

# THE ORIENTAL WATCHMAN

“Unto us a Son is born.”

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## “WE HAVE SEEN HIS STAR.”

WHEN the time drew nigh that Jesus should be born in Bethlehem of Judea, the light of God had almost become extinguished in the earth. Even among those who were professedly His own people, unto whom had been committed as a sacred trust the lively oracles of the law, the light and knowledge of God had become dim. The people of God were no longer a beacon light to the nations, and “darkness covered the earth, and gross darkness the people.”

Men and women, sad and disconsolate, had become weary of the cold, formal service of the Rabbi. The dry, spiritless reading of the sacred law had become a burden, and out of the darkness of their despair and sorrow, they looked and waited for the Consolation of Israel,—their promised Messiah. There were also some outside of Israel’s camp, who were waiting for the Morning Star to appear. These Gentile philosophers, having failed to see the light of God in His people, had been attracted by the glory of God in the heavens; and as they followed by day and by night the harmonious course of the heavenly bodies their

own need of a Saviour, and it was in answer to this need that Jesus came.

When the angel of the Lord was sent to announce the birth of Christ, he passed

As the silvery pinioned angel like a luminous star appeared in the heavens announcing the birth of the infant Jesus, the wise men in the east saw in that

angelic light a fulfilment of the prophetic word, which says, “There shall come a star out of Jacob, and a sceptre shall rise out of Israel.” With joyful confidence they hastened their steps to enquire of the people of God who dwelt in Jerusalem concerning the Messiah’s birth. They had expected to find Jerusalem exultant over the birth of their Messiah king, but as they drew near to the city and entered through its gates, they saw no sign that would indicate that the Daystar from on high had visited His people. Even on enquiry at the Synagogue they were met by the proud Rabbi, who had no place for their joy in his heart. Still on they went to the temple, and there face to face with the priests who minister in holy things, they again earnestly enquire, “Where is He that is born King of the Jews? for we have seen His Star in the east, and are come to worship Him.”

Ah, what an intensity of desire burned in the hearts of these men who were looking for the Lord’s Christ. With



hearts had been drawn out to adore Him who “bringeth out their host by number.” As they saw the revelation of Him who is “strong in power” they felt their

over both priest and Rabbi, Pharisee and scribe, and appeared unto the humble shepherds, who were keeping their flocks by night on the hills of Bethlehem.

their souls full of passionate love and joy, they sound the note that should have been sounded by the faithless watchmen who slumbered in the watch-towers. “We

have seen His star," said they, and though their proclamation was disregarded by the rulers, there were those who were hungering and thirsting after God, who received the glad tidings with joy, and sounded far and wide the news of the birth of Israel's future King.

Led on by the Divine light of that star, they journeyed until Bethlehem came in sight. As the children of Israel were guided out of Egypt by a pillar of cloud by day, and a pillar of fire by night, so these wise men were guided to the very house where the infant Jesus lay. "And when they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold and frankincense, and myrrh." They had not taken their long journey out of idle curiosity to find Jesus. "We are come to worship Him;" they said, and when they had found Him they presented unto Him first, the acceptable offering of their thankful hearts, and then out of their abundance they poured their wealth of costliest treasure at His feet. Such is the worship of those who worship Him in spirit and in truth; and to-day, as ever, the Father seeketh such to worship Him.

H. A.

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#### "CAREFUL FOR NOTHING."

My care was laid long, long ago  
Upon a loving Friend.  
He bears it now with willing hand;  
He'll bear it to the end.  
He is so kind,  
In Him I find  
The sympathy I need each day;  
He is my staff, my help, my stay.  
His tender care is round about  
His fold and all within;  
My Saviour long and long ago  
Forgave my every sin.  
And He will keep  
Watch o'er His sheep.  
Why should I care with anxious thought?  
My freedom with His blood was bought.  
ELIZA H. MORTON.

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"SHALL we continue in sin, that grace may abound? God forbid."

Then as we are not to continue in sin, in order that grace may abound, shall we continue in sin at all?

Surely if there could be any possible excuse for continuing in sin, it would be that grace should abound.

But that is God-forbidden; it is impossible to have even any such excuse as that for continuing in sin.

Consequently the gist of this question is, "Shall we continue in sin?" Shall we continue in sin at all? Is there any possible ground for it? And the answer is forever, "God forbid."—*Selected.*



#### THE BIRTH OF JESUS FORETOLD.

NOTWITHSTANDING all that had been written concerning the birth of Christ, and His first advent in this world, there were few who could with any degree of positiveness, locate the manner, time, and place of His appearing. Even those who had been specially called out to represent Him in the world, and who were known as the chosen people of God, while professing to be His followers, had lost sight of Him. Neither did they understand that "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "He was in the world, and the world was made by Him, and the world knew Him not."

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name." It was a grief to the Father who had so graciously sacrificed His only-begotten Son for the salvation of mankind, to see His Son born into our world, among His own people, rejected from the day of His own birth. The birth of Christ was a mystery which the Jewish leaders could not explain, and the mystery which surrounded His birth grew deeper and darker, to those who had rejected Him, as Jesus grew into manhood and began to teach the people.

Day by day His divine mission was questioned by those who were professing to teach it. "The Pharisees also with the Sadducees came, and tempting desired Him that He would show them a sign from heaven. He answered and said unto them, when it is evening, ye say, It will be fair weather; for the sky is red. And in the morning, It will be foul weather to-day; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" God had spoken through the mouth of His holy prophets, to His

people, in clear definite language concerning the birth of His Son Jesus. And they had heard what He had caused to be written, yet they failed to understand the truth which the Scriptures contained. He had given unto them signs that would mark the genuineness of the advent of their promised Messiah, but they could not discern the signs of the times. And so Christ rebuked them, saying, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." John 5:39. R. V.

#### Born of a Virgin.

Centuries before Jesus was born, God gave unto His people a sign of the advent of Christ. In the prophecy of Isaiah 7:14, we read, "Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call His name Immanuel." This is a definite sign of the manner of the birth of Christ, and its fulfilment is recorded in Matthew 1:18-23.

"Now the birth of Jesus Christ was on this wise: when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us."

#### Born in Bethlehem's Manger.

At a later period another prophecy was given through the prophet Micah, which named the birthplace of Jesus. It was a sign to the people, a finger-post, directing their minds to the place where they might look and find the Consolation of Israel, even the child born of a virgin. In Micah 5:2, 4, we read, "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. . . . And He shall stand and feed in the strength of the Lord, in the majesty of the name

of the Lord His God ; and they shall abide ; for now shall He be great unto the ends of the earth."

For the fulfilment of this prophetic sign, we turn to Matthew 2 : 1-6. "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews ? for we have seen His star in the East and are come to worship Him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, in Bethlehem of Judea : for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel."

#### His Triumphant Entry into Jerusalem.

Again, more than two centuries later after giving the definite signs of the manner and place of the birth of Christ, another sign is given through the Prophet Zechariah. This sign was to receive its fulfilment, not at the birth of Christ, but at the close of His ministry. It was to be the last and final visitation of God to His chosen people the Jews as a nation. Turning to Zechariah 9 : 9, we read : "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : He is just, and having salvation ; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Turning to the Gospel according to Luke, we read, "And when He had thus spoken, He went before, ascending up to Jerusalem. And it came to pass, when He was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, He sent two of His disciples, saying, Go ye unto the village over against you ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring him hither. And if any man ask you, why do ye loose him ? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as He had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ? And they said, The Lord hath need of him. And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon. And as He went,

they spread their clothes in the way. And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen ; saying, Blessed be the King that cometh in the name of the Lord : peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out."

"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace ! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation."

The rejection of the Son of God, by the Jewish leaders, was the turning away forever of the blessing of God from the Jews as a nation. During the short ministry of Jesus Christ He had sought to save His people from their sins by leading them away from the tradition of their fathers to keep the commandments of God. And yet they would not receive Him as their Messiah. It was this rejection that caused Jesus to weep over the city of Jerusalem. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not ! Behold your house is left unto you desolate." H. A.

#### THE HOPE OF ALL AGES.

The prophets all tuned their harps to the key of the second advent.

Enoch, the first man to whom the Lord entrusted the spirit of prophecy, describes Christ as coming with "ten thousand of His saints," or, in other words, "with His myriads of holy angels." Jude 14.

Job the old patriarch of Uz, longed for a pen of iron that he might inscribe this

hope in the rock forever : "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19 : 25.

David, the shepherd king of Israel, sung of the time when God would come to gather His people, "Our God shall come, and shall not keep silence. . . . Gather My saints together unto Me, those that have made a covenant with Me by sacrifice." Psa. 50 : 3-5.

Isaiah, the Old Testament evangelist, writes of a people who will be waiting for their Deliverer, and looking up, they will say, "Lo, this is our God ; we have waited for Him, and He will save us : this is the Lord : we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25 : 9.

Jeremiah, the weeping prophet, pictures in weird language the awful result of that coming. The earth is to lose its beauty, and the heavens their light ; the fruitful place is to be turned into a wilderness, and all the cities are to be broken down "at the presence of the Lord." Jer. 4 : 23-27.

