfection of faith, for faith cometh by hearing the Word God. By hearing it all and accepting it all, our faith becomes perfect and our victory assured. "This is the victory that overcometh the world even our faith." 1 John 5:4. Then "Fight the good fight of faith" dear reader "*lay hold on eternal life*."

Again by accepting all of the Scriptures, we are accepting Christ in His fulness for He is the Word of God. Rev. 1:2, and 19:13. The words of the prophets were but the speaking forth of the living Christ. 1 Peter 1:10,11, and 2 Sam. 23:2. By opening the door of our hearts to the entrance of His voice, He becomes the guest in our bodies, which are His temples. Rev. 3:20. Having thus received Him by faith, He takes up His abode with us. He dwells in our hearts. Eph. 3:17. He then keeps the Law of God in us, (Rom. 8:3,4,) thus defeating the work of the devil, (1 John 3:4,8,) and saving us from our sins. Matt. 1:21.

In this way we are assured of life. For, to those in whom the commandments are kept, it is said "that the man which doeth those things shall *live* by them." Rom. 10:5; Lev. 18:5. So then "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

ELLERY ROBINSON.

THE

ORIENTAL WATCHMAN

Editorial.

THE EVERLASTING GOSPEL.

"I AM not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." No one who knows what the Gospel is will ever be ashamed of it. Forms and ceremonies, creeds and observances, often bring shame and confusion, but the Gospel, never. The man who fully believes the Gospel of Christ will never be put to shame, for it is the power of God unto salvation.

The Gospel is the good news, not about Christ, but of Christ; it is just what Christ is, for it is Christ. And any one who knows Christ "as He is" will never have any cause to be ashamed of Him. He is the wisdom of God, and the power of God, and the Gospel of Christ is the power of God unto Salvation. That which makes the Gospel of Jesus Christ the power of God unto salvation, is the righteousness of God in Christ Jesus for therein is the righteousness of God revealed. A gospel that does not contain, and is not in harmony with the righteousness of God is not the Gospel of Jesus Christ or the power of God unto salvation.

You will observe what this means when we consider what the Psalmist says concerning the righteousness of God. "Righteous art Thou, O Lord: . . . and all Thy commandments are righteousness. . . . Thy righteousness is an everlasting righteousness, and Thy law is the truth." From this text we learn that the law of commandments and the Gospel of Christ are in perfect harmony; they are one. The Gospel of Christ is the power of God unto salvation, for therein is the righteousness of God revealed; and "The law of the Lord is perfect converting the soul." "All His commandments are righteousness." God's work and God's word are one: the work of God being a production of His word.

No man can secure salvation by what he himself can do. It is the righteousness

of God in Jesus Christ that secures salvation for all. "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Salvation then is obtained by faith, and "faith cometh by hearing, and hearing by the Word of God."

The Gospel of Christ is what Christ is, and Christ is "the same yesterday, today, and forever," and His years do not fail. "His goings forth have been from of old, from everlasting." He is from everlasting to everlasting, and since this is so, the Gospel of Christ is the everlasting Gospel; and the everlasting gospel of the everlasting Christ, is the power of God unto everlasting salvation. Even as we read, "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."

The Final Appeal.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying, with a loud voice, fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the sea, and the fountains of waters." The presentation of the everlasting Gospel, as quoted above, is known as the "Loud cry" of "the Third Angel's message." It is an echo of the voice of Elijah, and a continuation of the message that was delivered by the "Voice in the wilderness." This Loud Cry is the last and final appeal to all that dwell on the earth, to "worship Him that made heaven and earth, and the sea, and the fountains of waters."

Worship Him.

We say it is the final appeal because it proclaims "the hour of His judgment is come," which means that the history of this world is soon to close and the end of all things is at hand. This message of the everlasting Gospel is the forerunner of the second advent of Christ. And, as John the Baptist, the forerunner of the first advent of Christ, was known as the voice in the wilderness, making ready a people prepared for the Lord, so this message, known as the "Loud Cry" or "Loud Voice" in the midst of heaven, is to sound unto all who dwell in the earth, to prepare a people from all peoples, of whom it can be

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

The burden of this message is to lead all nations to worship and adore Jesus Christ. It refers to Him as the one who made heaven and earth. We know it refers to Christ, for we learn that God created all things by Jesus Christ. Now just as God was in Christ reconciling the world to Himself, even so He was in Christ creating all things for His glory. All men do not see this, nor understand, that Jesus Christ is the power of God unto salvation by virtue of His creative power. Nothing short of creative power can redeem or recreate. "If any man be in Christ, he is a new creature," or a new creation.

"But unto the Son He saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And, Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish; but Thou remainest: and they shall all wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." And again, "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."

In coming to Christ as the Creator of heaven and earth, we find that His great Book of nature, so full of living pictures, has been expressly written for our learning. We see the power of God in the blade of grass and in the lily of the field, and learn that this power is the power of God unto salvation. When we see what God is doing for the lily which neither toils nor spins, and for the birds which have neither storehouse nor barn, we realize something of what His love must be for those who are of more value than many sparrows. Even the heavens in all their silent glory declare His righteousness, the everlasting righteousness of the everlasting Gospel of Christ. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made even His eternal power and Godhead: so that they are without excuse."

