

THE ORIENTAL WATCHMAN

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

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THE EMPTY TOMB.

Luke 14 : 1-12.

OVER the rent sepulchre of Joseph Christ proclaimed in triumph, "I am the resurrection and the life." These words could be spoken only by the Deity. All created beings live by the will and power of God. They are dependent recipients of the life of God. From the highest seraph to the humblest animate being, all are replenished from the Source of life. Only He who is one with God could say, I have power to lay down My life, and I have power to take it again. In His divinity Christ possessed the power to break the bonds of death.

Christ arose from the dead as the first-fruits of those that slept. He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the

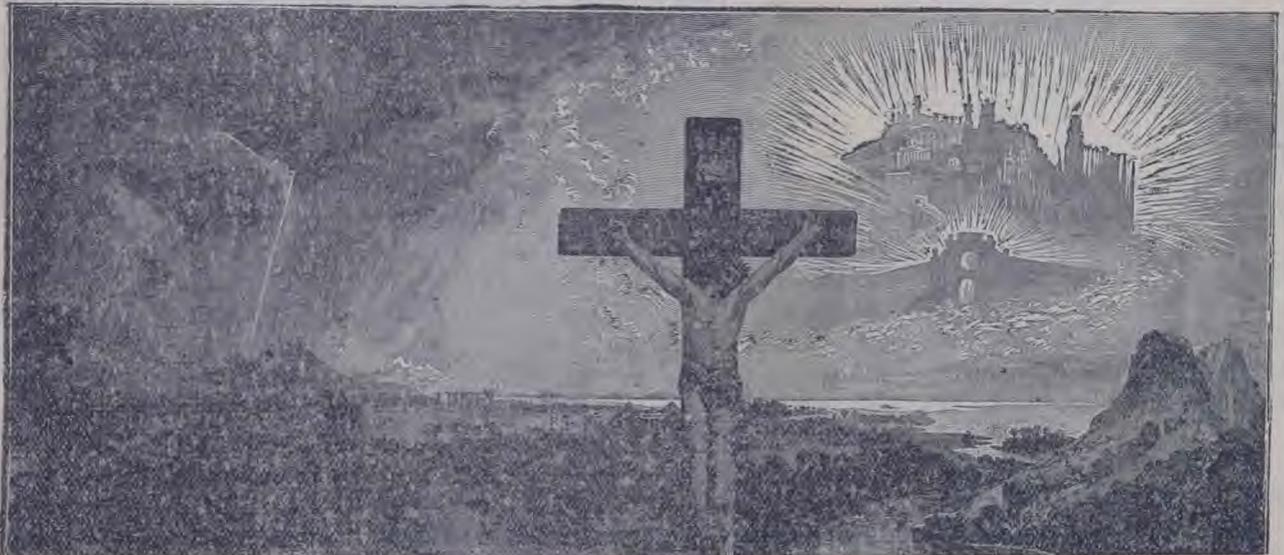
first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first-fruits was waved as a thank-offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest. So Christ, the first-fruits, represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of

the resurrection of all the righteous dead. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thess. 4 : 14.

As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been co-labourers with God, and who at the cost of their lives had borne testimony to the truth. Now they were

death and the grave. These, said Christ, are no longer the captives of Satan, I have redeemed them. I have brought them from the grave as the first-fruits of My power, to be with Me where I am, never more to see death nor experience sorrow.

These went into the city, and appeared unto many, declaring; Christ has risen from the dead, and we be risen with Him. Thus was immortalised the sacred truth of the resurrection. The risen saints bore witness to the truth of the words, "Thy



He was dead but is alive forever more.

to be witnesses for Him who had raised them from the dead.

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter, and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They ascended with Him as trophies of His victory over

dead men shall live; together with My dead body shall they arise." Their resurrection was an illustration of the fulfilment of the prophecy, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26 : 19.

To the believer, Christ is the resurrection and the life. In our Saviour the life that was lost through sin is restored; for He has life in Himself to quicken whom He will. He is invested with the right

to give immortality. The life that He laid down in humanity, He takes up again, and gives to humanity. "I am come," He said "that they might have life, and that they might have it more abundantly." "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day." John 10: 10; 4: 14; 6: 54.

