

THE ORIENTAL WATCHMAN

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

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An Appeal to Clergy.

Open Letter from Seventh-day Adventist Ministers

Sunday Observance Crusade.

They ask Protestant ministers whether such a movement as was recently proposed is really Christian—What the Bible says on the subject of the Lord's day—Breach in God's Law.

The following open letter has been addressed to the protestant clergy by the Seventh-day Adventist ministers of Washington:—

ESTEEMED BROTHERS: Having noticed the report of your meeting held in this city on Dec. 12, 1904, and the plan to open the new year with a campaign for the better observance of Sunday in the city of Washington, we wish, in the spirit of Christian kindness, and as brethren with you in the ministry, to present from a Bible standpoint what to us appears to be the truth respecting the Sabbath question, and why both Sunday keeping and Sunday legislation are wrong.

We, with you, love the Lord Jesus, and desire greatly to honour him. We stand firmly with you, we hope on the solid rock of Protestant

faith—"the Bible and the Bible only," as the rule of belief and action. We, with you, believe thoroughly in the pressing need of a world-wide campaign in favour

As ministers of God, our commission is to "preach the gospel." We are also commanded to "preach the word." What does our guide, the Bible, say on the Sab-

bath question?

In Rev. 1: 10 John says, "I was in the Spirit on the Lord's day." As this was written in the Christian dispensation, sixty years this side of the resurrection, it was given for Christians today.

This verse does not tell us which day is the Lord's; so we must go to other parts of the Lord's word to find out what day he claims.

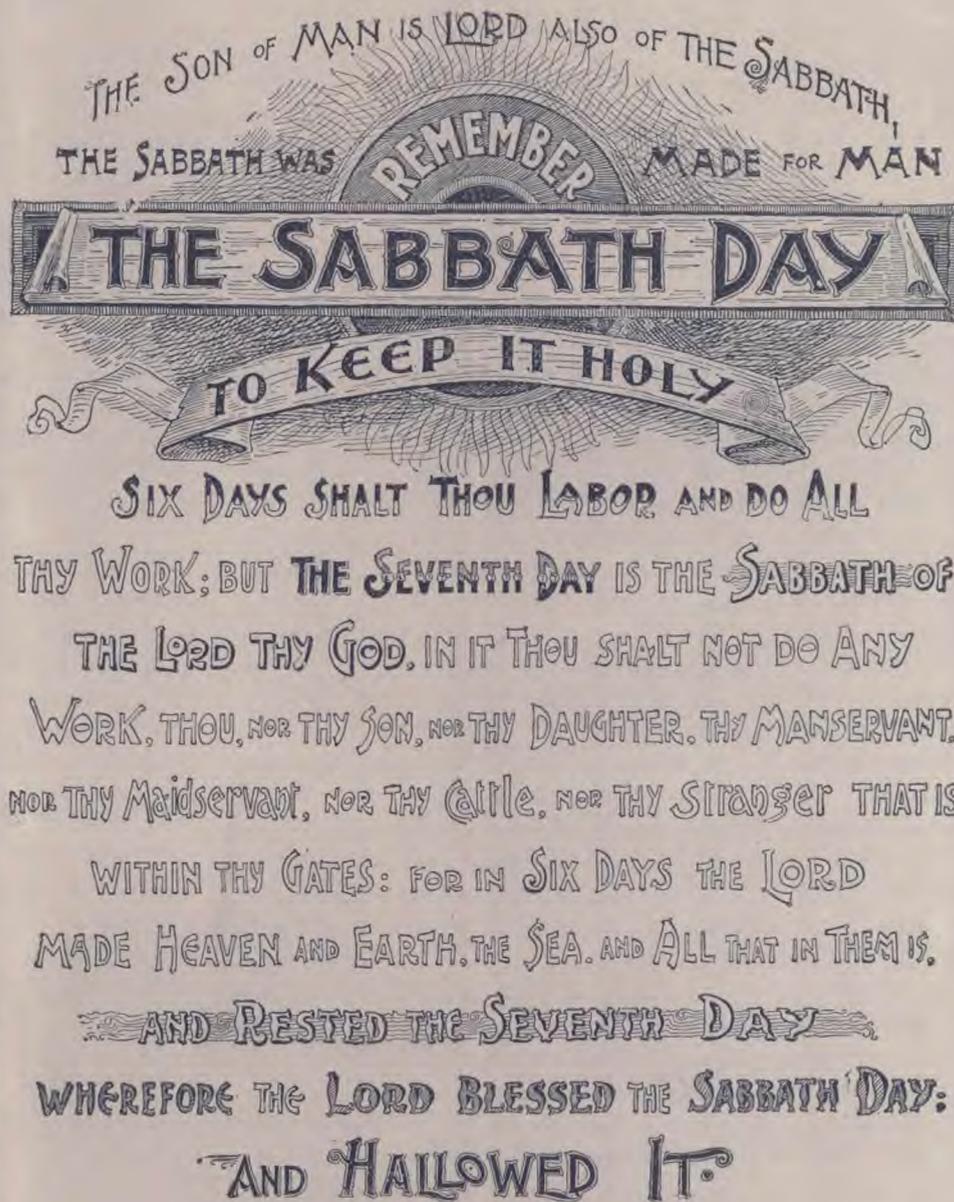
In Ex. 20: 8-11 we find the only command for a weekly Sabbath in the whole Bible. In this we read, "The seventh day is the Sabbath of the Lord."

In Matt. 12: 8 Jesus claims to be "Lord even of the Sabbath day." In Isa. 58: 13, he calls this same day "My holy day," and entreats his people not to trample upon it.

All through the Bible the seventh day of the week is called by God "My holy day," "My Sabbaths," "The Lord's day," "The

Sabbath of the Lord," etc. And God has never claimed any other day as his own.

of better Sabbath observance. But let us be sure that all that we do is Christian, and done in a Christian way.



In the Second chapter of Genesis we are told how the seventh day became God's holy day. First God rested on it; that made it God's rest day. Second, he blessed it; then it was God's blessed rest day. Third, he sanctified it. To sanctify anything is to set apart for a sacred, holy, religious use.

So God set the seventh day "apart" from the "six working days," for a sacred, holy, religious use.

God blessed and sanctified the seventh day *after* he had rested upon it, and *because* he had rested; so it was the seventh day of all future time that God set apart for a sacred, holy, religious use.

As the Sabbath was made for man, the rest, blessing and sanctification are for man.

The Sabbath is a part of the spiritual law (Rom. 7:14); the rest, therefore, is a spiritual rest, the blessing a spiritual blessing, and the sanctification is also spiritual.

So in giving to man his Sabbath, Jesus gave him his own character—his rest, blessing, and sanctification.

Christ Made the Sabbath.

Jesus was the active agent in creation. John 1:1-3; Col. 1:12-17; Heb. 1:1, 2. He was the one who did the work and the resting; therefore Jesus made the Sabbath. He is the one who gave to men in the seventh-day Sabbath his own rest, blessing, and holiness; and in Eze. 20:12 we are told that if we hallow the Sabbath, it is a sign that the Lord is sanctifying us. As Christ is our sanctification (1 Cor. 1:30), the Sabbath is, therefore, a sign of what Christ is to the believer.

Notice, too, that in the making of the Sabbath, it is the *day*, and not the institution only, that was honoured. God blessed the *seventh day*. Gen. 2:3. He sanctified the day, and he commands us to remember the day. Ex. 20:8.

All this was done in Eden before the fall, before there was any sin, before there was need of a Saviour from sin, before there were any types or shadows. Hence, the Sabbath is in no sense typical or shadowy; it is wholly commemorative—a memorial of creation. Ex. 20:8-11.

It was made twenty-five hundred years before there was a Jew; so it is not a Jewish Sabbath.

When nearly the whole world was in idolatry, God called Abraham, and made him many promises, because Abraham kept his laws. Gen. 26:5.

After the children of Abraham were brought out of Egypt, God gave them

manna in the "six working days," but none on the Sabbath to see if they would keep his law. Ex. 16:4. When they went to seek it on the Sabbath, God asked, "How long refuse ye to keep my commandments and my laws?" Ex. 16:27-30. This was a month before the law was given from Sinai.

Ceremonies and Moral Precepts.

Later, God gave them many ceremonies as well as moral precepts, and among them were shadowy sabbaths, pointing to the work of Christ. Col. 2:16, 17. But he carefully distinguished between the two kinds of laws, and the two kinds of sabbaths. The ten commandments he spoke with his own voice to the people. Deut. 4:12, 13. He wrote them with his own finger on the tables of stone, and commanded them to be kept inside the sacred ark. Ex. 24:12; 31:18; 32:15, 16; Deut. 10:4, 5. All the other ceremonies etc., were given through Moses to the people, were written by Moses in a book, which was kept in the side of the ark. Deut. 1:1-18; 33:4; 38:24-26. Thus God made a plain difference between the ten commandment law and all the other laws.

In the very centre of the ten commands God placed the seventh-day Sabbath, thus clearly showing the difference between it and the shadowy, ceremonial sabbaths given through Moses. God intends that everybody shall see this difference.

When his ministers put no difference between the holy and the common, and hide their eyes from his Sabbaths, he complains of it, and says he is profaned. Eze. 22:26.

God's ten commandment law is perfect, right, pure, clean, and true. By it the soul is converted, or restored. Ps. 19:7-11.

God will not alter, or change, the thing that is gone out of his lips. Ps. 89:34. All his commandments are sure, and stand fast forever and ever. Ps. 111:7, 8.

Paul writes of this same law in the Christian dispensation that it is still holy, just, and good. Rom. 7:12. What is true of the law as a whole must be true of all its parts; so the seventh-day Sabbath is perfect, holy, just, and good; it also stands fast forever and ever.