Ezekiel, the man of many visions, prophesied of the removal from Israel of the diadem and the crown, "I will overturn, overturn, overturn it ; and it shall be no more, until He come whose right it is, and I will give it Him." Eze. 21 : 27.

Daniel, the man greatly beloved, tells of the time when Christ shall take the sceptre, "There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him. His dominion is an everlasting dominion, . . . and His kingdom that which shall not be destroyed." Dan. 7 : 14.

Time would fail to tell of all the prophets have spoken concerning this greatest of all events. It is even as Peter said after the wonders of Pentecost, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days"—days of the Son of man. The hope and inspiration linked with His appearing forms the key-note of all the prophetic writings.

Paul wrote of it as creation's prayer and the Christian's hope. James points to it as the time when all wrongs shall be set right. Peter refers to it as the revelation of His Majesty. Let us link our hopes and our prayers with those of the prophets, and, as the years go by, thus wait for His Son from heaven.

ROBERT HARE.



THE MANGER AND THE CROSS.

"THE old, old story is ever new,  
Tell me more about Jesus."

FOR hundreds of years men have been talking about Him, and the story of His life has been proclaimed in thousands of pulpits, and repeated in millions of homes; yet it is not worn out. It is as fresh and new as when first told, not only because man's needs are the same now as then, and because

"Some have never heard  
The message of salvation,  
From God's own holy Word"

but because however familiar it is to us, we are always finding in it greater depths and heights than we ever dreamed of. Our intellect and understanding enlarge with our growth; but the story of Jesus and His love, which we heard as little children, has unfolded and expanded faster than our minds, so that still it must be told to us simply,

"As to a little child."

The Manger and the Cross are the revelation of the eternal, infinite God, with whom we never cease to be children. Even to old age and grey hairs He carries us in His arms, and soothes us with His "still small voice," comforting us "as one whom his mother comforteth." The grey-haired sage is to God but the lisping infant; and he who would excel in science must come as an artless child, and listen with attentive ear to the voice of Him in whom are hid "all the treasures of wisdom and knowledge."

"Glory to God in the Highest."

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me." Jer. 9: 23, 24. Yet "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal 6: 14. We are to glory only in the knowledge of God, and only in the cross. So we see that the cross is that which by revealing His glory, teaches us to know God; and since the announcement of the birth of Christ was "Glory to God in the highest," it is evident that the

Manger was identical with the Cross, which is the revelation of the glory of God to man.

#### Infinite Strength in Absolute Helplessness.

What is the evidence that even the professed Christian world has not yet learned the full meaning of the story of the birth of Christ? This: That it is no uncommon thing for Christians to become discouraged because of their weakness and the difficulties they have to contend with. In the birth of Christ God hath shown us that there is no ground for discouragement. If we rightly read the story, we shall know without referring to Rom. 8: 33-47, that in tribulation, and distress, and persecution, and famine, and nakedness, and peril, and sword, "we are more than conquerors through Him that loved us."

In Christ all extremes meet—the height and depth, the length and breadth. Infinite strength in absolute helplessness; eternal glory in shame and disgrace; perfect peace in raging conflict; the day-star and the sun of righteousness in the midnight darkness of sin; life springing from the pit of corruption,—all these appear in Him, and inspire the believer with lively hope and courage.

No king riding in pomp at the head of victorious legions ever had such heralds as proclaimed the coming of the Prince of peace; yet when shepherds and wise men sought Him, they found only a tiny, helpless infant, unconscious of the adoration which they paid Him. That Babe resting in the manger, or in its mother's arms, careless and unconscious of the turmoil of earth, and of the plots to take its life, represents the peace which God gives His trusting children on this earth. "The beloved of the Lord shall dwell in safety by Him." As safe as Jesus was from the murderous Herod, so safe from sin that crouches at the door, and from all assaults, are those who put their trust in Him. "He is our peace," and therefore we may rest in peace, not knowing nor caring to know what dangers may threaten us or what troubles and difficulties lie in wait for us.

#### The Revelation of the Glory.

Jesus Christ in the manger with the cattle for His companions, was as surely "the power of God and the wisdom of God," as He will be when He comes in the glory of the Father, attended by all the holy angels. He had the same angel attendants then, and was the revelation of the same glory to all who had spiritual eyesight. "The Word became flesh, and tabernacled among us, (and we beheld His

glory, the glory as only begotten of the Father), full of grace and truth."

What could be weaker than a helpless babe, made still more helpless by being bound in swaddling clothes? Yet that represented the measure of the power which He had in Himself when He performed the mightiest miracles. Faint with fasting, He resisted the temptations of the devil; and by the same power He cast out devils. He said, "I can of Mine ownself do nothing;" it was "the fulness of the Godhead bodily" dwelling in Him, and not His human flesh, that did the works. His name is "God with us," and He is "the same yesterday, and to-day, and for ever;" and therefore the weakness of our flesh is no bar to the manifestation of His strength in us. The power that does "exceeding abundantly above all that we ask or think" is "the power that worketh in us." Eph. 3: 20. The trouble is that we do not get our eyes open to know what are "the riches of the glory of His inheritance of the saints."

#### The Light of the Knowledge of the Glory.

"That was the true Light which lighteth every man that cometh into the world." "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Why walk in darkness, when Christ is "God with us," and "in Him is no darkness at all"? "The night shineth as the day; the darkness and the light are both alike" to Him. From the manger in Bethlehem shine the rays that shall fill the earth with the glory of the Lord; and that coming glory will be hastened as the Manger is multiplied by the repetition of the mystery of the birth of Christ in all who receive Him. E. J. WAGGONER.

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#### THE SERVANT IS NOT ABOVE HIS MASTER.

WHAT though I'm humble, so was Christ my Saviour;

He in this world a pilgrim deigned to be.  
What though I'm poor, so was Christ my Saviour,

Nowhere to lay His kingly head had He.

What though I suffer, more did Christ my Saviour,

When He on Calvary sinners died to save,  
That through His blood they might become immortal,

And rise, like Him, triumphant from the grave.

Then let me in His lowly footsteps follow,  
Nor greater than my Lord e'er wish to be.  
May I eschew the world's enchantments hollow,

For they with God are nought but enmity.

MRS. RACHEL POLLARD.



### WHEN DID THE LIFE OF CHRIST BEGIN?

WE introduce the heading of this article, not as a pledge for the answer, but as a question for our mutual study.

There are some who hold very limited views of the duration of the life of Him who is the "Way, the Truth, and the Life."

Though professing to believe in His divinity, they seem to be in total darkness in regard to His pre-existence; that is, His existence before He appeared as a babe in Bethlehem. But if He is "The Truth," and the very source of "Life," was there no truth, and was there no life until He was seen by human eyes in Bethlehem? He was with the church, and they tempted Him in the wilderness in the days of Moses, and were destroyed. See 1 Cor. 10: 9. But His existence may be traced much farther back. Paul quotes the words of David and applies them to Christ in Heb. 1: 10: "Thou Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thine hands." Col. 1: 16, 17 tells to what extent He took part in the work of creation. "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist."

While Micah 5:2 foretells His first appearance in human form at Bethlehem, it shows at the same time how vain it would be to try to get back even in our imagination, to the beginning of His existence, or to a time when He did not exist: "But thou Bethlehem Ephratah though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Margin, Heb. from the days of eternity.)

This is He of whom Paul says in Rom. 5: 10, "We shall be saved by His life." This part of His life work (the salvation of our race,) commenced long before He was revealed in Bethlehem; Rev. 13: 8 speaks of Him as "The Lamb slain from the foundation of the world."

There may be those who are ready to say that if it was foretold that Christ would give His life to redeem the human race, then those who took away His life, were compelled by fate, force, or fore-ordination to commit the act, and therefore were not to blame.

This brings us to the question:—

#### When did Christ Give His Life?

That He virtually made the surrender of His life long before He appeared in Bethlehem, is evident from the statement above quoted:—"The lamb slain from the foundation of the world."

The real question that we wish right here to introduce is:—"Would it have been possible for the plan of redemption to be carried out, if human hands had never been stained by the blood of the Saviour?"

While so many millions of the lovers of pleasure will have their attention turned towards Christmas, as an occasion for the indulgence of appetite, and for intoxication in worldly pleasure, and while many others may mingle with their merriment some sober and serious thoughts about the star and the babe of Bethlehem, we feel like asking, "How can we, with becoming reverence and careful thought, consider the questions before us?"

#### Birthday Unknown.

Of the date of the birth of the Bethlehem Babe, but little need be said for things that are not revealed do not belong to us. The shepherds watching their flocks by night, and other circumstances seem to indicate a very different season of the year from Christmas time.

So little was known of the date for many of the years that followed, that it was considered necessary to make a correction of four years; and the year A. D. is now supposed to be located at the time when Christ was about four years of age. Many who regard the date of Christmas of so much importance, seem to have about as narrow views of the event they presume to celebrate as they have of the date.