The Memorial of His Power.

If man had always seen God in His works he would never have fallen into idolatry, worshipping and serving the creature more than the Creator. "He hath shewed His people the power of His works that He may give them the heritage of the heathen." So anxious was God that man should commune with Him in His works that "He hath made His wonderful works to be remembered." Or as another translation gives it "He hath made a memorial for His wonderful works." So we turn to Genesis, and read, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."

The Sabbath then became a perfect seal of a perfect creation given to a perfect man. It is a sign of rest and "not of works, lest any man should boast." The Sabbath crowned creation's work then as it was wrought in Christ and thus it became a seal of the finished work of Christ. It means just as much to-day to every man who is a new creature in Christ Jesus. It has not changed for it is a part of the everlasting righteousness of God and therefore a part of the Everlasting Gospel of Jesus Christ. It is a memorial of the power of God unto salvation as interpreted by the things that are made. "Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day wherefore the Lord blessed the Sabbath day and hallowed it."

H. A.

—:o:—

THE SEAL OF SANCTIFICATION.

REMEMBER the Sabbath day to keep it holy."

"Verily My Sabbaths ye shall keep for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

There is no genuine Christianity without sanctification.

There is no genuine sanctification but that which is accomplished by the Lord Himself.

And the genuine keeping of the Sabbath is a sign that the Lord does sanctify the believer, and that he may know that the

Lord does sanctify him.

To profess sanctification without the keeping of the Sabbath is to come short. To profess to keep the Sabbath without sanctification is a contradiction.

Sanctification is perfected in keeping the Sabbath. Keeping the Sabbath attains its perfect aim in sanctification.

"I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

Verily, therefore, "My Sabbaths ye shall keep." And "the seventh day is the Sabbath."

A. T. JONES.

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ADAM OR CHRIST.

WHAT is man? "O Lord our Lord, how excellent is Thy name in all the earth! Who hast set Thy glory above the heavens. . . . When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him? or the son of man, that Thou visitest him? for Thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

"Thou hast made him." "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them."

"Dust of the ground." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." . . . "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening (life-giving) spirit. . . . The first man is of the earth, earthy; the second man is the Lord from heaven."

The first man Adam goes down. "And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust

shalt thou return."

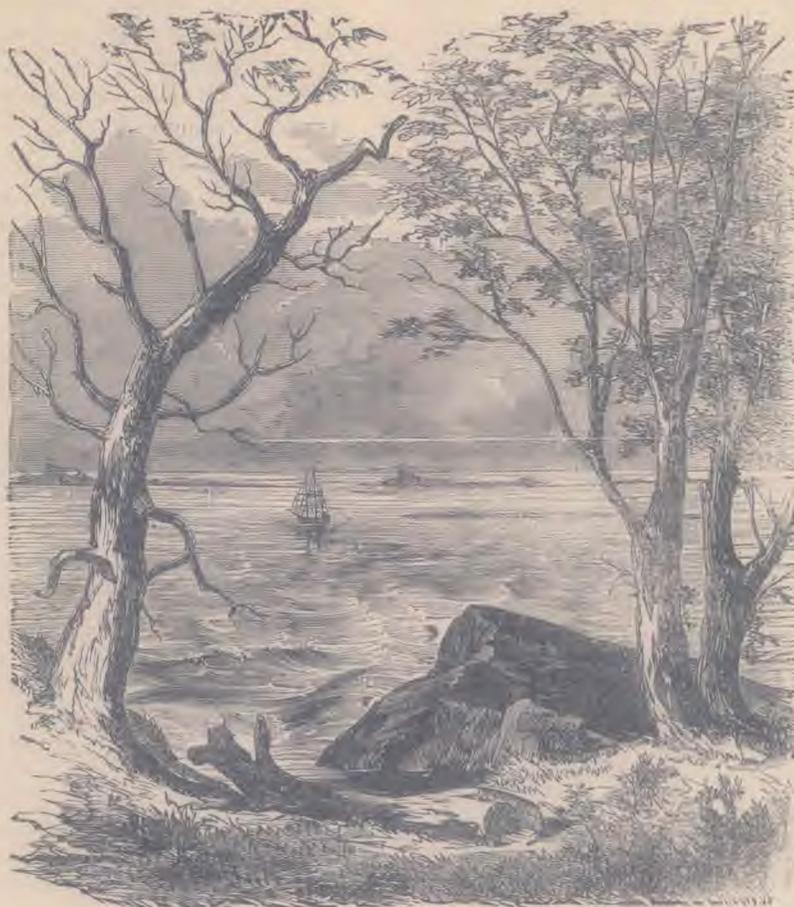
The second man Jesus appears. "But one in a certain place testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honour, and didst set him over the works of Thy hands: Thou hast put all things in subjection under his feet. . . . But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."

Jesus the Captain of our Salvation. "For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren, saying, I will declare Thy Name unto my brethren, in the midst of the church will I sing praise unto Thee. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh, and blood, He also Himself likewise took part of the same; that through death, [or by dying] He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. . . . Though He were a son, yet learned He obedience through the things that He suffered; and being made perfect, He became the Author of Eternal Salvation unto all that obey Him." "For as in Adam all die, even so in Christ shall all be made alive."

"Let this mind be in you." "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him; and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

H. A.

HEALTH AND TEMPERANCE.