To the believer, death is but a small matter. Christ speaks of it as if it were of little moment. "If a man keep My saying, he shall never see death," "he shall never taste of death." To the Christian, death is but a sleep, a moment of silence and darkness. The life is hid with Christ in God, and "when Christ, who is our life, shall appear, then shall ye also appear with Him in glory." John 8: 51, 52; Col. 3: 4.

The voice that cried from the cross, "It is finished," was heard among the dead. It pierced the walls of sepulchres, and summoned the sleepers to arise. Thus will it be when the voice of Christ shall be heard from heaven. That voice will penetrate the graves and unbar the tombs and the dead in Christ shall arise. At the Saviour's resurrection a few graves were opened, but at His second coming all the precious dead shall hear His voice and shall come forth to glorious, immortal life. The same power that raised Christ from the dead will raise His church and glorify it with Him, above all principalities, above all powers, above every name that is named, not only in this world but also in the world to come.

MRS. E. G. WHITE.

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STRONG FOUNDATIONS.

A story is told of Lepaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rosseauism; and that being disappointed in its being readily approved and adopted, he complained to Talleyrand of the difficulty he found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would

advise you to do, and then perhaps, you might succeed."

"What is it? what is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, and then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end!" And the philosopher crest-fallen and confounded went away silent.—*Scel.*

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THEY THAT ARE SICK.

THEY that be whole need not a physician, but they that are sick," said Jesus; and because of this truth He devoted His life to the service of the sick, not alone to those ill in body, but to the sin-weakened souls about Him. Whether it was the proud Nicodemus, honoured as teacher and ruler in Israel, or the weeping Mary, outcast of society, despised, forsaken, Jesus' interest, sympathy, and service were as freely given in one case as in the other.

Later, when about to commit His work on earth into the hands of His followers, He said, "As the Father hath sent Me, even so send I you." The mantle of the Great Physician fell upon those who should from henceforth enter His service and bear His name. They were to minister, as they had opportunity, to those sick in body, mind, or spirit.

The earthly physician who goes out to serve the one stricken with bodily disease has many forbidding conditions to meet. He is peevish, incoherent, delirious; these are only symptoms of a diseased body: they neither anger, excite, nor surprise the physician. On the contrary, the more distressing the symptoms, the more earnestly, carefully, and patiently he works. Because the case is a desperate one and the conditions discouraging, he does not, if true to his profession, relax his efforts and turn to easier cases. The greater the need the more decided the effort to bring relief.

Thus has God called those who profess to be Christians (physicians of the soul), to work for others, regardless of the unfavourable symptoms. Had Jesus turned aside from the apparently hopeless case of the maniac of Gadara there would have been, for us, no wonderful record of

"him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind."

"As we have therefore opportunity let us do good unto all men." "The Christian's opportunity determines the measure of his responsibility." He must recognise in every one a spiritual patient. The patient may be either a professed child of God, or an unbelieving neighbour in whom the symptoms of soul sickness are manifest. They both require the utmost skill, love, and wisdom with which Christ has equipped His followers.

This one may be unlikely to respond to the labour bestowed, yet has the opportunity to do him good presented itself? Then we may not turn aside from the one fallen among thieves, whether the thieves be ignorance, poverty, or sin.

"Even so send I you," said Jesus; and the "even so" leads the disciple into the same service which claimed the Master's life. "Ye are my friends, if ye do whatsoever I command you."

NELIA SNOW.

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THREE THINGS EQUAL TO THE SAME THING.

HERE are three things in the Scriptures, plainly equal to the same thing, and therefore equal to each other.

1. *A New Creature*—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 6: 15.

2. *Faith That Works*—"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love," Gal. 5: 6.

3. *Keeping the Commandments*.—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God," 1 Cor. 7: 19.

He who receives Christ Jesus becomes a new creature, and possesses a faith that works obedience to the commandments of God.