It was foretold of the Lord Jesus that when he came, he would magnify this law, and make it honourable. The law would be written in his heart. Isa. 42:21; Ps. 40:7, 8. When he did come, he kept his Father's commandments, the seventh-day Sabbath with all the rest. John 15:10

He bids us to follow him and walk as he walked. Matt. 16:24; 1 John 2:6

He Worked on Sunday.

Till Jesus was thirty years old, he was a carpenter; so we know that according to the command, he worked at his carpenter's bench six days (Sundays included), and rested the seventh-day Sabbath. To follow Jesus we must do as he did.

Jesus magnified the law; that is, he revealed things in it that had not been seen. He taught that hatred is murder, an evil thought adultery, etc. He also magnified the Sabbath, and made it honourable, by tearing away the burdens placed upon it by the Jews, and revealing in it, by his acts, the rest and blessing originally placed there. When accused of breaking the Sabbath, he responded, "It is lawful to do well on the Sabbath;" that is, it is according to the law. Matt. 12:12.

Jesus taught the people that not the smallest letter or part of a letter would pass from the law, though heaven and earth should fail. Matt. 5:17-20; Luke 16:17. See also Isa. 51:4-8; Ps. 119:89, 142, 152.

Jesus came not to destroy the law, but to fulfil it. To fulfil a law is to keep it, to do it. (See Webster.) Jesus did keep it. John. 15:10; Matt. 5:17.

Jesus also magnified the law and made it honourable when he died on the cross because we had broken that law. If God could have changed his law in the slightest particular, then Jesus need not have died.

Throughout the eternal ages the cross of Christ stands as positive evidence that God cannot change his law in the slightest particular even to save his best Beloved from a shameful death.

Jesus came to save his people from their sins. Matt. 1:21. The only Bible definition of sin is that found in 1 John 3:4. "Sin is the transgression of the law." So Jesus came to save his people from transgressing God's law. But, as the carnal mind is not subject to the law of God, and cannot be, Jesus gives us the new birth and the new heart. Rom. 8:2; John 3:3-5; 1 Peter 1:23.

In Christ we are new creatures. 2 Cor. 5:17. In him there is no sin. Whoever stays in him will not knowingly or willingly break God's law. 1 John 3:4-9. If we claim to know him, while failing to obey his commands, he says we are liars. 1 John 2:4. Even if we should keep the whole law, and offend in only one point, we are guilty of all. James 2:8-12.

Written in Hearts of Christians.

Under the new covenant God's law is written in the hearts of all Christians. Heb. 8:10.; Eze. 36:26, 27. We then delight to obey God's commands. 1 John 5:2, 3; Ps. 40:7, 8; 1:1-3; 119:97; Isa. 58:13.

God's law is a mirror, into which we look and see our need of a Saviour. James 1:23-25; Rom. 3:19, 20. So the law is our schoolmaster to lead us to Christ. Gal. 3:24, 25. The mirror can not wash us. So the law can not make us pure. But when we are clean the mirror witnesses to the purity; and when we receive the righteousness of God as a free gift, by faith in Jesus, the law witnesses to that righteousness. Rom. 3:21. Then we are no longer under the law: that is, under its condemnation (Gal. 3:21-29), because Christ has redeemed us from the curse of the law. Gal. 3:13; Rom. 6:23. Then we are under God's grace, or favour. But are we then free to break the law?—God forbid. Rom. 6:12, 14, 15. Faith in Christ establishes the law instead of making it void. Rom. 3:31.

If a man, under condemnation because he had broken the law of the land, should then be under grace, or favour. But under this grace he would not be free to break the law again; if he did, then surely he would soon be under the law again.

As the Sabbath is a part of the law, faith in Christ writes the Sabbath in our hearts, and establishes it there.

The four gospel writers speak of the Sabbath with the same respect as the prophets of the Old Testament. The New Testament keeps up the difference that God placed between the days. The Spirit of God all through the Bible calls the Sabbath by its sacred title, and Sunday always by its secular number only.

In Matt. 28:1 we are told that the New Testament Sabbath is the day just before the first day of the week. Luke tells us that it is the Sabbath according to the commandment, (Luke 23:56) thus identifying it with the Sabbath of creation.

Every Bible Christian from Adam to John the Beloved, honoured God's holy day; and no professed Christian ever thought of keeping any other day for the Sabbath for many, many years after Jesus went back to heaven.

Whence Came the Change.

In the face of all this evidence from the Christian's standard, the Bible, how is it that for so many years Christians have been resting upon another day, and treading under foot God's holy day?

The Bible gives us a clear answer to this question. In the seventh chapter of Daniel is revealed a power that should fight against God, his people, and his law. In Dan. 7:25 we are told that this power would "wear out the saints of the Most High, and think to change times and laws." The people and law of the Most High were to be in the hands of this power for twelve hundred and sixty years. See Rev. 12:6; Eze. 4:6, and Protestant commentaries.

Paul speaks of this same power, and tells us that it would exalt itself above God. 2 Thess. 2:1-7. The only way that a power could exalt itself above God would be to change the law of God, and command all to keep the law as changed.

Paul said an apostasy was coming, a falling away. It was already working in his day. Satan is at the bottom of all rebellion against God. All who commit sin are his children. 1 John 3:7, 8; John 8:44. He worked little by little to lead the people away from God's law. The history of this apostasy can be read in such standard works as Neander, Mosheim, Gibbon, etc. These bear witness to the truth of the Bible prophecy concerning the apostasy. Heathen rites, forms and ceremonies were early introduced into the Christian church.

Sunday was "the wild solar holiday of all pagan times." Little by little as the bars were let down to accommodate the practices of the heathen, the people, though still keeping the seventh-day Sabbath, were led to attach a certain amount of sanctity to the first day of the week, because Christ rose from the dead upon that day. Satan was thus paving the way for his contemplated change in the law of God.

In A. D. 321, Constantine, a pagan emperor, made a Sunday law. Constantine was a sun-worshipper, and in his law he calls Sunday the "venerable day of the Sun."

Worldly bishops united with the pagan emperor to lead the people to honour the heathen Sunday, and trample under foot the Lord's day.

In A. D. 364, at the council of Laodicea, the fallen church anathematized all who should keep the Sabbath, and commanded every one to honour the Sunday. The Dark Ages followed, during which Sab-

bath-keepers were killed and banished. The true church was in the wilderness. Rev. 12:6-14.

God reproves the fallen priests who did violence to his law. See Eze. 22:26, margin. They tore out the Sabbath of the fourth command. This made—

A Breach in God's Law.

Now God appeals to his true children, both Catholic and Protestant, to take their feet off his holy day, and call it honourable, the holy of the Lord, and by thus honouring the true God, help to build up again the breach that was made in God's law. Isa. 58:1, 2, 12-14.

Any law to be of force must be signed and sealed. The seal must show who gave the law, his right to give it, and the extent of his authority. The sabbath command is the only one of the ten that does this. Take that away, and the law is of no force. This command reveals the Lawgiver as the Creator of all things with a right to issue commands. God calls the Sabbath a sign. Eze. 20:12, 20.

Before pouring out his anger upon a rebellious world, he sends a messenger to his people with the seal of God. Rev. 7:1-4; Eze. 9:1-6; Isa. 8:16, 17.

In Revelation, chapters thirteen and fourteen, a power is brought to view that would force all to worship the papacy under penalty of death. This we understand applies particularly to our own country. This power also enforces the mark of apostasy. The papacy claims the change of the Sabbath as the mark of its power. In the "Douay Catechism," page 58, will be found the following question and answer: Question—"How prove you that the church hath power to command feasts and holy days?" Answer—"By the very act of changing the Sabbath into Sunday." The papacy boasts of having done what God foretold it would do, and challenges Protestants to find any "Thus saith the Lord" for Sunday-keeping in their guide, the Bible.

In Rev. 14:9-12 God warns all against receiving the mark of apostasy either in hand or forehead.

To-day nearly all the States of our Union contain laws honouring the Sunday, while the Lord's day is constantly trampled under foot, and made the busiest day of the week. At the present moment two Sunday bills are pending before the lawmakers here at the seat of government. There is also a widespread movement among nearly all religious bodies in favour of a universal Sunday law.

Dear brethren, may God help us to listen to his appeal, turn away from man-made institutions, and honour the Creator and Redeemer. To our mind we have reached the time foretold by the apostle Paul, when many are turned unto fables. 2 Tim. 4: 1-4. Let us be careful that we do nothing to encourage this condition.

If any position here set forth is not in harmony with the truth, we shall be glad to have it pointed out from the Scriptures. We desire only the truth.

The foregoing article is a reprint of an article that came out recently in the *Washington Post*, one of the leading daily papers of Washington D. C., U. S. A. This is the attention of the leading men of the nation called to the binding obligation of the fourth commandment of the decalogue. The principles of Sabbath observance are so well stated that we have published the article in full. This appeal was signed by fourteen resident Seventh day ministers in the city. *Ed.*

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THE SMART STEER.

Sam Jones was talking to a man of weak faith one day. The doubter asked if Mr. Jones could not give him a demonstration of religion.

"None," was the reply, "you must get inside the fold, and the demonstration will come of itself. Humble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right here. Out west we have a place for watering cattle. The cattle have to mount a platform to reach the trough. As they step on a platform their weight presses a lever, and this throws the water into the troughs. They have to get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps into the trough, without getting on the platform. He finds the trough dry, of course, for it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there is no water in the trough. Another steer, not so smart, but with more faith, steps on the platform; the water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on the platform. You can't even examine it intelligently until you are on the platform. If you slide around the back way, you'll

find the trough dry. But step on the platform, and the water and the faith come together without any trouble—certain and sure and abundant."—*Detroit Free Press.*

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A HAWAIIAN'S SELF-SACRIFICE.