"TAKE A DROP!"

FRUIT AS FOOD AND MEDICINE.

"COME in, Patrick, and take a drop of something," said one Irishman to another. "No, Mike; I'm afraid of drops since Tim Flaherty died." "Well, what about Tim?" "He was one of the liveliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He dropped his place, he dropped his coat and hat, he dropped his money; he dropped everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day and killed a man. And the last time I saw him he was taking his last drop with a slipping noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whisky had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and they dropped into the grave. No rum seller can get a drop in me any more, and if you don't drop him, Mike, he will drop you."

—Selected.

Fruits are of great value in many forms of disease, because of the acids which they contain. These acids, when taken into the blood, break up some of the compounds of waste substances which have been formed, and thus give rise to an increased excretion of these substances through the kidneys. In this way fruits are a great advantage in the treatment of rheumatism, gout, gravel, and all the different morbid conditions which accompany the so-called uric-acid diathesis.

The free use of fruits aids in the elimination of poisons, not only by breaking up the compounds which they form within the body, but by stimulating the kidneys to increased normal activity.

Remembering that rheumatism really results from the decomposition of food stuffs in a dilated or prolapsed stomach, we may also attribute the beneficial effects of a fruit diet in rheumatism and allied conditions to its value in suppressing the formation of poisonous substances in the alimentary canal, as already pointed out.

Obesity like rheumatism, may be successfully treated by a fruit dietary. This is due not only to the fact that fruit is a

natural food, and thus aids the system to establish normal tissue replacement and an even balance between the processes of restoration and wear, but also because it affords a very comfortable means of reducing the amount of nutrient material received to a minimum quantity.

Fruit is chiefly water, the amount of nutrient material it contains varying from five to eight or ten per cent. in most fruits, rising to a higher figure only in dried fruits, such as dried grapes, prunes, dates, etc. The writer has succeeded in reducing excessive weight in the most satisfactory manner, by prescribing a diet consisting almost exclusively of grapes or apples, allowing only a small bit of thoroughly dried bread or zwiback in connection with the fruit. In some cases the fruit may be allowed as often as three or four times a day if necessary to relieve a sensation of emptiness.

In fevers, fruits, especially in the form of fruit-juices, are a most convenient and certainly the most appropriate of all foods. It is now almost universally recognized that beef tea and meat preparations of all sorts should be wholly proscribed in cases of fever, as the patient is already suffering from the accumulation of waste matters to such a degree that the addition of even the small amount contained in beef tea or a small piece of meat may be sufficient to give rise to an increase of the disease and lessen the patient's chance of recovery.

J. H. KELLOGG.

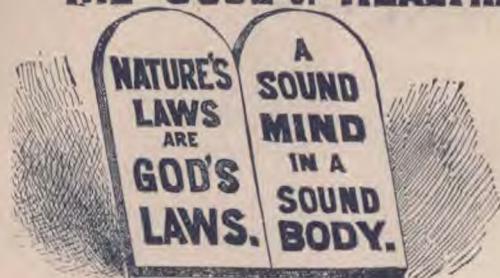
A SUMMER DRINK.

THE secretary of a temperance society sends the following prescription for a summer beverage to the newspapers:—

"We make it in this house daily, and I have a glass near me as I write. It is cheap—five gallons can be made for one shilling—most palatable and the best sustainer and thirst quencher I know. Where it has been introduced into harvest field or hop garden it has soon become the favourite drink with all but those who like beer for its own sake.

"The recipe is as follows: Four ounces of fine oatmeal flour, six ounces of lump sugar, and the juice of one lemon. Pour one gallon of boiling water upon it in a large jar. Drink when cool. It is best made overnight for next day. The recipe has so often been a check to inordinate beer drinking that it has become a real aid to practical temperance work."

THE CODE OF HEALTH.



HEALTH.

God, who created the universe, has made it subject to laws. So man the crowning work of God's creation, is likewise subject to certain laws which control his being. These we may term "Nature's laws" or "Laws of health" as we please; but they are all God's laws. They are sacred, and obedience to them is essential if we ever attain the perfection we are seeking. On the other hand, disobedience brings its sure reward. This is tersely expressed by the wise man of antiquity,—“Rejoice O young man in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.”

But how are we to learn what these laws are? Ah, this is where we oftentimes make our most serious mistake. We have certain theories of our own which we think must be all right, or possibly some other person, in whom we have great confidence, has given us his ideas as to what is best to promote our physical well-being. But we have all learned that the opinions of the best of men vary, and are often contradictory. Many of them are good, but we cannot depend upon them. What are we to do? We certainly cannot accept them all, shall we cast them all aside and say that it is impossible for us to know what is right?

Surely this cannot be what God wants us to do, for His word expressly declares “Ye shall know the truth, and the truth shall make you free” And since He gives the Holy Spirit which He promises “shall lead you into all truth,” He certainly would not leave us without a means of knowing the real truth regarding such important matters as those which pertain to our own lives.

There is one sure test for physical as well as spiritual truth, and that is the word of God. But here we must remember that His word is not limited to the

printed page but that it pervades all nature. His word is the expression of his thought,—his character,—of himself. It existed before the creation of the earth, for by the Word of the Lord were the heavens made.” In the beginning was the Word, and the Word was with God, and the Word was God.” All things were made by Him.” “And the Word was made flesh and dwelt among us.” It is therefore by the power of the Word which is nothing less than the power of Christ, that all things exist. (Col. 1: 17.)