W. A. SPICER.

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THE great mistake of my life has been that I have tried to be moral without faith in Christ; but I have learned that true morality can only keep pace with trust in Christ as the only Saviour.—*Gerrit Smith.*

"THE greatest truths are simplest; and so are the greatest men."



REVELATION AND SPECULATION.

It is astonishing to see how readily some who profess to regard the Bible as a revelation from God will yet assent to the undemonstrated claims of geologists, even when these claims squarely contradict the plain statements of the Scriptures. With the observed facts of geology there can be no quarrel, but when deductions are drawn from these facts which impugn the reliability of the inspired account of creation, it is time for those who really believe the Bible to be the word of God to take their stand squarely and uncompromisingly upon revealed truth, and against those human speculations which would overthrow the very foundations of the gospel of salvation from sin.

When geology came with its message that the world was not created in six literal days, but that this world was slowly evolved into its present habitable condition through immensely long periods of time, and the theologians sided with the geologists as against the simple statements of the record in Genesis, those who should have stood as defenders of the faith yielded in principle all that has since been logically developed into a complete evolutionary system of religion. The work of creation, accomplished by the direct action of a personal God through the eternal Word in a series of unique acts in a definite time, is the groundwork, the concrete constitution as it were, of the plan of salvation from sin through faith in the atoning work and the renewing power of the same eternal Word, who "became flesh, and dwelt among us." There is, therefore, a deep significance in the fact that in the opening chapters of the Bible we have a brief and simple but comprehensive account of the creation of the heavens and the earth. Here is found the true genesis of the gospel "the beginning of the gospel of Jesus Christ the son of God."

It is further remarkable that so many will still cling to the theories of a certain class of scientists, even after these

same men have been compelled to abandon as untenable so many of the positions at one time advocated by them with the greatest positiveness. In almost any other department of human effort such experiences would cast a strong suspicion upon other undemonstrated claims, but there seems to be a kind of glamour surrounding a great scientist which gives to mere assertions of opinion all the air of certainty. And it is still further a matter of surprise that when the confident predictions of scientific men relating to matters within the range of actual experience have been proved to be utterly contrary to fact, still so many will accept without the possibility of proof the theories of



these same men concerning the method of creation, even though they contradict the Creator's own account of his work. A paragraph in a recent issue of *The Church Standard* a leading organ of the Episcopal Church, has set this matter out in a clear light. It says:—

The world hears so much of scientific certainties in dealing with physical operations extending through myriads of millions of miles, that it is startling to learn how utterly worthless scientific prognostications may be within a very narrow field. In the construction of the Simplon tunnel, the prophecies of geologists have been completely falsified at every step. The geologists predicted that the rock strata through which the

tunnel was to be made would be found nearly or quite perpendicular; as a matter of fact they were found to be nearly or quite horizontal, and the difference of labour and cost owing to this unexpected variation was very great. Again, the geologists predicted that there would be very little water on the Italian side of the tunnel; as a matter of fact the amount of water was enormous, and for the last four years and a half a stream of more than two hundred and fifty gallons a second has been pouring from the south end. At the north end of the cut where the geologists predicted that the water would be troublesome, the rock was found perfectly dry. It was foretold that the maximum temperature would probably be one hundred and seven degrees Fahrenheit, but suddenly the temperature rose to one hundred and thirty-one degrees, and when the refrigerating apparatus had been adjusted to meet this new condition, the temperature fell again as suddenly to its original level. The history of the Simplon tunnel will long remain to testify to the uncertainties of scientific prediction.

We do not wish to cast any reflections upon true science, or upon really Christian scientists, but we are unwilling to cast aside the fundamental principles of the gospel of Christ at the command of men whose investigations give us an Infinite Energy in the place of a personal God, a Cosmic Force in the place of the eternal Father. The firm foundation of God still stands, and it will stand forever. Be sure that you are building upon that sure foundation. W. W. PRESCOTT.

CULTIVATE A TENDER CONSCIENCE.