A visitor to Hawaii recently paid a visit to the Leper Home on Molokai Island. There he heard a pathetic story, and the heroine of it was pointed out to him. She was a girl of wonderful beauty, and as yet shows no traces of the disease. One day she presented herself to the health board, and, showing a white patch on her shoulder asked to be sent to Molokai. The doctors examined her, and though the white patch had all the appearance of leprosy, there was an absence of other symptoms which puzzled them. They questioned the girl, who ultimately broke down and confessed that she was trying to deceive them. She said that she had been married a few months previously to a man whom she loved dearly. He had since made the discovery that he was a leper. He had written her a letter of farewell and had gone to the island. She had pleaded to be allowed to see him, but had been refused. She could not bear to be separated from him, and had appealed to a native doctor who had given her a liniment, which produced the white patch resembling leprosy. She begged to go to the island to wait on her husband, and declared that if she was refused she would get the infection and become a leper, in order to be eligible. The doctors, believing that she would keep her threat, or would go crazy if they refused, allowed her to go to the island, warning her that she could never return. She gladly gave the required pledge, and went cheerfully to the leper settlement. How her husband must appreciate the love that could make such a sacrifice for him. It would be the basest ingratitude on his part, if he treated her as some men treat Christ, who for love of us voluntarily came to earth and lived and died, the sinless among sinners to save them.

Him who knew no sin, he made to be sin on our behalf that we might become the righteousness of God in him. (II Cor. 5: 21).—*Christian Herald.*

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"One of the principal rules of religion is, to lose no occasion of serving God. And since He is invisible to our eyes, we are to serve Him in our neighbour, which He receives as if done to Himself in person standing visibly before us."

HOW DO YOU WITNESS ?

Dr. A. J. Gordon often told of a Sabbath on which he went in the morning to hear a distinguished preacher who was celebrated for his Biblical knowledge. He came home delighted with the clear and brilliant exposition of the truth that he heard, but chilled by the icy coldness of the message. It was true, clear, scriptural truth, but as cold as an iceberg.

He went in the afternoon to hear another preacher distinguished for his fervour, and he came back delighted with the earnestness and unction of the preacher; but it was a fire of shavings, and there was not truth enough in it to make it lasting.

He went again at night, and heard a third preacher, and came away not only instructed but thrilled; because this sermon had been not only an exposition of Scriptural truth, but it had also been alive with the power of God, and full of the fire of the Holy Ghost. It was not a fire of shavings, but of substantial fuel, and it left not only a memory of truth, but a glow of warmth that filled his heart with joy and love. This is the power of the Holy Ghost speaking the truth in love, the Bible ablaze with holy fire; the Word of God dissolved in unction and love, until it can be observed in every fibre of our being the nutriment of our life.—*Selected.*

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FEAR OF GOD.

It is written in the Talmud that a certain rabbi being on his death-bed, his disciples came to receive his blessing. Among his last words to them were: "I pray that you may fear God as you fear man." They, in surprise, asked if they were not to fear God more than they feared man. The old rabbi replied that he would be well content, if, by their actions they proved that they feared Him as much. "Should you purpose to do a deed wicked or unseemly," said he, "you are careful to avoid being seen by any human eye. Show the same anxiety not to be seen doing that which is wrong by the eye of God, who sees everything, everywhere, and always." Alike in good deeds and in evil, in the moment of overflowing joy and in the hour of distress and extremity, we are all too prone to forget this great fact of God seeing us. It should be brought to mind not simply by the wicked as a warning, and by the despairing as a comfort, but by the busy Christian as an encouragement and a stimulus in every work and service.



THE PERFECT SALVATION

THE EVERLASTING GOSPEL. THINE IS.....THE GLORY.

WE have found that "the everlasting gospel" is not a new gospel. It was preached to Abraham; it was preached by John the Baptist; it was preached by Jesus; it has been preached in every age. And yet in this last generation there is a special movement to proclaim this same gospel to all the world. What is the special significance of this particular call to teach "the everlasting gospel"? The answer to this inquiry is indicated in the form in which the message is to be proclaimed.

The angel who announces the gospel message "with a great voice" calls upon "them that dwell on the earth" to fear God and give him glory. The old-time gospel of complete salvation from sin is taught in this message of the angel, otherwise it would not be the genuine gospel of Christ; but in order that salvation from sin may be a reality and not a mere sham, there must be a recognition of God as God, and he must be glorified as God. Unless this is done, there can be no salvation from sin. The only other alternative is that self shall be exalted as God, and when this is done, there is neither deliverance from sin nor barrier against sin. This is the philosophy of heathenism, and it is clearly set forth by the apostle Paul thus: "Because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things. . . . They exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator."

The true God has made such a revelation of his character to every man that he is without excuse when he fails to glorify him as God. If a man will accept the gift of the only begotten Son, "the effulgence of his glory, and the very image of

his substance," he must say with David, "Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all." To such a one, before whose vision the glory of Jehovah has been unveiled, the commandment has become the fulfilled promise, "Thou shalt have no other gods before me."

But the heathen refused to accept the revelation which God had made of himself. In place of this revelation they substituted their own conception of God; and having thus formed a god after their own ideas, they put their imaginations into visible form, and thus they "chang-



THE GOSPEL IN HUMANITY.

ed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things." But in thus putting their own imaginations in the place of God's revelation, they were putting themselves above God. In giving expression to this self-exaltation they "worshipped and served the creature [created things] rather than the Creator." But redemption is creation, and the Creator is the only one who is able to save from sin through the new creation. In turning away from the Creator the heathen discarded the only barrier against sin.

In these last days much that passes for Christianity is simply ancient heathenism in a new guise. Professed defenders of the Christian faith have accepted the conclusions concerning God and Christ and

the Bible which have been reached by a scientific treatment of the whole subject of God and revelation. A new and false conception of God is being put forward. The cross of Christ and his atoning work in behalf of sinners are being largely superseded by a kind of self-sacrifice which means self-purification, and a general humanitarianism. As the result of the work of the higher critics the infallible Word of God is regarded by many as the fallible word of men. The consequence of all this is that the imaginations of men have been substituted for the revelation which God has made of himself, and the true God of the Bible is not glorified as God. Men do not seem to realize that this is Satan's final and supreme effort to hide the glory of God's character from the human family, and to bring men back into the darkness and bondage of heathenism. "It is his purpose to cause the discoveries of men to be exalted above the wisdom of God. When the mind is engrossed with the conceptions and theories of men to the exclusion of the wisdom of God, it is stamped with idolatry. Science, falsely so called, has been exalted above God, nature above its Maker, and how can God look upon such wisdom?"

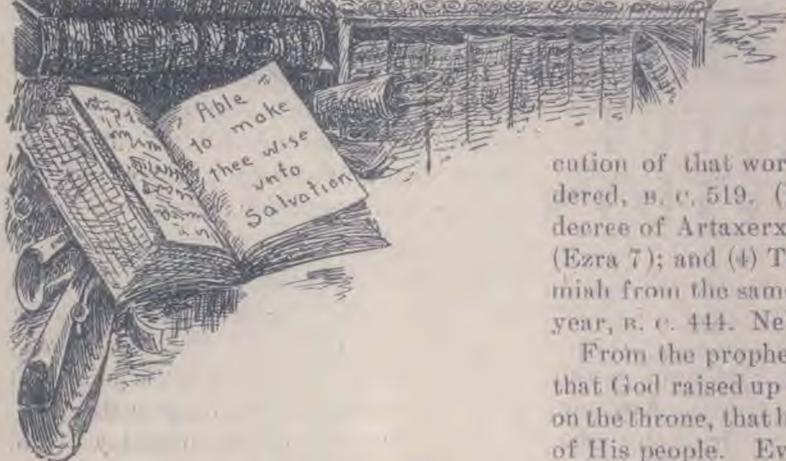
The image making of ancient heathenism resulted in a visible object of worship, the expression of man's conception of God. Modern heathenism has constructed a mental image of God in harmony with the scientific spirit of the times, and presents this to the world as the God of the Bible. In neither case is the true God glorified as God. In neither case is there any barrier against sin. In both cases man is exalted above God.

It is in this generation and under these circumstances that God commissions an angelic messenger to lead those who remain faithful to him in a world-wide movement to reveal the true God in his true character. A great voice is to be heard throughout the earth, saying, "Behold, your God!" "Behold, the Lamb of God, that taketh away the sin of the world!" and restoring the knowledge of God in Christ as the Saviour from sin. Thus will the fear of God be made known, and God will be glorified as God. And in this message there is a barrier against sin. And this is the significance of the proclamation of "the everlasting gospel" in this threefold message

W. W. PRESCOTT.

God sees hearts as we see faces. —

THE HOLY SCRIPTURES



THE HEAVENLY SANCTUARY.

Going forth of the Commandment.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

In the above scripture the angel gives the event which is to mark the commencement of the seventy weeks. They were to date from the going forth of the commandment to restore and build Jerusalem. And to provide a double test by which we might try the application of the prophecy, other events are also given which are to transpire at its close. The period of seventy weeks is thus divided: Seven weeks for building the walls; threescore and two weeks till the work of Messiah; and one week, which would cover the period of His ministry, and the time following until the gospel should go forth to the Gentiles.

The Initial Date.

We now search for the initial date which will harmonize with all these particulars. When did such a command go forth? and by whom? "There are but four events which can be taken as answering to the commandment to restore and build Jerusalem. These are, (1) the decree of Cyrus for the rebuilding of the house of God, B. C. 536. (Ezra. 1:1-4) (2) The decree of Darius for the pro-

secution of that work, which had been hindered, B. C. 519. (Ezra. 6:1-12); (3) The decree of Artaxerxes to Ezra, B. C. 457 (Ezra 7); and (4) The commission to Nehemiah from the same king in his twentieth year, B. C. 444. Nehemiah 2."