Thus in all nature God is revealing Himself to us, to all mankind and He holds every one of us as individuals responsible for certain knowledge of Himself as thus revealed. “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so that they are without excuse.” Rom. 1: 20. And if we fail to recognize God's voice as He speaks to us in nature, if we neglect to heed His words, our “foolish hearts” will also be “darkened?” and we, too, will fall into the depths of iniquity.

True, that word often cuts across our most cherished practices, but it is only for our good. Our Heavenly Father never calls us to give up anything that would be for our good.

But He does call upon us to give up the world which includes the “lust of the flesh, the lust of the eyes and the pride of life” “and to take Christ,” “in whom” dwelleth all the fulness of the Godhead bodily. Our completeness,—our perfection, is in Him alone.

Thus we see that real health, physical perfection, as well as every ideal which is placed before us,—is embodied in Christ, and it is through Him alone that it is possible to make it ours.

The one thing necessary then for us to do in order to gain this treasure, is to accept Christ as our Saviour, to acknowledge that our bodies belong to Him,—for He has bought us with a price,—and to so place ourselves in harmony with God's laws, that we shall glorify Him in our “bodies and in our spirits which are His.”

OLIVE P. INGERSOLL, M.D.

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IMPORTANCE OF DEEP BREATHING.

ENOUGH cannot be said of full, deep breathing. It is no hobby or wild notion, but if you would prove its benefits, practise it daily, and you will increase the cir-

ulation, purify the blood, and send it rich and hot to warm the feet, make ruby lips, and plant roses on the cheeks. It will aid your digestion, and give you a clean, sweet breath, promote sleep, quiet the nervous system, strengthen the throat and vocal organs, and increase the chest capacity. It will also cure your asthma, catarrh, and bronchitis, and prevent lung trouble.—*Good Health.*

—:o:—

SEEING THE POINT.

The following story is told of a Philadelphia millionaire who has been dead some years. A young man came to him one day and asked pecuniary aid to start him in business.

“Do you drink?” asked the millionaire.
“Once in a while.”

“Stop it! Stop it for a year, then come and see me.” The young man broke off the habit at once, and at the end of the year came to see the millionaire again.

“Do you smoke?” asked the successful man.

“Now and then.”

“Stop it! Stop it for a year, and then come and see me again.”

The young man went home and broke away from his habit. It took him some time, but finally he worried through the year, and presented himself again.

“Do you chew?” asked the philanthropist.

“Yes, I do,” was the desperate reply.

“Stop it! Stop it for a year; then come and see me again.” The young man stopped chewing, but he never went back again. When asked by his anxious friends why he never called on the millionaire again he replied that he knew exactly what the man was driving at. “He'd have told me that now I have stopped drinking and smoking and chewing, I must have saved enough to start myself in business. *And There.—Selected.*

—:o:—

A POOR DINNER.

THE *Montreal Witness* prints this little story of a poor woman who recently went to a saloon in search of her husband:—

She found him there, and setting a covered dish which she had brought with her, upon the table, she said:

“As you are too busy to come home to dinner, I have brought you yours,” and departed.

With a laugh the man invited his friends to dine with him; but on removing the cover from the dish he found only a slip of paper, on which was written “I hope you will enjoy your meal. It is the same as your family have at home.”



LIGHT AFTER DARKNESS.

I FEAR no more the coming years
 What they may bring;
 Days will be sunless, night bereft of stars;
 Mayhap the brightest blossoms of the spring
 Shall first be bound with winter's icy bars.
 But still beyond the cloud is always light;
 The stars are in the sky all night,
 And deepest snows are they which hide the
 bright
 Green heart of spring.
 Not all of life is dreamed away
 In summer skies.
 Time holds a loss, a loneliness for me;
 But Hope is strong, and Faith dare not be
 weak,
 And love abides, the greatest of the three.
 Enough if sweet to-morrow will repay
 The disappointment of to-day;
 Light follows dark; sun, rain, seas, ebb away
 Again to rise.
 And if the rugged road of life
 Doth wind around
 The mountain side where heavy clouds hang
 low,
 And, as I climb the pilgrim staff be changed
 Into the cross, still onward would I go!
 The peaks of only highest mountains rise
 Above the clouds to bluest skies.
 And round the heaviest cross is hung the
 prize,—
 The brightest crown.
 —Giardini.

RACHEL'S VICTORY.

ALTHOUGH it was Monday morning the family had overslept, so everything went wrong from the start. Mrs. Burton awoke with a sick headache, so Rachel had to fill her place. Everything else being late, of course the washerwoman chose this occasion for coming early and thickening the plot, obliging Rachel to leave her breakfast and gather up the clothes. Just at this crisis Edith appeared, begging to have her hair brushed and her dress buttoned. Small wonder that she received a rather crusty answer, or that when the family were at last gathered around the table Rachel's cheeks were flushed and her brow clouded.

"What's the matter with Bae?" asked Larry.
 "She looks as black as a thunder cloud."

"She's finding out that life isn't all Sabbath and going to church," added Burke with an "I told you so" air.