A TENDER conscience is like the apple of a man's eye; the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impressions small sins make upon us. If we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin; if we are not so much troubled at the vanity of our thoughts and words, at the rising up of sinful desires in us, as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupefying; for a tender conscience will no more allow of small sins than of great ones.—*Bishop Hopkins.*

PERISH AND DESTROY.

WE SUBMIT the following as a sample of sound doctrine set forth by an advocate of eternal hell fire: "The wicked man shall perish means only that all his future hope of happiness will be destroyed. He will find himself in the endless torments where all his needs, desires, and cravings are not supplied." We read a little further in this argument the statement, "To *destroy* the wicked means only to *torment* them." (Italics theirs) Now we should gather from this writer's definition of "perish" that many people have already perished, for the world is full of people whose needs, desires, and cravings are not satisfied; and multitudes of this world's unfortunate and destitute poor are without a shadow of future hope of happiness. Furthermore we submit that our friends, definition of the word "perish" is a most precarious one if we depend upon either Bible usage or the lexicon, or even the common usage of the day. God's word says that the wicked will be ashes under the feet of the righteous, that they shall be burned up as the chaff, they shall be as though they had not been. Mal. 2: 1, 3, Obad. 16. It is not necessary to incorrectly define words, or to be in any sense illogical, if we rightly divide the word of truth. J. C. L.

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THE GREATEST EXPERIENCE.

THE best and greatest experiences are the simplest. Not away beyond the reach of the common man or woman, but near at hand, God places the choicest gifts.

Luther had stood for God and truth before all the majesty and learning and power of earth. His work was shaking the foundations of the papal system. No man since Paul's day had been more highly honoured in the call to distinguished service.

Yet when the devil came to tempt his soul, it was not the memory of these services before councils and the great of earth that brought him comfort and release. Great deeds accomplished, high office, or brilliant gifts have no value for the hour of personal trial.

In Luther's waking vision of the temptation, he acknowledged the list of his sins which Satan held before him. The sense of unworthiness and guilt pressed hard upon his very life. But confessing his sins,—not as a reformer,

but as a common sinner.—he seized the pen and wrote across the scroll the words of pardon: "The blood of Jesus Christ his Son cleanseth us from all sin." In that assurance there was rest for his heart, and the power of the tempter was broken.

No man is called to service so exalted but that the deepest, truest joy will be in the knowledge of sins forgiven and of peace with God through Jesus Christ. And this best and sweetest of all experiences on earth is open to the lowliest and simplest believer.

W. A. SPICER.

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OUR CROSSES.

"NO MAN hath a velvet cross," was Flavel's assertion, years ago; and it is just as true now as then. Only He who giveth it to us, and he who beareth the cross know its weight. God only knows the strength needful for every burden. When we have felt that we were sinking under the weight of great sorrow, his hand has been placed beneath us to lift us. Sickness, pecuniary losses, the loss of our loved ones, lie heavily upon us. Separation in this world from those that are dear to us would sadden our hearts beyond endurance, had we no strength but our own. To be misrepresented by the many, and to be maligned if only by a few, are all crosses which we are loth to bear; but when we remember that each cross borne adds lustre to the crown, we should welcome them, or at least be able to say, "Thy will be done."

—Selected.

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MISSION OF THE GOSPEL.

It is not the business of Christian missions to convert the world, that is, to lead all nations to accept Christianity. In the divine plan, Christians are to preach the gospel, to persuade men, to be the means, under God, of gathering "out of" the nations "a people for his name." Acts 15: 14. And that disciple who does this in God's way, who, aided by the Spirit preaches the word, shows men their lost condition, instructs them in the way of life, persuades them to accept of the only Saviour, Christ Jesus, and thus is the means of saving a few souls from their sins,—that missionary's work is a success. His mission is not a failure. The mission of Christ to Tyre and Sidon, although but one person's

heart was reached, and that a poor Canaanite was a success. Mark 7. Paul's mission to Lystra was as much a success as it was at Berea or Corinth.

The world will not be purified of wickedness till Christ comes; it is our mission as Christians to warn and persuade men to flee from the wrath to come and to accept of Christ. And when the redeemed are gathered "out of every kindred, and tongue, and people, and nation," the work will be wholly a success; and Christ's triumph will then be complete.