From the prophecy of Isaiah we know that God raised up Cyrus, and placed him on the throne, that he might be the deliverer of His people. Even before the captivity began, God had spoken of Cyrus calling him by name, and while as yet he was unborn his work was prepared for him.

Cyrus My Shepherd.

So we read, "that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Now in fulfilment of this prophecy we read, "Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom and put it also in writing, saying, Thus saith Cyrus king of Persia: All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up."

Return of the Jews.

From this time every Jew in Babylon was at liberty to return to Jerusalem, even at the expense of the government over which Cyrus reigned. It was the time for which Daniel had prayed, and now that the set time had come, Israel should have arisen and the return of the Jews to Jerusalem should have preached on the subject of God's delivering power. But all the people were not "willing in the day of His power," and only a feeble response was given to the proclamation of Cyrus; and as a result they were weakened and hindered in their efforts of restoration, by the Samaritans who were dwelling in the land. "Then ceased the work of the house of God

which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."

A second decree was therefore issued by Darius in the year 520 B. C. But the work of the temple of the Lord was still delayed, because the people built their own houses and dwelt in them. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" This prophecy was given to His people as a rebuke to them, and the Lord stirred up the heart of Darius, who commanded that the work should go forward, helping forward the work by money from the royal treasury.

Israel self-governing.

We read that Jerusalem was subject to Persian government until the days of Ezra in the reign of Artaxerxes. In the seventh year of the reign of that king, 457 B. C., was issued the third decree concerning the rebuilding of Jerusalem. This decree made provision for all the Jews, who so desired to return to Jerusalem, and also allowed them to take free-will offerings from the Babylonians who were interested in their cause. It also relieved the Levites and ministers from paying toll or tribute, and arranged for the appointment of magistrates and judges in Palestine, taken from among the Jews themselves: thus making the people of God self-governing.

This last decree was proclaimed in the year 457 B. C. and is the date from which the seventy weeks should be reckoned according to the word of the angel. Thus we see three decrees were given, and they in their triple form constituted the fulfilment of Dan. 9:25. And so we read "They builded and furnished it, according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia." Ezra 6:14.

We may not go further now, more than to say that the 2,300 days of years, beginning as they do in 457 B. C. bring us down through the ages to the year 1844 at which date the solemn work of the cleansing of the heavenly sanctuary was begun on the great antitypical day of atonement.

H. A.

PERSONS who are always cheerful and good-humoured are very useful in this world; they maintain peace and happiness and spread a thankful temper, among all who live around them.

The love which does not lead to labour will soon die out; and the thankfulness which does not embody itself in sacrifices is already changing to ingratitude.

THE SONG OF THE WORKER.

I have a song within which I cannot sing to you,
 And though I cannot sing it now I know each word is true;
 The angels know it also, though they may not strike a chord
 Of the music it is set to, nor voice a single word,
 Till our King comes in his glory, to gather in his own
 To sing the Song of Moses and the Lamb before the throne.

All through the countless ages it has welled up in the heart
 Of him, who keeps the Lord's commands and sets himself apart
 From striving after worldly gain, from crushing down the meek,
 Who bends his back to do his work amid the city's reek,—
 The work the Master gave him, to fight and conquer sin,
 To raise the fallen, help the weak, and bring the wanderer in.

My brother shall we tarry? -- while the fainting soul is lost,
 Does the pilot slumber calmly while the barque is tempest toss't?
 Shall the Master come and find us self-satisfied, with naught
 To do for his dear sake who by his blood has bought
 The very soul now struggling in the fearful fight with sin?
 No! Let us go my brothers and bring God's people in. B. B. H. DUFF.

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SUNDAY THE FIRST DAY OF THE WEEK.

“CAN you kindly inform me what Bible authority we have for calling Sunday the first day of the week?”

THE terms of the question should be inverted; for it is not Sunday that is called the first day of the week, but the first day of the week that is called Sunday. Then when the question is inverted, and it is asked what Bible authority we have for calling the first day of the week Sunday, the reply must be that we have none; for the names of all the days of the week are of heathen origin.

It must be known to every reader of the Bible that from the beginning the days of the week were known only by number, as first, second, third, etc. Only one was named Sabbath, and, of course, it is so still. See the first chapter of Genesis, and Ex. 20: 8-11. Yet, in reality, “Sabbath” is not the name, but only the description of the seventh day. The word “Sabbath” simply tells what the day is—a rest; for *Sabbath* is the Hebrew word for *rest*.

As might be expected, there is, in the entire Bible, no change in the titles of the days from those given in the beginning. They are always, with the exception of the seventh day, as already noted, known only by number; and these titles they still retain, no matter what other names men may give them. No act of man can change what God has done. Whatever God has called a thing, that is the name of it.

The question, then, which is really to be settled, is this: Have the days of the week come to us with the same designation that they had from the beginning, without change? In other words, Are the days now known as the first and the seventh the same ones that God so designated at the creation?

It is easy to show that the answer to these questions must be, Yes. God Himself keeps the record and He can make no mistake. The deliverance of Israel from Egypt took place about twenty five hundred years after the creation; and at that time, God made it very plain which day was the seventh, so that there could not possibly be any mistake, even supposing that the people had previously lost the reckoning. For forty years God was their Timekeeper, marking the seventh day each week by wonderful miracles. Of course when they knew the seventh day, there was no trouble about the others.

And God continued to be the Timekeeper when the children of Israel came to Canaan. When they forgot Him, and began to break the Sabbath, becoming like the heathen, He reprov'd them again and again by His prophets; and at last they were carried into captivity, solely because they had not kept the Sabbath. See Jeremiah 17 and 2 Chronicles 36. From the time of the Babylonian captivity, the Jews never again went into idolatry, but as far as outward acts were concerned, were most zealous worshippers of Jehovah and very punctilious concerning the Sabbath.

Then Christ came, and testified both by word and deed that the day which the Jews were keeping was the true Sabbath of the Lord. Soon after His ascension the Jews were scattered over all the earth, yet there has never arisen any doubt as to which day is the Sabbath. If a company of Jews from every nation were to meet in London, they would all be keeping the same day of the week—the seventh day.

Having the seventh day so firmly estab-

lished, it is easy enough to determine all the other days in the week. One has only to be able to count seven, either forwards or backwards. There are but seven days in a week, and when the seventh day is reached, the count begins with the first again, the next day. The day that follows immediately after the Bible Sabbath is the first day of the week (see Matt. 28: 1) and is now known as Sunday.

Or, to state it another way, the resurrection of Jesus took place on the first day of the week, “when the Sabbath was past.” Mark 16: 1, 2. That day was, by the heathen, dedicated to the sun, and was known among the Romans as *dies solis*,—day of the sun, or, the sun's day, from which comes our word Sunday. So we see that there can not possibly be any question that the day called Sunday is the first day of the week. This is established by indisputable Bible testimony, which at the same time shows that it is not, and can not be the Sabbath day.

E. J. WAGGONER.

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GOD OR SATAN WHICH?

“Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea hath God said, ye shall not eat of every tree of the garden?”

“And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

“But of the fruit of the tree which is in the midst of the garden, *God* hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

“And the *serpent* said unto the woman, *Ye shall not surely die.*”

Question:—If modern, so-called orthodoxy in regard to man's condition after he has “shuffled off this mortal coil,” is to be accepted as truth, who, then, told the truth to Eve?

Since it is “impossible for God to lie,” what must we conclude concerning the origin of the belief that a man knows more when dead than when alive?

H. H. Votaw.

—:o:—

“A PURE heart at the end of life, and a lowly mission well accomplished, are better than to have filled a great place on the earth and have a stained soul and a wrecked destiny.”

THE
 ORIENTAL WATCHMAN

Editorial.

CHRIST AND HIS CHURCH.

Many claim that the book of Revelation cannot be understood, but the very word revelation means something revealed; and the third verse of the first chapter pronounces a blessing upon those that read and hear the words of this prophecy, and keep the things that are written therein, for the time is at hand.

Believing this promise let us read the first five verses of Rev. 12 and see if we can find out what is meant by the man child, the woman, and the dragon.

The man child—Verse 5 reads, "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne." Eph. 1: 20, 21 shows that Christ was raised from the dead and seated at the right hand of God. In Dan. 7: 13, 14 we find that the Son of man comes to his Father and is given dominion, glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

From these texts it is evident that the man child is none other than Jesus Christ, Son of man, and only begotten Son of God.

The woman.—In Rev. 17: 3-6, we have a description of an apostate church ruling over the kings of the earth and using the civil power to shed the blood of saints. Verse 18 says, "and the woman which thou sawest is that great city which reigneth over the kings of the earth." The 15th. verse calls the woman a whore. She had left the simplicity of the gospel and united with civil rulers. In this she committed fornication with the kings of the earth, verse 2. The gospel is the power of God unto salvation, but when a church loses faith in the power of the gospel to save souls and seeks the power of the state to enforce its doctrine, it departs from God and brings destruction upon itself. Now if a corrupt woman represents an apostate

church, does not a pure woman represent a true church?

As further evidence that a church is meant by this symbol, we read in verse 6 that the woman suffered persecution 1260 days (years.) This cannot refer merely to the woman who actually gave birth to the child, yet she belonged to the church which God used to present his Son to the world. Among the members of this church were Zacharias and Elizabeth who walked in all the commandments and ordinances of the Lord blameless: Mary and Joseph, Matt. 1: 18-21; the shepherds of Bethlehem, Luke 2: 8-18; the wise men of the East, Matt. 2: 1-12; Simeon and Anna, Luke 2: 25-38. John the Baptist also proclaimed Christ to the world. Thus we see the church made known the new-born child who was also the Saviour of the world, while Mary pondered these things in her heart. What a blessed thing it is to live so near the Lord that he can reveal things before they occur. Isa. 42: 9.