#### Origin of the Custom.

The custom of celebrating "Christmas," as well as the name itself, had its origin among the heathen, and has come down to us by tradition.

Without spending any more time upon the unrevealed date, we find thoughts connected with the event of the wonderful Bethlehem birth, both too deep and too lofty to be expressed in human language. Had our Saviour never been slain by human

hands upon Calvary, would it not have still been true that He fulfilled His pledge to give His life for the world? Did He not, in stepping down from the courts of glory, surrender a life that was infinitely more desirable than the human life He yielded on Calvary?

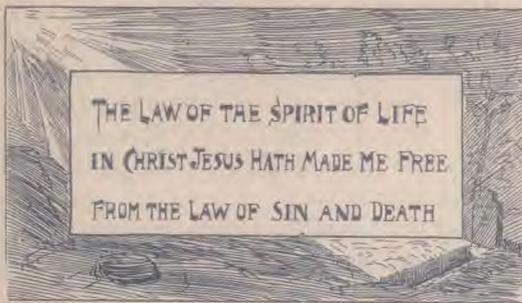
And if He really had a human birth, if He was born as human beings are, did He not literally give up His celestial life in order to appear as the human infant in the manger at Bethlehem? If the unfolding and development of His life and consciousness, was like the growing plant, like the unfolding rose, or rather like the unfolding organization and intelligence of human beings, then is it not true that the glorious being who had so long been known by the name of Michael, and had been loved and adored in the highest heavenly courts, disappeared at a certain time, and was nowhere to be found until He appeared as that helpless innocent infant in Bethlehem? "Great is the mystery of Godliness: God manifest in the flesh." 1 Timothy 3: 16.

This mystery we would make no attempt to solve but would invite the attention of those who read these lines to a few questions, hoping that some will find interest and profit in their consideration.

Is the thought conceivable that Michael, the Archangel, could exist in all the glory of His heavenly home, and as a babe in Bethlehem at the same time? Would not such existence require two separate beings?

Was it any sacrifice for our Saviour to give up His heavenly life, and accept of earthly, human life? Paul says, Rom. 9: 22, "To the weak became I as weak that I might gain the weak; I am made all things to all men, that I might by all means save some."

And in how much greater degree was this true of Him who "Was rich yet for our sakes became poor, that we through His poverty might be made rich!" O what matchless love! What infinite condescension! How incomprehensible from our human standpoint! Could our imagination be permitted to take an upward flight until we could view some of the most exalted beings in the heavenly courts and read their thoughts as they look down upon the inhabitants of this little planet, in their weakness and degradation, and meditate upon the thought of coming down here to live among them, and even of becoming one of them; we might then better understand the greatness of the sacrifice that was made in giving up an infinitely higher life than ours, that such a life might be ours eternally. G. K. OWEN.



### VICTORY IN THE LORD. The Life-giving Word.

AN outline of the work of creation is given in the first chapter of the book of Genesis. It is but a constant repetition of the words, "And God said", with the result of His speaking expressed as follows, "And it was so." God said, "Let the earth bring forth grass, (etc.) and it was so." To-day it is so, because the word spoken six thousand years ago has lost none of its power. Though the biting frost of winter may destroy its life, though the burning heat of summer may wither it away; yet, in obedience to that word spoken so long ago, the grass springs into life again. So with man. The blighting power of sin may destroy his spiritual life, but if he will yield his will to obedience to God's word, his strength and life will certainly be renewed.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." 1 Peter 1: 24, 25.

When the work of creation was finished, "God saw everything that He had made, and behold, it was very good." Gen. 1: 31. Man stood before Him in his uprightness and perfection. He was in the image of his Maker, and like unto Him, very good. All this perfection and goodness in man, had been wrought there by the word of God. In response to the word spoken, he had come into existence perfectly fitted to enjoy the companionship of angels, and to walk with his God, to dwell in Eden and to bear rule over the earth. Gen. 1: 26-28. The Lord then placed the burden of responsibility upon him, whether he would continue in obedience and live, or disobey and die. He chose to disobey, and death since then has been his portion. But we have found that God has given man another chance to enjoy the privilege of life free from sin. Christ has paid the penalty for sin by His own death, and now by obedi-

ence, man can be cleansed, renewed, and finally be re-instated in his Eden home. 1. Peter 1: 22, 23; Rev. 22: 14.

As in the creation at the beginning, just so to-day the word of God itself works out what it speaks. It will work in the man who really believes it,—who yields himself in obedience to what it says. When Christ was upon earth, He gave many illustrations of how the word of God works. There was a man with a withered hand. The muscles of his arm must have been powerless, but at the command of Christ to stretch forth his hand, he immediately did so and was made whole. Matt. 12: 13. Another, sick with the palsy, perfectly helpless, was carried by his friends and laid at the feet of Jesus. At the command of Christ to arise and go his way, he immediately did so. In this was illustrated how the same word of power could forgive sins. Mark 2: 1-12. How then can we understand the working of this power? "By the things that are made." It is a repetition of the works of creation. The One who commanded the world into existence, and who said, "Let the earth bring forth grass, and it was so," is speaking His words of power to men to-day. It only rests with the man himself whether it will be so in his case according to the word spoken, or whether it shall not be so. God gives every man his choice in the matter. Deut. 30: 15-20. Every command of God has the power in itself to accomplish what it speaks, if the man will only yield his will to what it says. "The law of the Lord is perfect, converting the soul." Psalms 19: 7.

Now let us remember that everything that comes to us, must come through Jesus Christ. 1 Cor. 8: 6. The law of the ten commandments must have been spoken by Him. Paul says, "They were ordained in the hand of a Mediator," (Gal. 3: 19.) of whom there is but one, "The man Christ Jesus." 1 Tim. 2: 5. All the Scriptures are His voice, (1 Peter 1: 10-12), speaking to us the words of God. John 14: 10. These words are words of life, for Jesus says, "The words that I speak unto you, they are spirit, and they are life." His words have quickening power and divine energy. His voice will soon awake the sleeping dead, and they will come forth to life again. John 5: 24-29. Not only that, but in response to His voice at that day some will be caught up without seeing death to sit with Him in His throne. 1 Thess. 4: 16, Rev. 14: 4, 5. Who shall receive such honour? Let His own words answer, "Behold I stand at the door and knock; if any man

hear My voice, and open the door, [Take away the resistance,] I will come into him, and will sup with him and he with me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear let him hear." Rev. 3: 20-22. Notice the successive steps in the path which leads to the throne: hearing His voice with the heart open; the entrance of Christ; supping with Him; sitting with Him in His throne. Notice especially the expression "supping with Him." Evidently there is a hidden meaning which lies beneath the surface. What does it mean to sup with Him and He with us? Is it not to partake of His meat with Him? Jesus said, "I have meat to eat that ye know not of," and then by way of explanation, "My meat is to do the will of Him that sent Me, and to finish His work." John 4: 32-34. This then is the meat that we are to partake of with Him when we sup with Him and He with us. His purpose in coming into our hearts is to do the will of the Father there. Only as this is done in us have we any right to sit in the throne with Him in the everlasting kingdom. "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." God's will is made known in His law (Rom. 2: 18), and that is what Jesus came to do. Psalms 40: 7, 8. He found that man in his sinful condition was unable to do God's will, and so came to work out in man the righteousness of God's law. Rom. 8: 2-4.

This He will do in spite of all that Satan and His host can do to oppose, if we will only hear His voice and open the door, so that He may come in. "Because greater is He that is in you than he that is in the world. 1 John 4: 4.

ELLERY ROBINSON.

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### GRACE AND TRUTH IN HUMAN FLESH.

EACH of the four Gospels gives us a different view of the birth of Christ. In the Gospel of John we are shown not only the birth of the Son of God in the person of Jesus of Nazareth, but the same birth in all who receive Him. "As many as received Him, to them gave He power to become the sons of God." John 1: 12.

Our share in this birth was not made dependent upon our own will or choice, for those who receive power to become the sons of God are born "not of blood, nor of the will of the flesh nor of the will of

man, but of God." Verse 13. God has predestinated all to be conformed to the image of His Son. Rom. 8:29. We do not need to consider here why some will be lost. This is not necessary in any case. "It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14. Whoever is content with God's will and accepts His gift, will become a son of God. The man who wills not to receive power to become a son of God is finally set free to accept his own choice. He is permitted to sever the family tie, which is a yoke of bondage to him, and to go to "his own place."

The flesh has no part in making us sons of God, and neither can the flesh direct or help the life of the sons of God. Their power to live as sons comes in continuing to receive Christ in His fulness. "The Word was made flesh, and dwelt among us, full of grace and truth." Verse 14. "Of His fulness have all we received." And His fulness comes freely. It is "grace for grace;" grace procuring more grace. "To every one that hath is given." It is God's way to give all that will be accepted, to every one that will take.