—Signs of the Times.

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PRECIOUS PROMISES.

DOES your spirit faint? They are a dropping honey-comb, better than Jonathan's. Dip your pilgrim staff into their richness, and put your hand to your mouth, like him, and your faintness shall pass away. Are you thirsty? They are the flowing stream of the water of life, of which you may drink by the way, and lift up your head. Are you overcome by the sultry burden of the day? They are as the shadow of a cloud to bring down the heat; as the cool shadow of a great rock in a weary land. Have your steps well-nigh slipped? They are a staff in your hand on top of which, betimes, like Jacob, you may lean and worship God. Are you sad? There are no such songs to beguile the road, and to bear you on with gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord. Put but a promise under your head by night, and were your pillow a stone like that at Bethel, you shall have Jacob's vision. The thirstiest wilderness will become an Elim, with palm-trees and wells of water.—C. Geikie, D. D.

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A SLEEPING CHRISTIAN.

"THE Devil," says Luther, "held a great anniversary, at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beasts of the desert on a caravan of Christians,' says one, 'and their bones are now bleaching on the sand.' 'What of that,' said the Devil, 'their souls will all be saved.' 'For ten years I tried to get a single Christian asleep,' said another, 'and I succeeded, and left him so.' Then the Devil shouted, and the night stars of hell sang for joy."

"AGREEABLE counsels are seldom useful ones."

RIGHTEOUSNESS AND LIFE



A CEREMONY OR A MORAL PRINCIPLE?

ONE objection which is often brought against the Sabbath reformation is that one day is as good as another. People say, "We cannot believe that it makes any difference to God which day we keep, so long as we love him." The Sabbath commandment, they say, is a ceremonial one; the other nine commandments are moral laws. It is manifestly and intrinsically wrong to disobey them. Stealing, murder, adultery, and such things are unquestionably evil in themselves, they say, but who is injured if we keep the Sabbath on one day rather than another.

Just so Eve might have reasoned about the forbidden fruit. To human judgment and observation there was no perceptible difference between the fruit of the tree of knowledge and the fruit of the other trees. All were alike pleasant to the eyes. Why should God distinguish between the trees? There was no moral difference, she might have argued, in the act of eating of one tree as distinct from another. And the devil made her feel that to single out a certain tree for the prohibition was arbitrary conduct, unworthy of God. She decided to ignore the distinction which He had made.

What difference is there in the course of Eve and the line taken by those who honour the first day instead of the seventh because, they say, they can see no difference in the respective value of the two days?

Suppose that we can see a clear moral reason for obeying nine of God's commandments, but cannot discern such reason for obeying the fourth commandment. Are we at liberty to decline to obey God where we cannot see a reason for so doing? Shall we refuse obedience where it is necessary to trust God's reason instead of our own?

Eve could not understand God's reason for His prohibition of the tree of knowl-

edge, but it would have been better if she had obeyed, even where she could not fully appreciate His estimate of that tree. And the same is true in our case. We had better not measure our discernment against God's command.

God's Sabbath is no transient whim with him. It is rooted deep in the eternal principles that direct His way. It runs through the Bible like a golden chain, linking the Eden that was lost to the Eden that will be restored. We find it crowning God's creative work in the beginning (Gen. 2: 1-3); it is lifted up again when God brings His people out of Egypt (Ex. 16.); with it is bound up the throne of David and the prosperity of Jerusalem (Jer. 17); it shines with a clearer radiance in the life of Christ; His apostles hand on the treasure untarnished; the last book of the Bible names it "the Lord's day" (Rev 1: 10); and the veil that hides the future, lifted for us by Isaiah's prophetic vision, shows the nations of the saved keeping the Sabbath in the new earth through the never-ending succession of unceasing years. Isa. 66: 22, 23.

Against an institution which has such a place as this in God's great plan, shall our narrow wisdom presume to launch its verdict, and pronounce it void of moral significance? Even though we may not discern it now, eternity may teach a deeper appreciation of God's thought in His sanctified rest day.