The dragon.—Verse 4 tells us that the dragon stood ready to devour the man child (Christ) as soon as he was born. If we can find the power which did this very thing, we shall know what is meant by the dragon. In Luke 2: 1 we read that Caesar Augustus, the Roman emperor, issued a decree that all the world should be taxed. In accordance with this decree Joseph and Mary went to Bethlehem of Judea to be enrolled, and while there Mary was delivered of her child.

On their way to find the Saviour, the three wise men stopped at Jerusalem to enquire where he was, that was born King of the Jews. Matt 2: 2. When Herod heard that one was to be born King of the Jews, he was troubled and demanded of the chief priests and scribes where Christ should be born. They read the prophecy which pointed to the birth of the Messiah, verses 5, 6, and Herod then sent the wise men to find out the place, then to return and tell him that he, too, might go and worship him; but the Lord, who was watching the unfolding of events, and who understood the secret purpose of Herod's heart, warned the wise men to return another way. Joseph also was warned to take the child and flee into Egypt. When Herod saw that he was mocked of the wise men, he was exceeding wroth, and sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under. What power then stood ready to devour the man-child. It was Rome, for Herod

was a Roman governor, under Caesar Augustus the Roman emperor. Verse 9 tells us that the dragon was that old serpent called the Devil. Satan used the Roman government in his attempt to overcome Christ but the Lord defeated him, as he has on every hand and ever will in the future.

Is it not a fact then, that the book of Revelation teaches the birth and ascension of our Lord Jesus Christ? Does it not also point out the power which has been an enemy to the true church, as well as the church itself? This being the case, is it not important that we read, hear, and keep those things which are written therein for the time is at hand?

The Revelation points out the events which are to transpire down to the close of this world's history. Many have already taken place. A few more are to take place, and then He that testifieth these things saith, "Surely I come quickly;" and the church responds, "Even so come Lord Jesus." W. W. MILLER.

STUDIES IN THE REVELATION.

THE CHURCH IN THE DARK AGES.

The transition from purity and holiness to corruption is ever a gradual one. Individuals do not take one long step from the path of rectitude to the brothel, but through a series of steps, gradually and almost imperceptibly, the enemy of all righteousness seeks to inveigle and enslave the souls of men. In the history of the early church to the time of its complete apostasy we have seen the working out of this principle. Had the leaders in the early apostasy seen into the future, had God thrown back from before their eyes the dim veil that hides away the after consequences, they would have shrunk back in amazement and horror from those initial steps that brought such an overwhelming train of moral and spiritual corruption. But course after course of evil was tolerated, and even cherished, until terrible was the darkness which settled down over backslidden Christianity.

But amid all the shadows that darkened into the long night of papal superstition, it was not God's purpose that his word should be wholly obliterated. Truth does not easily pass into oblivion, and while men sought by sword and fagot to lower the glorious banner, while even the very hosts of hell were encamped against it, God preserved through all a handful of witnesses who were zealous for Him. These were sometimes driven out from among men to wander "in deserts, and

in mountains, and in dens and caves of the earth." They were "destitute, afflicted, tormented," yet they were God's peculiar treasure and His eye was ever upon them. Every heartache borne, every tear shed; every hardship endured are treasured up in the sight of God, and in the day of final reckoning will stand as an infinite resource to these faithful witnesses.

Foremost among those who thus "loved not their lives unto the death" were the Waldenses. Secure in the fastnesses of their mountain home in the Alps, for centuries they preserved pure and undefiled religion without molestation. Maintaining their own schools and instructing their children in the fear of God, they were peculiarly well fitted to the work of preserving purity of faith. Hundreds of them went as missionaries into the strongholds of the papacy, and being discovered by Rome, suffered a cruel and ignominious death. Fruit developed from their labours until finally the enemy was aroused and crusade after crusade was dispatched against them.

Finally through hellish deception, they were betrayed into the hands of Rome, and were almost blotted out of existence as a people. They were hunted to the death; yet their blood watered the seed sown and it failed not of yielding fruit. "Thus the Waldenses witnessed for God centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who are also willing to suffer all things for the Word of God and the testimony of Jesus Christ."

The Fifth Seal.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said unto them, that they should rest yet for a little season until their fellow-servants also and their brethren, that should be killed as they were should be fulfilled." Rev. 6: 9-11.

As have been the previous scenes, so also this scene is enacted upon earth. The preceding seal has pictured before

us the altar of sacrifice. Now these unnumbered millions of victims are represented as crying to God "with a loud voice," asking that their blood be avenged. Even in the same way that Abel's blood cried unto God from the ground, so were these martyred souls crying to God for righteous judgment. As the hire of the labourers cries out against the rich when it is withheld even until it reaches the ears of the mighty God of justice, (Jas. 5: 1-4) so likewise did the cries of these servants of God, outcast, maligned; accursed of men, come up before His just ear who hates iniquity. The very injustice calls to high heaven for retribution.

Their cries were not unanswered. "White robes were given to every one of them," and these robes were the "garments of Salvation." "the righteousness of saints." Isa 61: 10; Rev 19: 8. Man had cast upon them ignominy and reproach. They had gone down into most terrible deaths accounted as the most hardened criminals, yea, even as the vilest refuse of earth.

But God would vindicate their characters. While the papacy was apparently doing its worst, such men as Wycliffe, Huss, Jerome, Luther, Calvin, and a host of others exposed the doctrines of Romanism and exalted eternal Truth. Time fails us to dwell upon the mighty work of these servants of the Most High, but suffice it to say that the calumny cast upon the names of Rome's victims was removed, and in its stead was imparted a lustre which even yet sheds its glory over the sacred path trod by these Christians. Indeed they do rest for "a little season," but when finally every true child of God has been called into the fold of truth, and the workers of iniquity have filled up their cup of persecution against the work and people of God, then shall these come to "shine forth as the sun in the kingdom of their Father." With the apostle Paul, they "have fought a good fight," and with him they will wear the "crown of righteousness which the Lord the righteous Judge shall give" at his appearing.

J. C. LITTLE.

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CHRISTIANS, it is your duty not only to be good, but to shine; and of all the lights which you kindle on the face, joy will reach farthest out to sea, where troubled mariners are seeking the shore. Even in your deepest griefs, rejoice in God. As waves phosphoresce, let joys flash from the swing of the sorrows of your souls.—

THE NATIONS IN PROPHECY.

THE world in the past few months has stood in awe and wondered as the war between Russia and Japan has unfolded its scroll before the eyes of the nations. The unheard of spectacle of a yellow race conquering the Aryan at every step has quite taken aback the powers of Europe, and politicians everywhere are gravely discussing the probable result of this Eastern precedence thus gained. Various are the views expressed and the predictions made, some enthusiastically optimistic, and others dark with forebodings.

Now it is not in the province of the *Watchman* to discuss the political aspect of the situation only as it has a bearing upon the Word and work of God, and only as events shape themselves with respect to the times in which we live, and are foretold in prophecy. In Joel 3: 9-14 we are told of a time when the heathen should "be awakened," when the weak shall say, "I am strong," when men shall beat their "ploughshares into swords," and their "spear into pruning hooks." This is said to be in the time when God "shall sit to judge," and therefore it is in the last days.

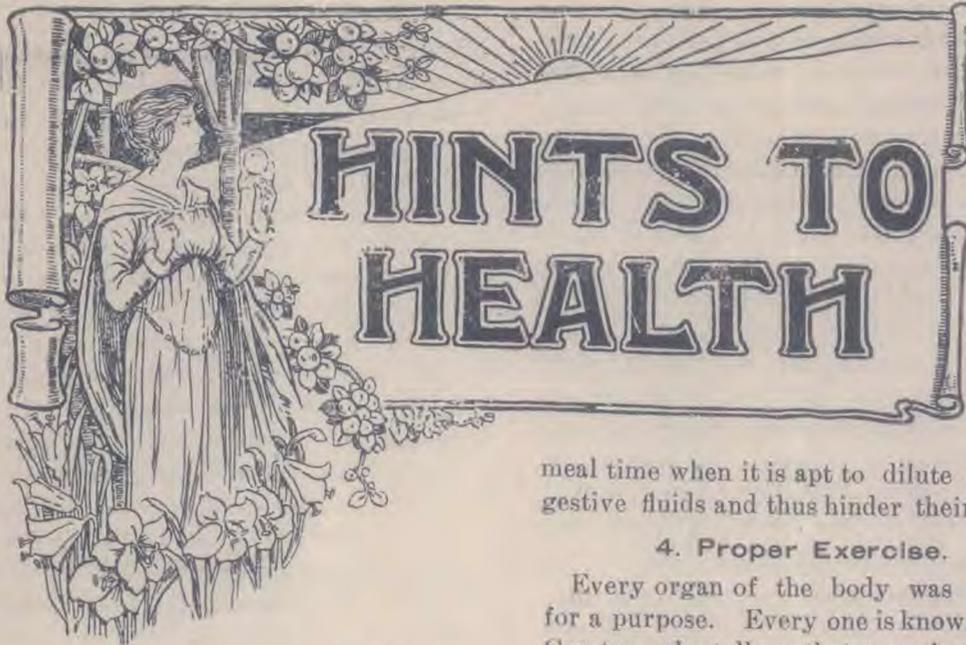
Thirty years ago Japan was not reckoned among the nations. She was indeed one of the "weak." Now she is one who has said, "I am strong." But is it to end here? In the last few years China has been copying from her little neighbour, and it will only be a matter of time until, under the tutelage of Japan, she too may say "I am strong." One by one the weaker nations are waking up to realize where they must stand when the great crash comes among all the nations. And this is also foretold by God in Rev 16: 14-16 where we read that all the world is to be gathered to the "battle of that great day of God Almighty," the battle of Armageddon.