"The law was given by Moses. Grace and truth came by Jesus Christ." To Moses, the servant in God's house, might be entrusted the declaring of the law. Only to "the only-begotten Son, which is in the bosom of the Father," could be committed the revealing of His love. God would run no risk of any soul misunderstanding His meaning. He put the fulness of grace and truth into the common language of an every-day life. The Son of God Himself would show, in our sinful flesh, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

God had tried through Moses to teach His people, but they put Moses in the place of the truth, and so every year was increasing the distance between them and the Word of God given through Moses. To Israel the law was only a form. They made their boast of the law, but in their breaking of it, they dishonoured the Law-giver. Rom. 2:23. They had "the form of knowledge and of the truth in the law." Verse 20; but the truth itself came by Jesus Christ.

Jesus Christ came simply that He might be received. In Him came grace and truth, that in Him they might be received. And the test of whether we have received

Christ Jesus the Lord, or whether, like Moses with the Jews, He is one year farther from us every time we join in remembering His birth, is the question of whether grace and truth have come into us by Jesus Christ. We may be confident that we are a guide to the blind, an instructor of the foolish, a teacher of babes, and yet through it all, cause the name of God to be blasphemed among the Gentiles. Rom. 2:12-24. Grace and truth came by Jesus Christ, and whoever is not filled with grace and truth,—grace in all its sweet helpfulness, truth in all its honest sincerity, grace and truth as they are understood in heaven,—whoever is not filled full with these, is not able to say that he has received Jesus Christ. But as many as receive Him to them He gives power to be like Him.

And just as the flesh cannot give life to the believer, or the will of man add anything to the will of God, so it hath not entered into the heart of man to conceive what God hath prepared for those that love Him. In Jesus Christ was seen the glory as of the only-begotten of the Father. God has only one Son, and so there are no degrees in His fatherly love. Whoever comes to Him is accepted in the Beloved, and is esteemed as an only-begotten son. So we may know that God's plan for our Christian experience is the life of His only-begotten Son, as set forth in the gospels. In them we read what is God's will for us in the line of Christian service and achievement, and gain some idea of the greatness of the power to become the sons of God which is to usward who believe.

W. T. BARTLETT.

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#### "UNTO US A CHILD IS BORN."

"UNTO us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever."

In consenting to become man, Christ manifested a humility that is the marvel of the heavenly intelligences. The act of consenting to be a man would be no humiliation were it not for the fact of Christ's

exalted pre-existence. We must open our understanding to realize that Christ laid aside His royal robe, His kingly crown, His high command, and clothed His divinity with humanity, that He might meet man where he was, and bring to the human family moral power to become the sons and daughters of God. To redeem man, Christ became obedient unto death, even the death of the cross.

The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study. Christ was a real man; He gave proof of His humility in becoming a man. Yet He was God in the flesh. When we approach this subject, we would do well to heed the words spoken by Christ to Moses at the burning bush, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We should come to this study with the humility of a learner, with a contrite heart. And the study of the incarnation of Christ is a fruitful field, which will repay the searcher who digs deep for hidden truth.

God has not made the reception of the Gospel to depend upon human reasoning. The Gospel is adapted for spiritual food, to satisfy man's spiritual appetite. In every case it is just what man needs. Those who have felt it necessary to have the students in our schools study many authors are themselves the most ignorant on the great themes of the Bible. The teachers themselves need to take up the Book of all books, and learn from the Scriptures that the Gospel has power to prove its own divinity to the humble, contrite mind.

The Gospel is the power of God and the wisdom of God. The character of Christ on earth revealed divinity, and the Gospel which He has given is to be the study of His human heritage in all their educational departments, until teachers, children, and youth shall discern in the only true and living God the object of their faith and love and adoration. The Word is to be respected and obeyed. That book which contains the record of Christ's life, His work, His doctrines, His sufferings, and final triumphs is to be the source of our strength. We are granted the privileges of school life in this world that we may obtain a fitness for the higher life,—the highest grade in the highest school, where, under God, our studies will continue through the ceaseless ages of eternity.

Mrs. E. G. WHITE.

THE  
ORIENTAL WATCHMAN

Editorial.

THE EVERLASTING GOSPEL.

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth." In these verses the Creator of heaven and earth throws out a challenge to the whole world to produce any other God that can equal Him in power. He gives a demonstration of what He can do, in the heavens which are the work of His fingers. And now He says, "Lift up your eyes on high, and behold who hath created these things." He does not desire that any one shall follow Him and render worship to Him merely because others are doing so, or simply because it is the custom to do so, but He desires all to serve Him in living faith and worship Him in spirit and in truth.

If any one thinks that he can show just cause or reason why the God of heaven should not be the God of gods and a Lord of kings, he is invited to do so. He says, "To whom then will ye liken me, or shall I be equal?" And in order to demonstrate to men what He is able to do, He invites them to behold and see what He is doing, so that they may have tangible proof of His power and divinity. He does not seek commendation from men but allows His work to testify to His ability. "His wondrous works His name declare." The heavenly bodies and their working in the perfection of harmony, are used as an illustration of His wisdom and power to save. "He bringeth out their host by number: He calleth them all by name by the greatness of His might, for that He is strong in power; not one faileth." All this He does to demonstrate that His power which is the power of God unto salvation, is able to save unto the uttermost. It is a lesson from the great book of Nature, given to inspire hope and courage in the hearts of the children of men. "Why sayest thou, O Jacob, and

speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God?"

Silent Preachers.

The everlasting Gospel of the everlasting righteousness of God is preached by all the works of God that yield themselves in passive obedience to His will. You can see God in greater perfection in the field of nature, than in the street of commerce. You can read the story of His unchangeable love in the clear shining of the heavenly bodies, but in the earthly bodies of dust, though formed in the image of God to bear His likeness, crowned with glory and honour, there is often no reflection of His divine majesty. "The heavens declare His righteousness," but "all our righteousnesses are as filthy rags."

Again, "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

A Faithful Ministry.

It would be difficult to say, how many souls have been converted to God through the faithful ministry of the heavenly bodies. The service which is conducted by the sun, moon and stars, is a continual service, and a continual service brings a continual deliverance and an everlasting salvation. These silent messengers, in the midst of heaven, from the day of their birth, have been commissioned to preach the everlasting Gospel by declaring the power and glory of God who made the heavens and the earth.

You will observe that the burden of this silent ministry is to declare the glory of God. It is to be a continual service, for "Day unto day uttereth speech, and night unto night showeth knowledge." It is also to be far-reaching, for we read, "There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world."

The presentation of the everlasting Gospel of the glory of God, as declared by the heavenly bodies, is in perfect harmony with what we, the children of light, are commissioned to present to the world to-day. The presentation of truth and light from God is according to the need of the people. We read, "All have sinned and come short of the glory of God." And since the Gospel of the power of God unto salvation, is to restore to man and in man all that he has lost, and since he has lost, and now lacks and comes short of the glory of God, the everlasting Gospel of the glory of God is to be presented to mankind so that that lack may be supplied.

The message then for to-day is found in Rev. 14:6,7: "And I saw another angel [messenger] 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."

Magnifying the Law.

Further; when the Psalmist considered the heavens, and attended their service, so to speak, he interpreted all that he saw and heard, as being a perfect manifestation of the magnifying of the law. As he saw the glory of God revealed in the heavens, he recognized that their harmonious course of action was a result of their passive obedience to the will and law of God. He heard the law of God declared in all that they uttered. Not from Mount Sinai but from the midst of heaven. And as he heard it, he exclaimed, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

The presentation of the gospel of glory by the heavenly bodies was and is a mighty agency in converting men to the perfection of the law of God. Even so we read in Revelation 14:12, the result of the everlasting Gospel presented by the messenger in the midst of heaven. And of them it will be said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Calling on the Name of the Lord.

The result of the silent witnesses is found in those who bear witness to the truth by keeping the commandments of God. Every revelation that God has

given to men of His goodness, has been given to draw them closer to Himself. It is the goodness of God that leadeth to repentance. There is no respect of persons with God. He causeth His sun to shine upon the just and the unjust: "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."

It does not make any difference to the Lord where a man is born, to what nation he may belong, or to his race or colour. The Gospel of the kingdom of the power and glory of God is to be preached to every nation, kindred, tongue and people. The Scriptures do not say that the Lord will make no difference but that there is no difference. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being."

#### Without a human Preacher.

"How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

The Apostle Paul, in these verses, makes a beautiful application of the words of the Psalmist. First he makes it very clear that whosoever calls upon the name of the Lord shall be saved. Then he questions, saying, "How shall they hear without a preacher?" Then he adds, "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."

From these verses we learn that all who run may read. Even though a man may unfortunately have been deprived of a technical education, understanding none of the modern sciences, yet there is one book which contains lessons of instruction which he may read by day and by night

though never having learned letters. The book of nature simplifies every lesson by presenting the truth, not in an abstract way, but in living characters, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight."