—*Australian Signs of the Times.*

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THE BIBLE AND THE MULTIPLICATION TABLE.

NOT long ago I was having a rather earnest conversation with a friend of mine of sceptical tendencies. He is a man not unknown to the world of science and literature. In answer to some appeal I made to the Scripture, he turned upon me and said, for instance: "But you must not quote the Bible as an authority, for the question turns finally upon the authority of the Bible itself; that in fact is the main question in controversy. How do you know that your Bible is the Word of God, as you call it? You do not even know the authors of the various books of

the Bible. You cannot expect intelligent men of to-day to accept as authoritative the teachings of books whose very authors are unknown. The Bible! why, it is a mere bundle of religious tracts! it is a flouty residuum of religious dreams embodied in the literature of a dead past!" And much more of this sort; the main point of which was that it is unreasonable to accept as authority the Pentateuch, for instance, so long as the question of its authorship is in dispute; and so of Isaiah, and Matthew, and John, and the Hebrews. Perhaps my reply was not altogether original. My friend was a mathematician of no mean standing. So I remarked to him:—

"My friend, you doubt the authority of the five books of Moses because it is not certain that Moses wrote them, and so of other books of the Bible because their authorship is not certainly known. You hesitate to accept Isaiah's prophecy, because the other half of it—I don't know which half you refer to—was evidently written by some unknown writer. May I ask you if you ever happened to come across a little mathematical treatise or work known to my boyhood days as the Multiplication Table?" My friend smiled and replied, "Yes, I think I am acquainted with the Multiplication Table." I said, "Well, my friend, is the Multiplication Table a work of authority with mathematicians?" To which he replied: "Most certainly." I remarked to him in a very sweet and low tone of voice, "Do you happen to know who the author of the Multiplication Table is?" In a moment he frankly confessed his ignorance; upon which I ventured to remark, "Then I suppose, as a matter of fact, being a scientific man and a conscientious sceptic, you never use the Multiplication Table?" "Ah, well," he replied, "we know that the Multiplication Table is a true reliable authority in matters mathematical, because it works well and truly. It proves itself to be true by its work." "Then, my friend I replied, "leaving on one side all these hair-splitting questions of academic science and criticism, suppose we be allowed to say that we know that the Bible is a work of absolute authority in religion and morals—whether we know its human authors or not—because it works well in its own sphere, just as the Multiplication Table works well and truly in its sphere."

My friends, the Bible not only works

well as a whole, but it works with as sure and certain infallibility in the sphere to which it belongs as the Multiplication Table does in its sphere. In the sphere of human salvation it works well, and has worked well ever since it came into man's possession. It is infallible in matters of forgiveness, justification, the new birth, sanctification, practical holiness, and the hope of immortality. What better practical proof of the divine authority of the Bible do we want than that it works, not only well upon the whole, but with infallible accuracy in every department of religion and morals to which it belongs—*Dr. Pentecost.*

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CHRIST OUR RIGHTEOUSNESS.

A MODERN representation of the Christ is that of a *substitutionary* Saviour, not in the sense of *atonement* merely, but in the way of obedience. This Christ is held up as embodying in Himself the sum and substance of the sinner's salvation, needing only to be believed in—that is, accepted by the mind as the atoning sacrifice, and trusted in as securing for the sinner all the benefits involved in His death—without respect to any *inwrought change* in the sinner himself.

This Christ is held up as a justification and protection *in* sin, not as a deliverer *from* sin. Men and women are assured that no harm can overtake them if they believe in this Christ, whatever may be the state of their hearts, or however they may in their actions outrage the laws of righteousness and truth.

In other words, men are taught that Christ obeyed the law for them, not only as necessary to the efficacy of His atonement as their justification, but that He has placed His obedience in the *stead* of, or as a substitution for, the sinner's own obedience or sanctification; which, in effect, is like saying, "Though you may be untrue, though you may be unclean, Christ is your chastity; though you may be dishonest, Christ is your honesty; though you may be insincere, Christ is your sincerity. And hence you have nothing to fear."