Now this is not simply looked forward to by students of prophecy. Leading diplomats and statesmen are perplexed at the strained relation existing among the world's nations to-day. The prophecy of Joel before alluded to, closes thus: "The day of the Lord is near in the valley of threshing." (Margin). Yes, the harvest of the earth is nearly ripe, and "the harvest is the end of the world." Matt. 13: 39.

J. C. L.

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"My heart, my strength, my life, my all,
Are His, and His forever."



SEVEN THINGS NEEDFUL FOR HEALTH.

1. Pure Air.

MAN became a living soul when God breathed into his nostrils the breath of life. When the breath ceases the life departs. Many only half live because they are only about half breathing.

Deep breathing should be not only a daily but a habitual service. Don't impress and oppress the lungs and expect to be vigorous and full of life. We must breathe pure air if we would have pure blood. Air which is not in circulation soon becomes rife with poisons.

2. Pure Food.

Not the clamourings of the appetite, but the needs of the body should be consulted in choosing the food, which is so necessary to sustain the body; and those things which, while they please the taste, injure the delicate tissues, should be discarded. Choose pure nourishing food, prepare it tastefully, but simply, eat it regularly and masticate it thoroughly. The wise man tells us, "the sleep of the labouring man is sweet, whether he eat little or much, but the abundance of the rich will not suffer him to sleep." Over-eating with insufficient exercise is a fruitful source of ill health.

3. Pure Water.

Many diseases are the result of drinking impure water. All questionable water should be boiled and filtered. Many make the mistake of drinking too little water. Some refuse to give it to fever patients even when nature is loudly calling for it. Pure water is an absolute necessity in the body and should be taken freely, except at

meal time when it is apt to dilute the digestive fluids and thus hinder their work.

4. Proper Exercise.

Every organ of the body was created for a purpose. Every one is known to the Creator, who tells us that even the hairs of our head are all numbered. The way we use or abuse our bodies is known to Him. The health of the body requires that it perform its functions properly.

Still air is stifling, still water breeds poison, lack of exercise invites disease.

The air, the water, and the blood must circulate if they keep pure. Bodily exercise is necessary to maintain a proper circulation of the blood which is the life of the body.

5. Sufficient Rest.

While exercise is important, rest is not less needful. Sooner or later an overtaxed organ will fail to perform its functions. The system may stand a strain for a while, but what we sow we will surely reap when the harvest comes.

Too many are reaping broken constitutions, and exhausted nerves. A long life of moderate service is better than a few years of over-work.

6. Prompt elimination of Poisons.

Poisons are constantly being formed in the body and their elimination is an absolute necessity if health is maintained. The kidneys, skin, bowels, lungs and liver are the organs which perform this function.

These should not be overtaxed by needlessly taking poisons into the system. The skin must be kept clean and active. Use water freely externally and internally and the work of the eliminative organs will be aided.

7. Peace of Mind.

"A merry heart doeth good like a medicine, but a broken spirit drieth the bones."

"Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength."

Peace of mind brings strength of body. If we hearken to the commandments of God, he promises that our peace shall be as a river.

Disobedience brought disease. Obedience obtains for us a right to the tree of life.

RUTH M. MILLER. M.D.

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THE TREATMENT OF CONSTIPATION WITHOUT DRUGS.

First, correct all the bad habits. Nothing can take the place of this injunction. . . . Take time for every meal, or don't eat it. . . .

Bending the body at the middle, backward and forward, sidewise, twisting, stooping, swinging, and thrusting the arms upward, backward, forward, round and round, reaching, striking, pulling, and pushing—all these motions are of value. Rapid walking, horseback riding—if the horse is not too easy in gait!—kicking, swinging the legs, squatting and rising rapidly many times repeated. Any motions or exercises that act upon the abdominal muscles, that stimulate the diaphragm, accelerate the breathing function, and favour the peristaltic movement of the bowels, will aid in banishing the demons and hobgoblins that dance and devastate in the wake of this national, if not cosmopolitan, malady, constipation.—*The Dietetic and Hygienic Gazette.*

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THE FOMENTATION.

The fomentation is a simple convenient means of making a local application of heat to the body. It consists of a cloth wrung out of hot water, and folded in another dry cloth. The use of an agent so simple and yet so important for the relief of suffering should be familiar to every household.

The uses of the fomentation are very numerous. It is indicated wherever there is local pain without excessive heat or evidences of acute inflammation. Local congestions, neuralgia, toothache, pleurisy, pleurodynia, and most local pains vanish beneath its potent influence as if by magic.

For indigestion, colic, suppression of urine, constipation, torpid liver, dysmenorrhoea and rheumatic pains, it is a remedy of great power, and is used with almost

uniform success. In the relief of sick-headache by applications to the head, neck, and stomach, its efficiency is unrivalled. The fomentation is also extremely useful in cases of great loss of blood, in which fatal syncope may be prevented by making hot applications to the head, and encouraging the circulation of blood into the brain.

The fomentations should be applied as hot as they can be borne. The second application can usually be made much hotter than the first. The skin should be protected by placing one or more thicknesses of dry flannel between it and the fomentation; and to retain the heat, a dry flannel, rubber, or oil cloth should be placed over the fomentation. The treatment may be continued from ten minutes to half an hour, or longer in special cases.

The fomentation also furnishes a simple and very effectual method of giving a sweat. Have the patient lie on a warm cot or mattress; place one fomentation to the spine, and another to the abdomen; place the feet in hot water, and cover the patient with a sheet and several blankets. The fomentations should be frequently renewed, slipping them out and in under the blankets, avoiding exposure to the patient. There are several different ways of preparing a fomentation, which may be variously adopted according to the circumstances. Whatever method is used, the cloth should be hot, not merely warm, and wrung as dry as possible from the water. Nothing is more disagreeable to the patient than a heavy fomentation dripping with lukewarm water. The water from which it is wrung must not only be heated once, but kept at a boiling heat. A small oil-stove may be utilized for this purpose in the patient's room and thus save many steps.

The fomentation cloth should consist of several thicknesses of soft, heavy flannel. A quarter of a woolen bed blanket or two yards of flannel of loose texture is a most excellent provision for this purpose. Made of this size, the cloth may be dipped into boiling hot water in a pail or other vessel, by seizing each end and holding it so as to keep it dry for a sufficient length at the ends so that it may be wrung out without burning the hands. If the cloth used is not enough to wring in this way, it may be folded to the proper size, held by the corner and dipped into the water, then placed lengthwise of the middle of a dry towel, and wrung dry by twisting the ends of the towel.

The hot applications should be generally followed by a cool or tepid compress for four or five minutes, or the part should be rubbed with the hand dipped in cool water until the redness produced by the fomentation in part disappears. In neuralgia, gout, and chronic rheumatism, in which the cooling has a tendency to cause a return of the pain, the last fomentation cloth may be allowed to become cool and upon its removal the part rubbed off thoroughly with a dry towel, followed by a brisk dry hand rub. The parts should be covered by dry, warm flannels after the removal of the fomentation, and so protected from the air. By this means the good effect of the application may be prolonged.

A convenient method of heating the fomentation in the home is by wringing the cloth out of either hot or cold water, and laying it on a hot cook stove, or laying it in a steamer over a kettle of boiling water until it is heated through. The fomentations can be prepared more quickly in this way than by any other method.

The cloths should be wrung dry and should be decidedly hot; yet they should not be so hot as to blister the patient.

This is a very important point in the case of infants; and also of those who are paralyzed, helpless, or insane. Attention should be given the feet to see that they are thoroughly warm, before beginning the fomentations, and the head should be kept cool. Neglect of these precautions has often neutralized all the good that might have come from the treatment.

Thus it will be seen that the fomentation, though an agent of great value, is simple in application, and requires but few appliances such as are likely to be found in any private family. — *Selected.*

Hygiene of the Eye—When the eyes ache, close them for five minutes. When they burn, bathe them in water as hot as can be borne, with a dash of witch-hazel in it. After weeping, bathe them in rose-water, and lay a towel wet in rose-water, over them for five minutes. When they are bloodshot, sleep more. When the whites are yellow and the pupils dull, look after your diet.

“THE best preventive of a cold is sound health. Your health must be run down in order for you to be subject to colds.”

CHEER is to the digestion what the breeze is to the fire.—*Dewey.*

HYGIENE OF THE NURSERY

Teething—During this troublesome period, children require special care, as the digestive organs are more liable to become disordered than at any other time. The child is often fretful and restless; and if it escapes being treated for worms half a dozen times, although innocent of harbouring any such vermin, it is unusually fortunate. Teething is generally held responsible for every disease which occurs during the period of cutting the teeth. It is probable, however, that the process of teething is really responsible for but a small part of what is charged to it. Lancing the gums is seldom required; the tissue covering the teeth is not sufficiently tense to require cutting in order to allow them to protrude. In fact, they do not tear their way out, but the tissue covering is gradually absorbed. About the only occasion for lancing the gums is the occurrence of infantile convulsions. Rubbing the teeth with various substances is also a questionable measure. All the rubbing required will generally be performed by the child itself with the finger or thumb.

Teething is facilitated by allowing the child to chew dry food, as thin slices of bread well browned in the oven, or granose. This may be given after the eighth month. A nurse should never try to rub the teeth through with the fingernail or thumb, as the result will be inflammation of the gums. Early decay of the teeth, or the non-appearance of the teeth before the twelfth month, indicates the probable existence of rickets. In some cases of this disease, after the shedding of the temporary teeth, some of the second teeth fail to appear.

J. H. KELLOGG.

I KNOW of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more irritable and feeble ultimately. I have had large experience in brain diseases, and I am satisfied that smoking is a most noxious habit. I know of no other cause or agent that so much tends to bring on functional disease, and through this in the end to lead to organic disease of the brain.—*Dr. Sally, Surgeon of St. Thomas Hospital England.*

HASTY eating is not entirely a voluntary act. With anxious thoughts, and a general feeling of hurry and worry, hasty eating will come as a matter of course. Nor is it easy to get out of the habit of hasty eating.—*Miles.*

THE HOME.