Rachel was glad of something to occupy her just then, for it was all she could do to keep back the tears, and just as soon as her father and Burke had left for the shop, and Larry and Edith had started for school, she threw herself down on the sitting-room lounge and had a good cry.

She thought, "what a miserable failure I've been, and I meant to be so different."

"I meant to make the house so cheery and do whatever my hands found to do, and here I've been cross and disagreeable the very first thing. I wonder if Mr. Monroe ever had such trials."

Mr. Monroe was Rachel's pastor, and only the day before she, with twenty young people, had stood up and been received into the church.

Just then it struck her that there was a reason for her failure. She remembered with shame that not a word of prayer had her heart sent up that morning. She had been awakened by her father's saying it was late, and in her haste to make up for lost time, the "one thing needful" had been forgotten.

With Rachel to think was to act, and the next moment found her in her own room beginning the day over again. It was with a brighter face and a lighter heart that she came downstairs and began to clear the table. Now Rachel was no fonder of washing dishes than most girls, and her mother usually performed that office. But no one would have dreamed, as she stepped about the kitchen singing, "This is my story, this is my song," that it was not her favourite recreation.

As soon as the kitchen work was done, Rachel ran upstairs to look after her mother.

Mrs. Burton was one of those unfortunate creatures, a headachy woman, and though usually bright and cheerful and unselfish to the last degree, when a sick headache had her in its clutches she became another person, fault-finding and querulous.

Rachel stole into the room thinking she might be sleeping.

"No I'm not asleep. Who could be, I'd like to know, with such slamming of doors and clatter of dishes?"

"Oh, mamma I'm so sorry. I had no idea that you could hear us up here. I'll be more careful. Is there anything that I can do for you?" asked Rachel, as she smoothed her bed-clothes and tidied up the room. "Nothing in the world but let me alone."

"You wouldn't like some tea and toast?"

"You know I never eat with a headache." Then, just as Rachel was leaving the room, she called:—

"If you have any regard for me at all, don't sing, I beg." Poor Rachel, it was certainly discouraging. Before the morning work was all done our housekeeper found that it was time to begin dinner, and the twelve o'clock whistle brought home four hungry people.

"Well, if actions count for anything," she thought, as one dish after another was cleared out, "this dinner is a success."

"I suppose there's no pudding to-day," said Burke, folding up his napkin.

"Indeed, that's just where you mistake," and Rachel proudly brought in a delicious-looking pie.

Loud exclamations of delight greeted its appearance, but Larry, who was the first to taste it, made a wry face as he asked:

"What did you put in this pie, anyway, Rachel? It tastes—like—like—let me see—like camphor."

"I don't believe it," said Rachel stoutly, as she took a bite.

"It does. How could it?"

She hardly knew whether to cry or laugh, but wisely decided on the latter course, and no one was unkind enough to tease her. She found out afterwards that her mother had put a little camphor into an old vanilla bottle, and so the mistake was made.

The afternoon went better than the morning had done, and Rachel had an hour or two to herself. Monday was Endeavour night, so she hunted out a verse for the meeting.

"I do hope that papa and Burke won't be late to-night," she thought. So supper, and a good hot one too, was ready promptly at six; but nobody came except the children. A quarter past and still no one had come. Rachel felt like pouting, for not only would the supper be spoiled, but she would be late at the Endeavour. However, at half past, the delinquents arrived, and, by dint of great rushing and some help from the children, the last dish was stowed away in the cupboard.

"Edith, just run upstairs while I put on my things and see if mamma is all right. She said she wouldn't have any supper."

"Mamma says," repeated Edith, as she slid down the banisters, "that she'll have some toast and a poached egg."

"Well, of all"—but Rachel stopped herself in time.

Slowly she took off her things and went to the kitchen. It took some time to get up a toasting fire, and by the time she had prepared a dainty little supper and taken it up to her mother it was eight o'clock, and there could be no Endeavour meeting that night.

It was a great disappointment, for she felt hungry for the meeting; but after she had gone to her room for the night and was sitting close up to the register, she heard something that repaid her for all her wearisome day. Her register connected with one in the next room, and when both were open, conversation could be distinctly heard.

"Do you know," she heard her father say, "I believe Rachel is changed. She's had a hard day, and not one complaint have I heard from her. And when you sent down for supper, she was ready to go out, and I know from her face that it was a terrible disappointment to her, but she kept steady through it all. I'd give more for one day such as she has put in than a year of pious talk."—*J. R. Osmond.*

:o:

JACOB'S SERMON.

"HAD a good sermon, Jacob?" my wife asked me last night when I came home from church.

"Complete, Rachel!" said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon, and the singing and the people.

"Good singing Jacob?"

"I'm sure I couldn't tell you."

"Many people out to night?"

"I don't know."

"Why Jacob, what is the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob, I believe you slept all the time."

"Indeed I didn't. I never was so wide-awake."

What was the subject, then?"

As near as I could remember, it was I."

"You Jacob Gay!"

"Yes ma'am. You think it a poor subject. I'm sure I thought so, too."

"Who preached? Our minister?"

"No he didn't preach—not to me at any rate. 'Twas a woman—a young woman, too."