#### The invisible are clearly Seen.

The clear shining of the heavenly bodies is a divine chapter of light, and by it all men are given an opportunity of beholding the light of the knowledge of the glory of God. It presents a pictorial view of the life of Christ, and is an illustrated edition of the everlasting Gospel of the power of God unto salvation. Through it we learn of God, not in the abstract form, but in living power. We see Him who is invisible clearly portrayed by the things that He has made. If any one doubts the power of God, let him "lift up his eyes on high, and see who hath created these things." Let him meditate upon the testimony of living truth which the heavens declare. The proof of divinity is so real and tangible that it cannot be gainsaid.

Says the apostle, "For 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. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: because that which may be known of God is manifest in them; for God hath showed it unto them. 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: because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

H. A.

#### THE LORD IS THY KEEPER.

"He is able to keep" (Jude 24). "He is willing to keep" (1 Sam. 2:9). We are kept (1 Peter 1:5).

How does He keep? "As the apple of His eye" (Deut. 32:10).

When does He keep? "Every moment . . . night and day." (Isa. 27:3).

Where does He keep? "In all places whither ye go" (Gen. 28:15).

By what does He keep? (1 Pet. 1:5) "Power" on His side; "Faith" on our side.

From what does He keep? (Jude 24); "He is able to keep us from falling."

To what does He keep? (1 Peter 1:4). "An inheritance, incorruptible, undefiled."

The reason of being kept,— "Because the Lord loved you" (Deut. 7:8).

The reality of being kept.— "I know whom I have believed" (2 Tim. 1:12).

The result of being kept.— "Peace . . . peace. . . perfect peace" (Isa. 26:3).

"O Lamb of God, still keep us close to Thy wounded side;

'Tis only there in safety and peace we can abide."—*Selected.*

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#### THE WHOLE BIBLE.

No building is complete without being finished in every detail. So nothing can be perfect without being complete in all its parts. Likewise no one can live a Christian life without following a perfect pattern. Christ is the perfect pattern, and His will is revealed in the Word of God.

The Bible itself bears witness on this point, as follows, "All Scripture is given by inspiration of God," etc. 2 Tim. 3:16. In verse 15 of the same chapter it is said, "And from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

When Timothy was a child none of the New Testament was written. So when the Bible plainly declares that "all Scripture is given by inspiration of God," it means the Old Testament as well as the New.

Christ Himself declares, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

It is a sad fact that a majority of professed Christians do not think it is necessary to study the whole Bible for themselves. Many leave this to the priests and teachers, and read it but little or none at all. One class claims that large portions of the Bible were written wholly for those who lived in past ages.

Let us consider the nature of those scriptures. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

Even the historical statements are important. "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

JUDSON A. BAKER.



### SAVING HEALTH.

"BELOVED, I wish above all things that thou mayest prosper and be in health." 3 John 2.

This is a wonderful wish; and there is a wonderful reason for it, though many Christians, seem to think that this wish is one of minor importance. Let us study it a little.

The word "health" is an abstract noun, derived from the word "whole." The thought is expressed in the words of Jesus, "They that are *whole* need not a physician." Matt. 9:12.

The word "whole" was formerly spelled *hole*, and comes from the original Anglo-Saxon *hal*, same as present German *heil*, which means hale, hearty, sound, whole, *saved*; and *saved* because of being hearty, sound and *whole*.

This word *hal*, through *hole*, *holeth*, is our present word "health," which from its origin, signifies happiness, safety, *salvation*. This thought is also expressed in the Scriptural phrase, "thy *saving health*."

To this original word *hal*, there was added the expressive *ig*, making the word *halig*, present German *heilig*, signifying *salvation*; from this, in descent, is our word "holy."

To the word *halig* there was next added the suffix *ness*, or *ness*, expressive of quality, thus forming the word *halig-ness*, which, in descent, forms our word "holiness." This seems to be the surest descent of the word "holiness," though from the word—*hole* (whole), with the qualitative-*ness* holeness,—the descent is easy to holiness.

In any case, however, the root-word of "health" is actually the root word of "holiness." This is positive, also, from the fact that the root-word of "health"—*hal*—signifies saved, and saved because of *hal-ness*, which is *hole-ness*, which is *wholeness*, which is *haligness*, which is *HOLINESS*.

Therefore when the Lord wishes "above all things that thou mayest prosper and be in health," he wishes that "thou mayest prosper and be in *holiness*." And why should He not wish this "above all things"? Can any higher point be attained than *holiness* according to God's wish, which is *perfect holiness*?

Men themselves know that perfect holiness is the highest possible attainment. This is the one thing "above all" that *they* wish. But this thing of perfect holiness cannot be attained without health. This the Lord perfectly understands, though men do not; and therefore he has recorded this word, "Beloved, I wish above all things that thou mayest prosper and be in health."

Do you question the statement that perfect holiness cannot be attained without health? How can you, when the very root idea of *health* is *holiness*? But if you are not ready to accept this from the words themselves, then read the same thing in the word of God: "Dearly beloved, let us cleanse ourselves from all filthiness of the *flesh* and *spirit*, *perfecting holiness* in the fear of God." 2 Cor 7:1.

This is also expressed in the full text cited at the beginning of this article: "Beloved I wish above all things that thou mayest prosper and be in *health*, *even as thy soul prospereth*."

Perfect holiness embraces the flesh as well as the spirit; it includes the body as well as the soul. Therefore, as perfect holiness can not be attained without holiness of body, and as holiness of body is expressed in the word "health," so per-

fect holiness cannot be attained without health.

And "without holiness no man shall see the Lord." Heb. 12:14. Since this is eternally so, and as perfect holiness includes the body, and holiness of body is expressed in the word "health," do you not see in this the whole philosophy of health reform? Do you not see by all this that in the principles of health for the body, and righteousness for the soul, both inwrought by the Holy Spirit of God, the Lord is preparing a people unto perfect holiness, so that they can meet the Lord in peace, and see him in holiness?

Can you, then, despise or slight true health reform, and expect to see the Lord in peace, which means only to see him in holiness?

God would make us acquainted with His great name,—*Jehovah-tsidkenu*, the Lord our Righteousness,—and also with His great name,—*Jehovah-raphkhu*, the Lord our Healer.

"God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy *saving health* [Thy perfect holiness] among all nations." Psa. 67:1, 2.

A. T. JONES.

### TAKE NOTICE.

When you get tired of study, an hour's play, or exercise of some sort, rests you and makes you feel brighter, so that you can learn more easily. This is because exercise is necessary to make the blood circulate well. It will then carry out the worn-out particles and supply the brain and nerves with fresh pure blood. So the same exercise which makes our muscles strong makes our brains healthier also.

We ought to eat plenty of good food, such as milk, fruits, grains, and vegetables.

It is not well for children to eat freely of flesh, as it is likely to excite the brain and make the nerves unsteady. Mustard, pepper, and all hot sauces and spices have a tendency to injure the brain and nerves.

When a person flies into a passion, he does his brain and nerves great harm. It is really dangerous to get angry. Persons have dropped dead instantly in a fit of anger. If we learn self-control when we are young, we shall be much happier and more useful when we have grown up.

Dr. J. H. KELLOGG.

### CONTROLLING WRONG HABITS.

CAN I give up tobacco, morphine, etc?—Yes. God dwells in man. The body is the "temple of God." "The kingdom of God is within." Every good impulse or desire comes from within. But "there is none good but one, that is, God." "It is God which worketh in you both *to will* [desire] and *to do* of His good pleasure." All good, therefore, that comes from within, proceeds from Him. Seated on His throne in these earthly temples, He desires recognition.

David says, "When thou saidst, Seek ye My face; my heart said unto Thee, Thy face Lord will I seek." Psa. 27: 8. When David felt a prompting to seek God's face, he recognized it as the voice of God within him, and at once responded, God is behind every good motive, every effort to do right. He is its author; it proceeds from Him. Therefore, when a man makes an effort to do right, he has God on his side; and there can be no such thing as failure; for there is nothing too hard for God, nothing impossible with Him.

When a man who is a slave to tobacco feels a desire to give it up, that desire is God's voice saying, *Give it up*, When he says, *I will*, it is done; for God works in us, not only to will, but also "*to do* of His good pleasure."

I have witnessed some most remarkable deliverances from old established habits in those who would will to give them up. The morphine habit, for instance, is considered incurable by many physicians; yet I have repeatedly seen cases cured by saying *I will*. Few know the power of the will. When placed on the right side, it is placed on God's side, and we can expect that great things will be done. God's arm is not shortened that it can not save. There is no need of remaining a slave to any habit; for God has given us power "over all the power of the enemy."

It is right that we should place ourselves under the most favourable conditions possible, and avail ourselves of every God-given help to aid us in overcoming. Instead of being a denial, this is a confession of true faith. A pure diet, composed largely of ripe fruits, discarding pepper, mustard, the free use of salt, meat, eggs, and fried foods, and the excessive use of sweets, will be found helpful. Eliminative baths for a time and tonic treatments are also aids. One who has shattered the

nervous system by a long-continued use of tobacco, whisky, morphine, tea, etc., will find it a great aid to visit a good sanitarium, where for a time he can have proper diet and treatment and the moral support of a Christian physician and nurse. There is no such thing as a hopeless case. Every evil habit can be broken.