WHAT SHALL THE CHILDREN READ ?

In most homes the question is not now, shall the children read? but what shall they read? We are flooded with literature, good, bad and indifferent. Choosing wisely what to read and forming the habit of reading it, are important factors in the training of children. Doubtless in many families the incessant reading of trashy literature weakens the vigour and tenacity of the faculties; in others, habits of reading are never formed because of a scarcity of suitable books. Scarcely any danger is more menacing to-day than the evils resulting from impure and trashy literature. It debauches the mind as alcoholic drinks do the body.

You cannot be too careful concerning the character of the books your children read.

A taste for good reading must be cultivated. Make sure that from the very first the papers and books given your child to read are pure, insentimental and diction, healthful in moral tone, bright and interesting, true to his own child-life or its noblest ideal.

Character is determined by reading fully as much as by associates. Books read in childhood often influence destiny. When Benjamin Franklin was a little boy, the

remnant of an old book tattered and torn, fell into his hands. It was Cotton Mather's "Essays to do Good." In his letters Franklin says: "Several leaves were missing, but the remainder gave me such a turn of thinking as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good than any other kind of reputation."

A wonderful chain of influences which

now encircles the globe had as its first link a little tract which, read by Baxter when a young man, eventually led to his writing his "Call to the unconverted." Through the influence of this book, Doddridge was converted. Doddridge's "Rise and Progress" led Wilberforce into the higher Christian life, and he in turn led Leigh Hunt into the light. Leigh Hunt's "Shepherd of Salisbury Plains" has been translated into more languages and has probably been read by more peo-

ple than any other book except the Bible and "Pilgrim's Progress." Who can estimate the power of "Pilgrim's Progress" in modelling character and deciding destiny? If one book has such power what must be the effect of all the reading in the household?

creation but a thing of growth. "Of making many books there is no end," and we cannot attempt here a catalogue of those suitable for the household library. First stands the Bible, preeminently the household book. Around the Bible cluster many books which tell its story or explain it to the youthful reader. Books are growing so numerous, and each year is producing so many good ones, that any enumeration may seem useless by the time it reaches my readers.

Fixed habits of reading good books form a safeguard against temptation.

Mary Allen West.

FLOWERS OF LOVE.

It is not only our elaborately wrought deeds that leave results behind. Much of the best work we do in this world is done unconsciously. There are many people not so busied in what is called secular toil, that they can find few moments to give to works of benevolence. But they come out every morning from the presence of God and go to their daily business or toil; and all day, as they move about they drop gentle words from their lips, and scatter seeds of kindness along their path. To-morrow, flowers of

the garden of God spring up in the hard, dusty streets of earth, and along the path of toil in which their feet have trodden.

J. R. MILLER D. D.

"Kind words can never die
Cherished and blest;
God knows how deep they lie
Stored in the breast."

THERE are souls in this world that have the gift of finding joy everywhere.

—Faber.



The early reading of books that aid in forming high ideals has prevented shipwreck in thousands of lives.

The home library should not be a sudden

WILL WINSLOW.

Will Winslow was the worst boy in the village; his father's indulgence had spoiled him. "Don't check the boy" he would say to his mother, "you will crush all the manhood within him." And so he grew up the terror of his neighbours. The old, the infirm, and the crippled were the especial objects of his vicious merriment. One poor woman, bent by age and infirmities, he assailed with his ridicule, as she daily went out upon her crutch to draw water from the well near her house, and just within the play-ground of the school house.

"Only look at her," he would say, "isn't she the letter S. now, with an extra crook in it?" and his cruel laugh, as he followed closely behind, mocking and mimicking her, called forth from her no rebuke. One day however, she turned and looking at him reproachfully, said:—

"Go home, child, and read the story of Elisha and the two bears out of the wood."

"Shame on you, Will," cried Charles Mansfield, "to laugh at her misfortunes! I heard my grandmother say that she became a cripple by lifting her idiot son, and tending him night and day."

"I don't care what made her so," said Will, "but I wouldn't stay among people if I was such a looking thing as that. Do look!"

"Shame," said Charles; "shame," echoed from each of the boys present. And to show their sympathy several of them sprang forward to aid the poor woman; but Charles Mansfield, the oldest, and always an example of nobleness and generosity was the first. "Let me get the water for you, ma'am," and he gently took the pail from her hand.

Her voice was tremulous and tearful, as she said, "Thank you, my dear boy. God grant that you may never suffer from such infirmities."

"If I should," said Charles kindly. "it would be the duty, and ought to be the pleasure of young people to assist me. One of us will bring you water every day, and so you need not come for it."

"Yes, so we will," was echoed from lip to lip.

"God bless you! God bless you all!" She wiped away her tears and entered her poor and lonely home.

Will Winslow was reported to the master, and was sentenced to study during the usual recess for a week to come. The punishment was hard, for he loved play better than his book; but how slight

in comparison with the retribution which awaited him.

It was the second day of his confinement, and he sat near the open window, watching the sports of the boys in the play-ground. Suddenly,—when the master was absorbed in his occupations, he leaped into the midst of them, with a shout at his achievement.

"Now, let him punish me again, if he can," and he ran backward, throwing up his arms and shouting in defiance, when—his voice suddenly ceased; there was a heavy plunge, and a horrible groan broke on the ears of his companions.

Now it happened that the well of which we have before spoken, was undergoing repairs, and the workmen were then at a distance collecting their materials. Carelessly the well was left uncovered, and at the very moment of his triumph, Will Winslow was precipitated backward into the opening. A cry of horror burst from the assembled boys, who rushed to the spot, and Charles Mansfield the bravest of them all, was the first to seize the well-rope, tie it around his waist, and descend to the rescue. The well was deep; however, the water at that time was mostly exhausted, but Will lay motionless at the bottom. Carefully he lifted him, and with one arm around his mutilated and apparently lifeless form, and the other upon the rope, he gave the signal, and was slowly drawn to the top. The livid face of the wicked boy filled his companions with supernatural horror; and in perfect silence they bore him to the house of the poor woman which was close at hand. She had witnessed the accident from the window, and upon her crutch hastened to meet them. And now Will Winslow was in the humble home, and upon the lowly bed of her whom he had assailed with cruelty and scorn; and faithfully she obeyed the commandment of him who said, "Do good to them that hate you, and pray for them that despitefully use you and persecute you."

Silently her prayers ascended to God for the sufferer. Her little vials of camphor and other restoratives, provided by charitable neighbours, were emptied for his relief. She took from her scanty store, bandages for his head, which was shockingly mangled and bleeding; and she herself, forgetful of all but his sufferings, sat down and tenderly bathed his hands and fore-head, while some of the boys ran for the surgeon, and others for the master. The injury to the head was sup-

posed to be the only one he had sustained; and after the surgeon had done his work the poor boy was borne away on a litter to his home, still insensible, and surrounded by his companions, mute with emotion. That day was destined to make an impression upon the school, its master, and all that heard of the terrible catastrophe.

A few hours later and a group of boys collected in the play ground. Their conversation was in whispers; horror sat upon every face; all were pale and awe-stricken. Charles Mansfield approached. "How is poor Will now? have any of you heard?"

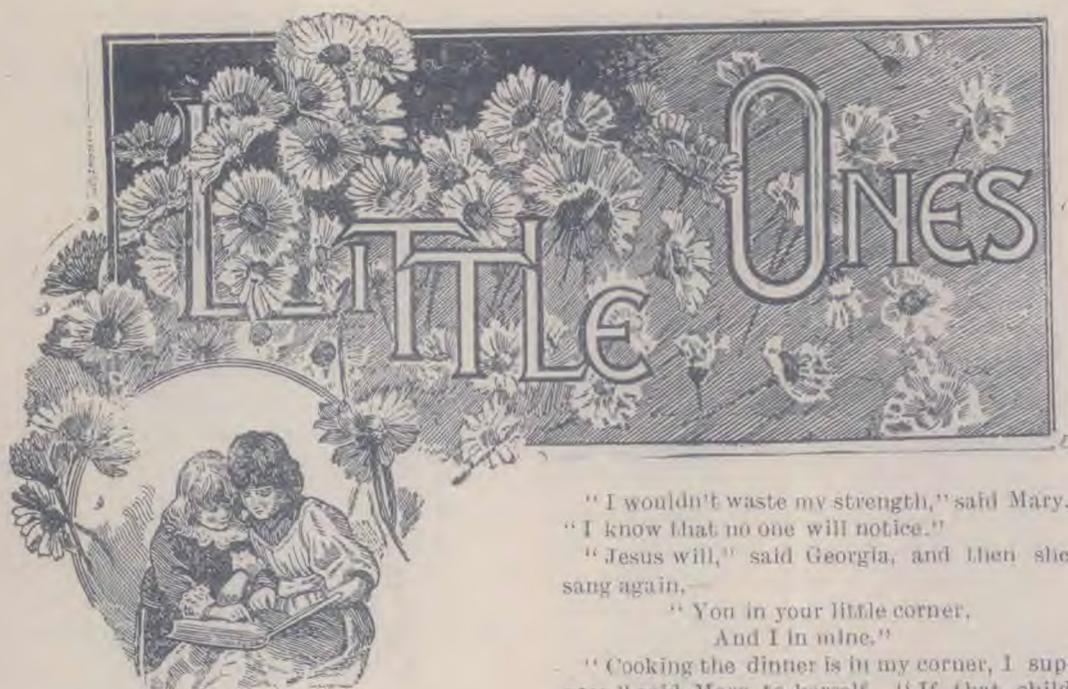
"Oh, Charlie!" several exclaimed at once as they gathered round him.