"Why Mr Gay! You don't mean it, sure! Those Woman's Rights folk have'nt got into our pulpit!"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece! She and I were the first ones at meeting. I have seen her a great deal in the post-office, and at her aunt's when I was there at work. She is pleasant-spoken, and a nice, pretty girl. We were talking about the meeting.

"You know there is quite a reformation going on. She was speaking of this one, then that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and a little pink flush in her cheek, and the tears just a-starting, 'Oh, Mr Gay: some of us were saying at the prayer-meeting last night, that we did so want you to be a Christian.' Her cheeks flushed redder, and the tears fell. I knew she felt it and it was a cross to say it. I never was so taken back in all my life. 'Why, bless your soul,' I said, 'my child, I have been a member of the church forty years.' My tears came then, and I guess my cheeks would have been redder than hers if they weren't so tanned.

"Do excuse me, Mr Gay," she said. "Excuse me for hurting your feelings, but I didn't know that you were a Christian. I never see you at prayer-meeting or at Sabbath-school, and never

noticed you at communion. I'm sorry I've hurt your feelings."

"Tut, tut, my child," I answered, "No harm done. I'm glad you thought about an old man. I'm a member as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meeting or Sabbath-school because—well, I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her; but I'm afraid the Lord wouldn't accept it."

"Just then the people began to come, and I took my seat; but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. To think that some of the young folks in Wharton didn't know that I was a member, and were concerned for the old man! I said to myself, by way of application: 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"—*Golden Rule*

:o:

"WHAT MEANETH THIS BLEATING?"

1 SAMUEL XV. 14.

HATH the Lord as great delight
In offerings large or small,
As in a heart which in His sight
Holds every word, and takes delight
In every precept just and right,
Which God hath given to all?

No offering given in waywardness
Will reconcile the Lord
To selfish, sinful thoughts within:
Nor great, nor large the offering
Can ever compensate for sin,
Forbidden by His Word.

Oh, in this searching, testing time,
Enlighten heart and eye,
That I say not with one of old,
"I have obeyed Thy voice, O Lord,"
While bleatings from the crowded fold
Proclaim my words a lie.

S. L. STOUT.

:o:

THE QUIET THINGS OF NATURE.

THERE is a religion in everything around us,—a calm and holy religion in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in as it were unawares upon the heart; it comes quietly, and without excitement; it has no terror, no gloom in its approaches; it does not rouse up the passions; it is untrammelled by the creeds, and unshadowed by the superstitions, of man; it is fresh from the hands of its Author, glowing from the immediate presence of the great Spirit which pervades and quickens it; it is written on the arched sky; it looks out from every star; it is on the sailing cloud and in the invisible wind; it is among the hills and valleys of the earth where the shrubless mountain-top pierces the thin atmosphere of eternal winter, or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage; it is spread out, like a legible language, upon the broad bosom of the unsleeping ocean; it is the poetry of nature.—*Ruskin.*

AN OASIS.

DOCTOR WRIGHT, a well known missionary for forty years in the West, said once:—

"During my service I remember no more helpful personal encouragement than was once given to me by a poor rancher's wife in Colorado. Droughts had prevailed for a long time; the fields were scorched; the whole surface of the country was a bare, desolate wilderness.

"After travelling for several days through this arid desert, I came one morning in sight of a little cabin surrounded by a patch of grass. Beside the door grew a honeysuckle vine covered with blossoms. I confess that I choked, and the tears rushed to my eyes at the sight. It was as if all the dear flocks from home had suddenly risen in my path. I rode up to the cabin door and dismounted. A cheerful, tidy woman came out smiling.

"How is this?" I cried. "What has worked this miracle?"

"I did it," she said. "It is no miracle; but I was so tired of the almost barren desert, dry and hot around me for days and weeks, that I resolved to keep my own home free from it. I have carried water five times a day to this little bed of grass and to the vine. I tended and nursed them. My husband thinks my grass has warded off the fever, and some of the people who have passed by said it gave them fresh strength and courage to go on their journey.

"I have not forgotten the lesson of that cheery little home," said the missionary. "None of us can make the great wilderness bloom, but each one of us has his own little patch which he can keep green if he will."

—*Selected.*

:o:

CHEERFULNESS.

CHEERFULNESS can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things.

A lady and gentleman were in a timber yard, situated by a dirty, foul-smelling river. The lady said, "How good the pine boards smell!"

"Pine boards!" exclaimed the gentleman. "Just smell the foul river!"

"No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry this principle through our entire living, we shall have the cheerful heart, the cheerful voice, and the cheerful face. There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away.

—*Selected.*

:o:

NOT IN WORD ONLY.

"I suppose that John Atkins is one of the best weavers," remarked a clergyman, who was being shown through a great mill by the foreman.

"Not much, he isn't," replied the foreman. "the trouble with John is that he stands around talking about his religion when he ought to be attending to his loom. He is a good enough fellow, and has the making of a fine weaver in him; but he hasn't learned that while he is in this weaving-shed, his religion ought to come out of his fingers, and not out of his mouth."

CHILDREN'S PAGE.



"LET THERE BE LIGHT."

"And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light."