—D. H. KRESS, M. D.

—:o:—

### "'TIS NOT MY BUSINESS."

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed he said: "Gentlemen, 'tis not my business!"

A few days after, his wife and two daughters were coming home on the lightning express. In his grand carriage, with liveried attendants, he rode to the station thinking of his splendid business, and planning for the morrow. Hark! did some one say "Accident?" There are twenty-five railroads centering in St. Louis; if there has been an accident it is not likely it has happened on the—and Miss. Railway. Yet it troubles him. 'Tis his "business" now. The horses stopped on the instant, and upon inquiry he finds it has occurred twenty-five miles distant on the—and Miss. He telegraphs to the superintendant: "I will give you five hundred dollars for an extra engine."

The answer flashes back "No!"

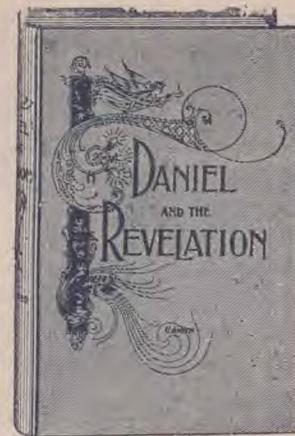
"I will give one thousand dollars for an engine."

"A train of surgeons and nurses has already gone forward. We have no other."

With white face and anxious brow that man paced the station to and fro. 'Tis his "business" now. In a half-hour perhaps, which seemed to him a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless forms of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, drank fifty miles away by a railway employe was the cause of the catastrophe.

Who dares say of this tremendous question, "'Tis not my business?"—*Morning*.



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### HE ANSWERED NEVER A WORD.

A FRIENDLESS prisoner at Pilate's bar,  
 'Mid the raging mob He stood;  
 Like wolves who scented His blood afar,  
 And eagerly Him pursued,  
 Their voices hoarsely the sullen tide  
 Of the night's dark echoes stirred;  
 "Away with Him! Let Him be crucified!"  
 But He answered never a word.

The priests and elders, with fiendish spite,  
 Accused Him of many things;  
 But His eyes were radiant with heavenly light  
 He could hear the sound of wings;  
 And Pilate marvelled to see Him there;  
 As each horrible charge he heard,  
 His mute lips moved as in silent prayer,  
 But He answered never a word.

With fiercest hatred His foes pressed on;  
 They were eager to glut their ire.  
 The faith of His followers was almost gone;  
 Must the last faint spark expire?  
 Will He weakly yield in this dreadful hour  
 When a murderer is preferred?  
 Will He give no sign? Hath He lost his power?  
 But He answered never a word.

—Selected.

—:o:—

### THE MOTHER'S WORK.

THE work of the mother is an important one. Amid the homely cares and trying duties of every-day life, she should endeavour to exert an influence that will bless and elevate her household. In the children committed to her care, every mother has a sacred charge from the heavenly Father; and it is her privilege through the grace of Christ, to mould their characters after the divine pattern, to shed an influence over their lives that will draw them toward God and heaven. If mothers had always realized their responsibility, and made it their first purpose, their most important mission to fit their children for the duties of this life and for the honours of the future immortal life, we would not see the misery that now exists in so many homes in our land. The mother's work is such that it demands continual advancement in her own life, in order that she may lead her children to higher and still higher attainments. But Satan lays his plans to secure the souls of both parents and children

Mothers are drawn away from the duties of home and the careful training of their little ones, to the service of self and the world. Vanity, fashion, and matters of minor importance are allowed to absorb the attention, and the physical and moral education of the precious children is neglected.

If she makes the customs and practices of the world her criterion, the mother will become unfitted for the responsible duties of her lot. If fashion holds her in bondage, it will weaken her powers of endurance, and make life a wearing burden instead of a blessing. Through physical weakness she may fail to appreciate the value of the opportunities that are hers, and her family may be left to grow up without the benefit of her thought, her prayers, and her diligent instruction. If mothers would only consider the wonderful privileges that God has given them, they would not be so easily turned aside from their sacred duties to the trivial affairs of the world.

The mother's work begins with the babe in her arms. I have often seen the little one throw itself and scream, if its will was crossed in any way. This is the time to rebuke the evil spirit. The enemy will try to control the minds of our children, but shall we allow him to mould them according to his will? These little ones cannot discern what spirit is influencing them, and it is the duty of the parents to exercise judgment and discretion for them. Their habits must be carefully watched. Evil tendencies are to be restrained, and the mind stimulated in favour of the right. The child should be encouraged in every effort to govern itself.—Mrs. E. G. White.

—:o:—

### HALF-PENNY A DAY FOR DRIVING COWS.

ABOUT fifty years ago, a little boy lived on the eastern side of the Connecticut River in Massachusetts. His father was one day stricken down with apoplexy, and died suddenly. His poor widow had nine children to clothe and feed. It was a sad home, with no father to get bread for so many hungry mouths. How was a poor mother to keep her little flock together?

But the mother had a brave heart, and the good God is a Father of the fatherless and a Judge of the widows; and so she struggled on as best as she could. She had brave children.

One of them, named Dwight, when but six years old, of his own accord agreed with a Mr. Alexander to drive four or five cows to and from his pasture on the mountain side,

a distance of more than half a mile, for a cent (half-penny) a day; and he did it all through the season, except some rainy days, when his brother George, who was some five years older, and worked out for twelve and a half cents (6½d.) a day, drove them for him.

Dwight had no trouble about driving the cows, though the farmer's son, who did the milking, used to shake him up sometimes for routing him out too early in the morning.

God took care of the mother and the children; and the little cowboy, who was up and about his business in the morning, is known all over the world as Dwight L. Moody, the evangelist whose home and seminary are near the place where he was born, and near where he, a barefooted boy, drove the cows for a cent a day so many years ago.—*Little Christian*.

—:o:—

### WHERE JESUS IS FOUND.

NEVER in a costly palace did I rest on golden bed,  
 Never in a hermit's cavern have I eaten idle bread.

Born within a lowly stable, where the cattle round Me stood,  
 Trained a carpenter in Nazareth, I have toiled, and found it good.

They who tread the path of labour follow where my feet have trod;  
 They who work without complaining do the holy will of God.

Where the many toil together, there am I among my own;  
 Where the tired workman sleepeth, there am I with him alone.

I, the Peace that passeth knowledge, dwell amid the daily strife,

I, the Bread of heaven, am broken in the sacrament of life.—*Selected*.

—:o:—

### DON'T GIVE UP.

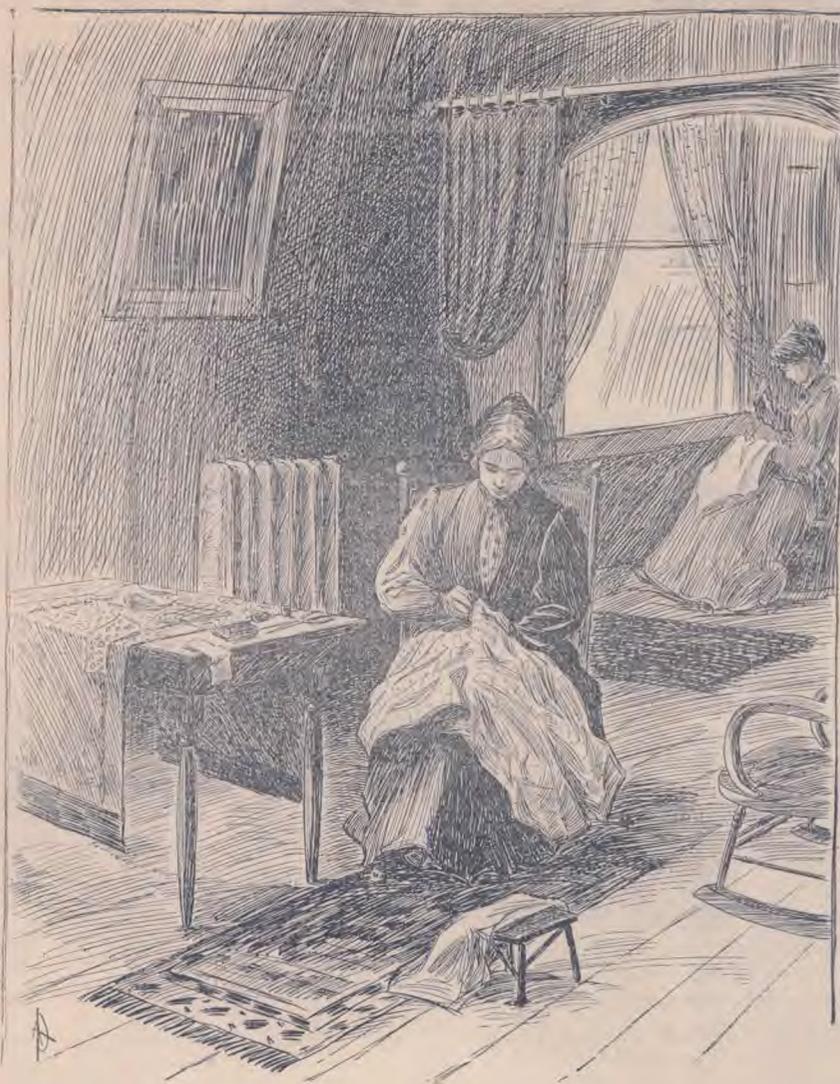
A GENTLEMAN travelling in the northern part of Ireland heard the voices of children, and stopped to listen. Finding the sound came from a small building used as a school-house, he drew nearer; as the door was opened, he went in and listened to the words the boys were spelling.