"Oh! don't you know? haven't you heard? Why he opened his eyes and spoke, but they think his back is broken." Charles clasped his hands, lifted them high in the air, uttered not a word, but burst into tears. For a few minutes he yielded to his emotion, and then, still pale and grief-stricken, but with a manly voice, he said to his companions; "Boys, shall we ever forget the lesson of this day?"

And poor Will—words would be too feeble to portray his agony of body and mind as he lay for long months on his bed of suffering; but when he arose therefrom, with a feeble and distorted body, and a scar upon his forehead, he was changed in heart also, crushed in spirit, humble, and contrite. Repentance had had its perfect work, and when he became convalescent, and his schoolmates came to congratulate him on his recovery, he threw his arms around the neck of each, and burst into tears, but could not speak, except to whisper, "Forgive, forgive."

At his request the poor woman became the tenant, rent free, of a cottage belonging to his father, and his mother constantly administered to her wants. As soon as he could do so, he wrote to her, humbly pleading forgiveness, and in return she gave him her blessing. From this time one half his ample quarterly allowance was bestowed upon her; he visited her in her loneliness, and at last made his peace with God, declared his punishment just—henceforth to be a cripple and hunchback.

Youthful readers, let the history of Will Winslow impress your hearts. Revere the aged, whether they be in poverty or affluence; and feel it a privilege to administer to them in their infirmities, as they have done to you in the weakness and helplessness of infancy. It is the only recompense which youth can make to age, and God will bless the youthful heart which bows in reverence before the hoary head.



GOD'S GREAT PLAN.

"What can be the use," said a fleecy cloud,
 "Of these few drops that I hold?
 They will hardly bend the lily proud
 If caught in her chalice of gold;
 But I, too, am part of God's great plan,
 So my treasures I'll give as well as I can."

A child went merrily out to play,
 But a thought like a silver thread,
 Kept winding in and out all day
 Through the happy, golden head—
 "Mother said: Darling, do all that you can,
 For you are a part of God's great plan."

She knew no more than the twinkling star,
 Or the cloud with its raincup full,
 How, why, or for what all strange things are,
 She was only a child at school.
 But she thought: "'Tis a part of God's great
 plan
 That even I should do all that I can."

So she helped another child along,
 When the way was rough to his feet,
 And she sang from her heart a little song
 That we all thought wondrous sweet;
 And her father—a weary, toil-worn man—
 Said: "I, too, will do the best I can."

—20—

LITTLE CORNERS.

GEORGIA WILLIS who helped in the kitchen was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed, and sang softly a little song,—

"In the world is darkness,
 So we must shine,
 You in your little corner,
 And I in mine."

"What do you rub at those knives for ever for?" asked Mary. Mary was the cook.

"Because they are in my corner," Georgia said brightly. "You in your little corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again,—

"You in your little corner,
 And I in mine."

"Cooking the dinner is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If Jesus knows about knives, it's likely He does about dinners," and she took particular pains.

"Mary, the dinner was nicely cooked to-day," Miss Emma said.

"That's all because of Georgia," said Mary, with a pleased face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted or not," she said; "I'll hurry them over;" but after she heard about the knives, she did her best.

"How beautifully my dress is done," Helen said; and Emma, laughing, answered, "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer-meeting; my 'corner' is there."

"Your 'corner'! What do you mean?" Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer-meeting.

"You helped us ever so much with the singing this evening."

That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen, "she seemed to think she must do what she could, if it were only knives."

Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but the invalid wouldn't listen to him; but to-night the minister said, "I have come to tell you a little story."

Then he told him about Georgia Willis, about her knives and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner too; I'll try to shine for Jesus." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath

BARGAINS.



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done what she could," and gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk."

"No; this dress seemed to be in my 'corner,' so I thought I would finish it."

"In your 'corner?' her mother repeated in surprise, and then Helen told about the knives. The door-bell rang, and her mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the money that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll double it."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

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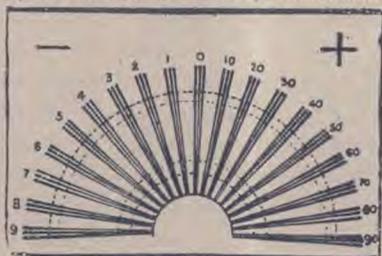
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A HERO.

ONE day Robert took up a magazine that was lying on the teacher's table. In it he saw a story called, "A Hero."

"What is this about?" he cried, "I want to be a hero."

The story of the hero was something like this:—

A few years ago the traveller through Switzerland might have seen a charming little village, now, alas! no longer in existence. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed.

The poor peasants ran about wringing their hands, and weeping over their lost homes and the bones of their burned cattle.

One poor man was in even greater trouble than his neighbours. True, his home and the cows were gone, but so also was his son, a bright boy of six or seven years.

He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighbouring villages.

Just as the daylight came, however, he heard a well-known sound, and looking up, he saw his favourite cow leading the herd, and coming directly after them was his bright-eyed little son.

"O my son! my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture-lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! a hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."

Robert read the story many times; at last he said, "I wonder now if that is true. A hero is one who does the right thing at the right time. There are plenty of chances for me to be that kind of a hero."

Our Lord calls His people always to be His helpers in blessing the world: we cannot do much. The best we can bring is a little of the common water of earth.

J. R. MILLER.

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We call special attention to the article entitled "The Open Letter" on our first page. It is a protest by the lovers of Religious Liberty in Washington D. C. the capital of the U. S.; and although just now applicable to that country because the situation demands it, the truths stated are not less applicable to every country in every age. The question of Sabbath observance is not national in its nature, but world wide. We request the earnest perusal of this article by every reader of the *Watchman*.

Man is not content with the statement of God's Word that "the dead know not any thing." Eccl. 9:5. It does not suit his diverse human nature, nor does he stop to consider that the author of eternal consciousness first preached it in Eden along with his other falsehoods. And then when it was evident to every appearance that the mandate of God, "thou shalt surely die," was being carried out in the death of man and beast, the serpent comes and whispers, "Ah no; he is'n't really dead. 'Tis only the outward husk; the inner essence still survives." And still man seeks to pass the error on.

It may not be realized by the majority of Christians, but it is nevertheless true that the Bible holds up the standard of perfection for its followers. "Be ye therefore perfect, even as your Father which is in heaven is perfect," says the Sav-

iour; and Paul speaking of our experience through Christ says, "Knowing that Christ being raised from the dead dieth no more: death hath no more dominion over him. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:9, 11, Like as Christ dies no more so are we to die to sin once and live from henceforth unto God perfect lives. If we thus live we will not boast of our righteousness for Paul says boasting is excluded by the Law of Grace. Let us go on to perfection.

A leading religious paper—of the United States came out not long ago with an illustration in one of its departments, under which are the words, "The American Sabbath Bombarded by Its Enemies." The forces at war against it are represented as "The saloon, gambling, sports, Sunday trains, etc." We are glad for the sake of truth that the words read as they do. The so-called "American Sabbath" is not recognized in the Scriptures. The above forces do not bombard the Bible Sabbath more than they do any other of God's institutions. The world has placed God's Sabbath in the category of working days and has exalted another day in its place. What wonder then that men thus educated to transgress should go a step further and cast away all respect for a false day. We are glad that some people are giving the rest day instituted by man some other name than God's Sabbath.

An increasing tendency to criminality, especially among the young, is a recognized condition in the leading nations of the world to-day. Especially is juvenile criminality prevalent in England and the United States. Mr. Morrison of London has pertinently said; "Whether we look at home or abroad, whether we consult the criminal records of the Old World or the new, we invariably find juvenile criminality exhibiting a distinct tendency to increase. It is a problem which is not confined to any single community; it is confronting the whole family of nations." The Chicago criminal records show some of the most intricate court cases to have been those in which mere children were involved. God's Word says, "In the last days perilous times shall come." It would seem as if men could not do enough to make the fulfilment of this apparent, but even the very children have "every imagination of the thoughts of their hearts" "only evil continually." "When the Son of man cometh shall he find faith on the earth?"

Christianity means Christlikeness. If this were not so often lost sight of by its professed devotees Christianity would exert a more powerful influence in the world. It is not that the religion of Jesus Christ has no power, but that its power has been shorn from it in the lives of its so-called followers, by their lack of real connection with it. It is because Christians have not Christlikeness that the church is so bereft of power to-day that it has to lean on the arm of the state for support. When it becomes necessary for the church to call in the aid of civil power to further religious ends it is a sad commentary on the lives of its members, and should arouse to action every earnest worker.

—:o:—

THE DAYS ARE EVIL.

A striking instance of the downward tendency of the times may be seen in a recent bill introduced into the Colorado State legislature U.S.A. This bill provided that all marriages in future, shall be a kind of limited contract. "The parties to the contract are to state the length of time for which the union is to continue. The contract is to be for not less than three years, nor for more than ten. A provision is made that at any period after six months from the date of the marriage, the parties may appear before the officer of the court who performed the marriage, and notify him that they have determined to change the contract from a limited period to a life contract. Otherwise the union is to cease at the time specified in the original contract, and property to be divided as then arranged. The children of the marriage are to be confided to the care of either party as arranged at the time of the marriage."

This could not appeal otherwise to every lover of purity and the home than a direct intrusion upon all that is sacred and inviolable in the family relation. What conception of the sacred institution of the home must men have who would make the marriage institution merely an optional contract for three years? Even if the bill does not become a law, the simple fact of its introduction reveals the moral tone of the lawmakers and is deplorable.

Verily "darkness covers the earth and gross darkness the people." It is time for the Lord to "come and rain righteousness" upon us.

A tree is strong to resist the wind only according to the depth of its roots in the earth. We are strong to resist error only as we are rooted and grounded in truth.