Thou, who didst come to bring
On Thy redeeming wing
Healing and sight;
Health to the sick in mind
Sight to the inly blind.
O now to all mankind
Let there be light,
Spirit of truth and love,
Life-giving, holy Dove,
Speed forth Thy flight;
Move on the waters' face,
Spreading the beams of grace,
And in earth's darkest place
Let there be light.

—Amy Seville Wolf.

:o:

GARMENTS OF LIGHT.

HAVE you read about little children being plants in the Lord's garden? If so, you will remember that it is the light which makes the plants grow strong and bear fruit. Now let us see something else that it will do for us.

Do you know what it is that gives the flowers all their different colours, and makes them so beautiful? Jesus tells us to "consider the lilies," and says: "I say unto you, that Solomon in all his glory was not arrayed like one of these." Then He says that it is God who so clothes the grass of the field. Each little flower of the field has a garment, not made by its own toiling and spinning but given to it by its Creator who clothes it with beauty.

It is the *light*, the beautiful sunlight with which each little flower is clothed. The light which looks white to us is made up of all the colours of the rainbow. The flowers, like the rainbow, reflect these different colours, and show us how beautiful the light really is.

Some things swallow up a part of the colour, and reflect, or give back, the rest, and it is what they *give back* that gives them their colour. Those things which swallow up *all* the light, and do not give back any are black like coal. But that which gives back all and swallows up none, is pure white, like the snow.

This is how the flowers get their colours. Some swallow up all but the red colour, and give that back, like the red rose; some, like the forget-me-not give back only the blue; and others, like the pure white lily, reflect all the light which shines upon them.

Of course the flowers can reflect these colours only when the light is shining. At night, when the sun goes down and the light is withdrawn, their beautiful garments are put off for a time, until the light returns and clothes them again.

Jesus says, "I am the light." The sun is not the light, but only a light-bearer. It reflects to this world the glory which shines upon it from the face of Jesus Christ, who is the true "Light of the world." And so the flowers that show the beautiful colours that are in the light, are really revealing to us the beauty of the Lord, and are clothed with His glory.

You will now see that the Book of nature, is a great mirror, into which we may look, and "behold, as in a glass, the glory of the Lord." All the beautiful things with which He has filled the earth, are the reflection of God Himself. Many cannot see Him in His works, because sin has put a veil on their hearts and blinded their eyes. But Jesus says, "Blessed are the *pure in heart* for they shall see God."

Dear children, ask Jesus to cleanse your hearts from all sin, and to open your eyes to see Him in all the things that He has made. Then, as you look into His Word and works, the light of His countenance will shine out upon you, and as you reflect or give out this light to others, you too will be clothed with the glory of the Lord, the "beauty of holiness."

E. E. ADAMS.

:o:

LIGHT AND FRUIT.

ALL little boys and girls have been planted in this earth in order to bloom and bear fruit for Jesus. You belong to Him because He both created you and bought you with His own life.

The fruit that He wants you to bear is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Little boys and girls can bloom and bear fruit for Jesus by being cheerful and loving, even if they do have some trials at home and at school. Jesus had more trials than you have, yet He always bore good fruit.

A little girl was looking at some sweet peas in a pot, and saw that they all leaned toward the window.

"Why do they all lean toward the window?" she asked.

Her mama replied, "Because they want the light and heat of the sun."

Then she turned the pot round, and by the next afternoon the plants had all turned their heads to the window again. The little girl thought it very strange, but mama explained that plants must have light in order to bloom, and that there can be no good fruit without light and heat.

It is just so in bearing fruit for Jesus. We must have the light of His Word and the warmth of His love in order to bear good fruit. Only His good Spirit can lead us into the light of His Word.

David says, "Thy Word is a light unto my feet, and a lamp unto my path." and Solomon says that God's law is light.

Jesus says that His people are the light of the world. That is because they walk in the light that He gives them. They have no light of their own; but all who are truly God's chosen ones will walk in the teachings of His Word, and that is His light. Like the plant in the pot turning to the window, the child of Jesus will always turn to Him as the true light. That means turning to the Word of God to learn His will.—*Little Friend.*

:o:

LITTLE SUNSHINE.

PATTY climbed down from her little bed and peeped out of the window and said, "I guess this will be a good day for sunshine."

I suppose you think from this that the sun was shining and the birds were singing. But you are wrong. The sky was covered with dark clouds, and the rain was pouring. Not a bird could be heard, and the flowers were hanging down their heads. What did Patty mean by being a good day for sunshine?

Last night grandma had said to her; "There is no sunshine so bright as that in a cheery little face. One little child can fill the whole house with sunshine on the darkest day."

"I am going to try it to-day," said Patty.

After she had dressed and said her prayers she went downstairs. She had a sweet smile for every one, and tried all day to be kind and loving.

That night grandma said: "I think God is very good to give us such a dear little sunshine."

Would not every little boy and girl like such a sweet name?—*Selected.*



GRACE DARLING THE LIGHT-HOUSE GIRL.

GRACE DARLING was the daughter of a light-house keeper. She loved the sea. Sometimes she went out in the boat with her father. She rowed the boat while he fished. She could manage a boat very well.

One night there was a great storm at sea. The fog was very thick. A ship was driven against the rocks and dashed to pieces. Many people were drowned. Nine sailors were left clinging to the wreck.

Grace saw the poor men through a spy glass the next morning. She begged her father to take out the boat and try to save them.