One little fellow stood apart, looking very sad. "Why does that boy stand there?" asked the gentleman.

"O, he is good for nothing," replied the teacher. "There is nothing in him. He is the most stupid boy in the school."

The gentleman was surprised at this answer. He saw the teacher was stern and rough, that the younger and more timid were nearly crushed. After a few words to them, placing his hands on the head of the little fellow who stood apart, he said: "One of these days you may be a fine scholar. Don't give up; but try, my boy—try."

The boy's soul was aroused. His sleeping mind awoke. A new purpose was formed. From that hour he became a fine scholar. It was Dr. Adam Clark. The secret of his success is worth knowing: "Don't give up, but try, my boy—try."—*Selected*.



### DO IT NOW.

THE time is short—

If thou wouldst work for God, it must be now;  
If thou wouldst win the garlands for thy brow,  
Redeem the time.

I sometimes feel the thread of life is slender,  
And soon with me the labour will be wrought;  
Then grows my heart to others still more tender:

The time is short!

—Selected.

—:o:—

### FATHER CHRISTMAS ON A FERRY-BOAT.

THIS story, which speaks of the common ground of peace and good-will among men at Christmas-tide, is given as related in the *Youth's Companion*, by an eye-witness of the graceful deed.

It was the night before Christmas. I had gone to Oakland in the afternoon with some bundles for my small nephews, and was returning to San Francisco on the half-past seven boat. Going over, the steamer had been crowded with tired shoppers, their arms full of boxes and bundles of all sizes and descriptions, the gleaming of the city shops; but on the return trip the assemblage was different altogether—one of beautiful women, successful business men, merry girls and gay collegians, all going

to spend the evening in the great city whose illuminated hills rose skyward along the horizon, and whose lights rivalled the twinkling stars.

The passengers were all well dressed and in high spirits. The atmosphere of Christmas was everywhere—a California Christmas full of flowers and plenty. All over the great boat were the sounds of laughter and merriment.

I took a seat well forward and began to watch the throng about me. To the left a chattering flock of girls came to rest, like so many birds, their fresh faces, their dainty clothes, and their laughing voices made a pretty picture. Opposite them sat a richly dressed woman with grey hair; she was alone, and there was a hungry look in her eyes as she watched the gay group, which made me remember that the richest are sometimes the loneliest at Christmas-time.

Along the deck to join the others came another girl, who attracted my attention at once. She was tall and slight, with a poise to her figure that told of perfect health. Her eyes were clear and fearless; her hair was brown, with a glint of gold, and curled softly around her face, which was all alight with merriment. Her dress, rich but in perfect taste, stamped her as the daughter of a refined and cultivated home. In her hands she carried a great bunch of brilliant manzanita berries.

Just as the boat was starting, a little boy entered the cabin and took a seat opposite mine

He was evidently an errand-boy, and carried a covered basket, which he placed at his feet. His suit was worn and old and too small for him, his shoes were parting company, and at his wrists showed the sleeves of a ragged shirt.

The child, for he was little more, was tired out the cabin was warm, the boat rocked softly, and presently his head fell back against the seat and he was asleep.

There was a sudden silence in the laughing group of girls; some one said, "Poor little chap!" in a low voice, and then the girl with the manzanita berries crossed the deck and sat down softly at his side. She had an open box of sweetmeats in her hand, and she began deftly slipping caramels and creams in their paper covers into the boy's ragged pockets.

The lad roused once at the sound of the steamer's whistle signalling, and looked sleepily round him; but the girl swiftly hid the box beneath her berries and gazed calmly out at the lights on the water, and he never connected the smiles on the faces around with himself, nor dreamed that the elegant creature beside him was even conscious of his existence.

When he fell asleep again the girl quietly finished, then bent and gently lifted the cover of the basket at his feet. It was empty, and after a moment's thought she laid the red bunches of manzanita in it. Then she returned to her companions. I heard her say, "Girls, you don't need that second box," and she went back with an unopened case of French chocolate. By this time all the passengers in that end of the boat were interested, and when the girl rose to her feet, after placing the box with the berries, a man came softly forward with a package in his hand.

"It's skates," he said, as he gave it to her. "I'll tell my boy about it, and he won't mind waiting."

Then a motherly-looking woman at the end of my seat passed a book, and from somewhere behind me came a wonderful Chinese top. One of the college students took a knife from his pocket, another a whistle, and presented them with low bows to the girl.

The girl paused again beside the sleeping boy, and placed the bundles one by one in the basket. As she softly closed the lid, the lonely lady beckoned to her with a sudden eager light in her eyes.

"I have no toys to give," she said in a low tone, "nothing but this." There was a sound of money, and a shining gold-piece made its way to the girl's outstretched hand. The girl wrapped it carefully in a bit of paper and tucked it in the messenger's inner pocket.

The boy woke again at the steamer's warning signal as she entered her slip, and felt mechanically for his ticket. He drew out his hand again suddenly, staring in amazement at the sweets.

His surprised face was the target of many eyes, but without noticing them he searched one pocket after another, his bewilderment deepening at every moment. Then as the boat struck against the swinging piles and was made fast, he crammed the sweets hastily back and took up his basket—and as hastily sat down again to investigate the reason of its unexpected weight. Then the surging crowd hid him from my view.

# CHILDREN'S PAGE.



## CHRISTMAS CANDLES.

AMONG the many gifts and treasures that you receive at this happy season, you usually have some pretty coloured "Christmas Candles." I wonder if you have ever thought of the meaning of this custom and what connection there is between Christmas and candles.

Perhaps you do not know that the twenty-fifth of December is not the real birthday of Jesus Christ. Christmas was fixed on that day by the Roman church, because of the heathen feasts that took place about that time; and most of the Christmas celebrations are old heathen practices which were taken into the church and given a Christian meaning.

One of the heathen goddesses was Ceres, the goddess of seed and harvest. It was supposed that her daughter Proserpine had been carried off by the god of the lower world, and that therefore Ceres spent her time wandering over the earth looking for her lost child. The lighting of candles was thought to refer to the candles lighted by her in her search for Proserpine. But when this custom was taken into the church, it was, of course, given a different meaning, and made to refer instead to the coming into the world of "the true Light that lighteth every man."

The church festival which takes place a few weeks after Christmas to celebrate the dedication of the infant Saviour, is called Candlemas, because many candles are then lighted, and in the Roman church the candles that are to be used during the year are then consecrated.

Do you remember what took place at the dedication of Jesus? There was in the temple an old prophet named Simeon, who took the infant in his arms, and said that He was "a light to lighten the Gentiles, and the glory of His people." This is what the lighting of candles at Candlemas is thought to represent.

Now do you think that this is the way in which the Saviour would have us celebrate His coming into the world? Let us see what is the light that He came to bring, and then we shall know what He would have us do.

It was not the light that we can see with our eyes that men wanted; for the flaming sun of day lights up the whole world with his beams. What, then, was the light He came to bring?

## THE STORY THAT WASN'T TOLD.

"Now for a story, Grandma,"  
The children all began,  
While one climbed up on the table  
And three for the sofa ran;  
And one whose name was Mary,  
Gentle, loving and sweet,  
Took for herself the footstool  
And sat at Grandma's feet.

"When I was a girl," said Grandma,  
At which her audience smiled;  
"You always begin in that way,"  
Said one outspoken child;  
She smiled as from Mary's forehead  
She lifted a straying curl;  
"But the best of my life, dear children  
Happened when I was a girl.

"And you will find it likewise  
If you live to be old and grey;  
About your youth is a halo  
That will never fade quite away;  
And not the polished diction  
That falls from a faultless tongue  
Will charm you like the stories  
You hear while you are young.

"The fruit which now you relish  
In after years will be  
Quite tame, and you will fancy

The change is in the tree!  
While the common flowers you gather  
When early morning gleams,  
And the playmates of your childhood  
Will haunt you in your dreams.

"The dear old Scripture verses  
I learned in the long ago,  
Of all the blessed Bible  
Are still the best that I know:  
I knew they came from Heaven;  
And my mind was all untaught  
In the mazy disputations  
That scientists have wrought.

"And this, I think, is the reason  
Why Scripture learned in youth  
Seems always to carry with it  
The clear imprint of truth:  
The child receives it simply,  
Without a question or doubt,  
Before the winds of doctrine  
Have blown its goodness out."

Just then the clock on the mantel  
Rang out a warning chime;  
"As true's I live," said Grandma,  
"I've used up all the time."  
And the rueful boy on the table  
Said, "Grandma, when we are old,  
We shall always remember this one  
As the story that wasn't told!

—Selected.

The Apostle John tells us: "In Him was life; and the life was the light of men." It was His own pure life coming into our sinful human flesh, that shed the light of heaven over the dark world, and made the little Christ Child "a Light to lighten the Gentiles, and the glory of His people."

Did this light, then, go out of the world when He ascended to heaven after His resurrection? No; the light of His life still shone, and still shines, in the earth. How does it now shine?

Look through your window at night and you will see the moon and stars shining in the darkness. They shine, and they give light; and yet the moon and the planets have no light of their own, any more than our earth has. Where do they get their brightness?

It is the reflection of the rays of the sun, which, though it has passed for a time out of our sight, is still shining in the heavens, and giving us light by night as well as by day. So every time we see the radiant moon, we know that the sun is still shining; for all its brightness is but the reflection of the sun's rays. The moon is but a bearer of the sun's light.

Even so, though Jesus has passed into the heavens out of our sight, He, the great Sun of righteousness, still sheds His bright beams over the earth. Many bearers of His light, shining in the world's darkness, tell of this beautiful Sun, the true and only Light of the world. Who are these light-bearers?

Every one that receives the pure and holy life of Jesus by believing that He has come to dwell in our flesh, has the light of the world within him; for "the life was the light of men." This light will shine through him and light up the little corner where God has placed him.

A young Christian was once told that Christianity was "all moonshine," meaning that there was no reality to it. He replied that it was true that the religion of Jesus was as moonshine; for just as the moon reflects the rays of the sun, so Christians catch the rays of the Sun of righteousness, and shed them over the world.

"Jesus bids us shine, with a pure clear light, Like a little candle, shining in the night, In the world is darkness, so we must shine, You in your small corner, and I in mine."

Now do you see how Jesus wants us to celebrate His birth? Not by lighting candles one day in the year, but by letting Him put the light of His life within us so that we shall be little "Christmas candles" every day in the year.

And remember that God, who put the moon and stars in the heavens, and guides them in their appointed path, places His

little lights just where He wants them. Wherever you are, God put you there to shine for Him. Is it a dark place? Then there is all the more need of a bright light to shine for Jesus, to keep others from stumbling and being lost in the darkness. He came, and He still comes into the world in everyone who will receive Him to "give light to them that sit in darkness and in the shadow of death and to guide their feet into the way of peace."

"Then we'll ask Him to help us  
At our work, at our play,  
And we'll shine helping others  
In the rough upward way.

"Shine like the stars above  
Clear and bright, through the night;  
Tell of a Saviour's love,  
Shine by doing right."

EDITH ADAMS.

:o:

### LOVE TO JESUS.

A LITTLE boy four years old ran into his mother's bedroom one morning to tell her something, but found her upon her knees engaged in prayer. The lady said,— "Go away, my dear, for I am *talking to Jesus*."

This obedient child at once went towards the door, but just then something came in to his heart. He crept softly back on tip-toe, and putting his little hand on his mother's shoulder whispered,—

"Mamma, please give my love to Him."  
—*Josiah Spicers*.

:o:

### SOMETHING GOT AWAKE.

LITTLE Ted was marching down the garden walk with a lusty tramp, tramp, tramp, which looked very much as though he was in earnest about something and didn't care for a few specks of dust upon his shoes. In his hand he held a stick with a strong grip upon it which, if it had been a living thing, I am sure would have made it cry out, "Oh, Master Ted, please don't pinch me so hard!"

But the stick didn't cry out, nor tell any stories, either, as to where Master Ted was going or what his purpose was. His own face did though; at least, anyone who looked at it might have read that he was thinking about something ugly.

Before and all around him stretched long borders and neatly-kept squares and circular and star-shaped beds of flowers, but Ted was facing towards one particular bed which was the especial property of his sister Annie.

"Ted will smash 'em all down," he muttered to himself as he went along, his

little eyes almost snapping sparks of fire and his fingers clenching the stick still tighter. "She needn't have stepped on Ted's bed and broke down his pretty flowers. Ted will break hers."

And with this muttered threat his feet turned aside from the beaten path and tramped, tramped, tramped, down a side course toward the poor, beleaguered little flower-bed. He had almost reached it, and the stick was raised partly over his head, ready, after he had taken a step or two more, to fall upon the object of his destruction, when suddenly something got awake inside of Ted's bosom, under his pinafore. A voice which he had never heard before, or at least never so distinctly as now, seemed to speak to him, saying, "Ted mustn't; it's naughty. Annie didn't mean to. Be a good boy and forgive her."

He halted just where he was, but he was not yet ready to give up. Again the little fingers might have been seen renewing their tight grip upon the stick, and again the flush of anger came back upon the little face, and the threatening movement of the instrument of destruction which was held over the heads of the flowers was renewed, when the thing within him which had so suddenly waked up, showed itself more wide-awake than ever.

"No, no!" it seemed to say to him. "Don't! It will be very wrong. Mamma will look sad. You'll feel mean when you say your prayer to-night, and Annie will break her heart crying."

The next moment the stick dropped to the ground, and with a quick, retreating movement, two little feet sped back over the garden walk and never paused until they stood by mamma's side.

"Why, Ted?" she exclaimed in surprise. "Where have you been, and what's the matter with my little boy?"

"Been in the garden," said Ted, promptly, "to smash Annie's flowers."

"Oh, Ted!" said her reproving voice. "You didn't!"

"No, mamma, I was going to, but I didn't. Something got awake in me, and wouldn't let me, so I ran back to you, and now I can say my prayers to-night and not feel mean about it."

Then mamma began to understand that her little boy, for the first time consciously perhaps, had encountered and overcome the great enemy of every human soul—temptation.

Do you know what got awake within him? Can you remember, as you read this, the first time it got awake in you? And did you treat it as Ted did? I hope so.—*Rev. J. F. Cowan*.

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"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."

"I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints: but let them not turn again to folly... Mercy and truth are met together; righteousness and peace have kissed each other."

"And the angel said unto them, fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men."

"For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

"And thou, child, shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord to prepare His ways: to give knowledge of salvation unto His people for the remission of sins, through the tender mercy of our

God: whereby the dayspring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

**A Salutation of Peace.**—The Gospel salutation is a salutation of peace. It is the divine greeting with which the great apostle greets all those who are of the household of God. Nearly all his epistles open with the beautiful expression of—"grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

**Peace, good will toward men.**—The salutation of peace is God's will toward men. It is given to those who are of the household of God, and also to those who are not. It is an expression of His thought toward all men. The character of God has been grievously maligned by Satan, and to day He is misunderstood and misrepresented by many whom He is seeking to save. He is grieved at the heart because His thoughts of love and peace are misinterpreted. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil."

**The Divine expression of peace.**—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." "And the Word was made flesh and dwelt among us." The birth of Jesus Christ is the expression of God's thought of peace, and good will toward all men. It is a fulfilment of the words of the Psalmist who declared, "For He will speak peace unto His people." When Jesus was born, the announcement was made to shepherds who were keeping watch over their flocks by night. The Angel of the Lord said, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will [or God's will] toward men."

**Christ the Prince of Peace.**—"For unto us a child is born, unto us a Son is given, and He shall be called the Prince of Peace." "For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us." That which separated between God and man was broken down by the mystery of Incarnation. We read,

"But your iniquities have separated between you and your God," therefore we know that Jesus broke down the middle wall of sin and iniquity. He came to put away sin by the sacrifice of Himself, and came and "preached peace to you which were afar off, and to them that were nigh."

**No peace to the wicked.**—"I create the fruit of the lips: peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." It is impossible for one who is dwelling in sin, to enjoy the peace of God. Sin is the transgression of the law, and the law of God which is the thought of God, is peace. Christ "came to guide our feet into the way of peace" by turning us away from our iniquities and sins. He says, "Let the wicked forsake his way and the unrighteous man his thoughts," because "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

**Peace to all who love His law.**—At this season of the year it is customary to think of the birth of Christ, most people do so with more or less reverence. It is supposed by many that Christmas day is the birth day of Christ. Even if that supposition were true, there is no virtue in celebrating a birth which took place over nineteen hundred years ago. It is the new birth which alone can bring the peace and blessing of God into the life. The heart that confesses that Jesus is come in the flesh will know the joy of the present-tense salvation from sin, and will thus experience the peace of God. The new birth is Christ formed within, and all who are thus born again will be found keeping the commandments of God, and the faith of Jesus. "Great peace have they which love Thy law, and nothing shall offend them." "O that thou hadst hearkened to my commandments: then had thy peace been as a river, and thy righteousness as the waves of the sea." "Now the Lord of peace Himself give you peace always by all means. The Lord be with you all." Amen.

H. A.

"Rest in the Lord! His mighty love  
 Both all things rule, below, above:  
 Now let thy soul His promise prove,  
 And rest in the Lord."