"It can not be done," he said. "The sea is too rough, and the boat would sink."

"Let me go with you," said Grace "and manage the boat." At last the father launched the boat, and he and Grace rowed. It was very hard. Sometimes the little boat would almost sink. Then it rose high up on a great wave. It seemed as if it would surely turn over. At last it reached the rocks. Grace and her father helped the nine sailors into the little boat and they rowed back to the light-house. The sailors were saved.

Grace was a brave girl.

The people all over the world heard about her noble deed and praised her. Every one loves and honours the name of Grace Darling.—*The Companion.*

WHAT A SMALL LIGHT MAY DO.

CHILDREN are apt to think that they are too little to do good. But God can work through the little ones as well as through older people. You must remember that it is God that does all the good work, no matter whose hands, or brains, or mouths are used. If you think good thoughts, it is by the Spirit of God; if you speak good words, it is the same Spirit that puts them into your mind; if you do good deeds, it is the same good Spirit that moves your hands. Then do not think you are too young to do good, for God is able to use you in His work, if you will let Him. Here is a story of a little taper (or candle) that shows what little things may do.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stairway.

"Where are you going?" asked the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbour is," said the man; "for we stand at the entrance to a harbour, and some ships far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my little light," said the taper; "it is so very small!"

"If your light is small," said the man, "keep it burning brightly, and leave the rest to me."

Well, when the man got up to the top of the lighthouse he took the little taper, and with it he lighted the great lamps that stood ready with their polished reflectors behind them. And soon they were burning, steady and clear, throwing a great strong beam of light across the sea. Then the lighthouse man blew out the little taper and laid it aside. But it had done its work. Though its own light had been so small, it had been the means of kindling the great lights in the top of the lighthouse, and these were now shining upon the sea, so that ships far out knew by it where they were, and were guided safely into the harbour.

But the little taper was not forgotten. The next night it was used again, and it was thus kept in use as long as there was any of it to burn. So God will use you as long as you can be made of any use in His work—if you will let Him.—*Selected.*

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"WHAT MUST I DO TO BE SAVED?"

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"And thou shalt call His name Jesus: for He shall save His people from their sins."

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

"For Christ is the end of the law for righteousness to every one that believeth." "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved."

"What must I do?"—This is what every man asks himself when he becomes convinced that he is a sinner, and needs saving. When the Spirit of God sends deep conviction home to the heart, saying, "Thou art the man," it is so natural for every man to try to justify himself, to try to save himself. There are many to-day like the jailer who kept watch over the prison in which Paul and Silas sang their songs of freedom, who are saying, "Sirs, what must I do to be saved?"

What can a man do?—What can a man do to save himself? He cannot do more than he is. What is man? "Verily every man at his best state is altogether vanity." And what is true of the individual man is also true of the nations of men." All

nations before Him are as nothing; and they are counted to Him less than nothing and vanity. . . . Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the balance, they are altogether lighter than vanity. . . . Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance."

A man can do nothing.—Because a man is nothing and less than nothing, and vanity, he can do nothing to save himself. And because he can do nothing God does not expect him to do anything. When the nation of Israelites came out of Egypt and journeyed to the Red Sea, they found themselves closed in on every side. They could do nothing to save themselves. And because the position was such that they could do nothing to save themselves, they thought that no one else could save them. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? . . . And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which He will show to you to-day." God did not ask His people to do any thing to save themselves. He had brought them to that place of difficulty that He might show unto them His salvation, His saving power.

Only Believe.—When the jailer cried out "Sirs, what must I do to be saved?" Paul and Silas answered saying, "Believe on the Lord Jesus Christ, and thou shalt be saved." While it is true that salvation does not depend upon feeling or fancy, it does depend upon Faith. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." "Only believe," says one, "is that all? why that is so easy: I have been trying to do something to save myself." "Have faith in God." When the disciples were with Jesus, they said unto Him, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. . . . For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

The name of Jesus.—"They shall call His name Jesus for He shall save His people from their sins." The work of salvation belongs to Jesus. Every man in himself is not only a sinner, but he is sinful, or

full of sin. He cannot save himself from sin because he cannot save himself from himself. Sin is destructive, it is self destructive. "Sin, when it is finished, bringeth forth death. . . . The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved. . . . And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved."

By grace are ye saved.—"For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God. Not of works lest any man should boast." "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die: but God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then being justified by His blood, we shall be saved from wrath through Him. 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." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

H. A.

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FAITH IN CHRIST.

Men all through the ages have died in faith, hoping for the resurrection at the glorious appearing of Jesus Christ. They saw in the Scriptures that there would be a resurrection from the dead, and believing it, died in full confidence in the "blessed hope." God wants us to see that a victory may be gained over the enemy so complete that his power to bring us under the reign of death shall be overcome, and that we may live forever. God has shown us that we can develop a faith that will baffle the enemy entirely, before he causes us to suffer the pains of death. Two notable examples have been placed upon record in the Scriptures showing that by faith this thing is possible for us, for "God is no respecter of persons." Furthermore we are told in the Scriptures that at the coming of Christ, those that belong to Him and are living at that time, will be caught up as were Enoch and Elijah, without seeing death. 1 Thess. 4:16, 17. 1 Cor. 15:51, 52.

E. ROBINSON.