The Christ of God never undertook to perform any such offices for His people, but He did undertake to make them "new creatures." He never undertook to be true instead of me, but to make me true to the very core of my soul. He never undertook to make me pass for pure, either to God or man, but to enable me to be

pure. He never undertook to make me pass for honest or sincere, but to renew me in the spirit of my mind so that I could not help but be both, as the result of the operation of His Spirit within me. He never undertook to love God instead of my doing so with "all my heart and mind and soul and strength," but He came on purpose to empower and inspire me to do this.

The idea of a *substitutionary* Christ accepted as an outward covering or refuge, instead of "the power of an endless life," is a cheat of the devil, and has been the ruin of thousands of souls. . . . Let me ask you, what sort of a Christ is yours. Have you a Christ who saves you, who *renews* your heart, who enables you to live in obedience to God, or are you looking to this outside and imaginary Christ to do your obeying for you?—*Catherine Booth.*

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VAIN WORSHIP.

BUT in vain do they worship Me, teaching for doctrines the commandments of men." Matt. 15: 9. There is such a thing as the *vain* worship of the true God. It is to make void a commandment of God by a tradition. A tradition is an old thing of human origin. Rolling years add nothing to its authority. Error, however venerable, is not sanctified by age. A lie does not become truth by age, any more than a liar becomes truthful by the mere fact of age. The *oldest* liar is a liar still; and the *oldest* lie is a lie still. We do well ever to remember that no lie is of the truth, and no truth is of a lie; that error is from beneath, while truth is from above; that true worship is to teach and obey the commandments of God. "They that worship Him must worship Him in spirit and truth."

The Emperor Constantine in his Sunday law of March 7, 321 A. D., called the first day of the week, or Sunday, "the *venerable* day of the sun." It was an old, a *venerable* day, even then. As named by another, it was "the Wild Solar Holiday of all heathen times." It has great antiquity, great age, but was never anything more than the sun's day, dedicated to the worship of the sun, the first form of vain worship; and it had no higher authority than sun worship.

It is just as destitute of divine authority to-day. It is a tradition, pure and simple, of great antiquity, highly exalted, and generally venerated and observed at the present time. It is a tradition, the

more dangerous because its whole tendency is to make void a commandment of God.

If this tradition has a place in your creed, teaching, or practice, I beseech you, in the light of God's infinite, immutable, and eternal law, answer the Saviour's weighty question, "Why do ye also transgress the commandment of God by your tradition?" Matt. 15: 3.

H. A. ST. JOHN.

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A DREAM.

A YOUNG girl dreamed one night that she was in heaven, and was being shown through the Holy City, examining and admiring the many beautiful residences, pausing before one exceptionally beautiful, that was being erected, so much so that the workmen themselves stepped back to gaze upon the beautiful home. Turning to her guide she said, "For whom is this beautiful palace?"

"Why, that's for your gardener," answered the guide.

"For my gardener? why he would not know what to do in such a spacious dwelling. He would be completely lost in a mansion like this! Why he lives in such a little bit of a cottage on earth. He might do better; I give him reasonable wages, but he gives so much of it away to poor miserable people that he has hardly enough to keep his wife and family, let alone any comforts or luxuries."

Walking on a space they came to a little bit of a cottage. "And who is this being built for?" asked the young woman.

"Why, that is for you," answered the guide.

"For me!" she exclaimed in wonder and surprise, "why that cannot be for me, I have always been accustomed to a mansion. I could not adjust myself to such a small house!"

Still plainly but sadly answered the guide, "It is for you. Our great Architect does the very best He can with the material that is sent up to Him."

With that she awoke, but the dream had such an effect upon her that she determined henceforth to lay up treasure in heaven,—*Vanguard.*

A GREAT lie is like a great fish on dry land: it may fret and fling, and make a frightful bother; but it cannot hurt you. You have only to keep still, and it will die of itself—*Crabbe.*

A DIVINE BOOK.

WHEN Columbus entered the mouth of the Orinoco River, his sailors said the river flowed from an island. "That mighty stream," said he, "never flowed from an island. Such a vast body of water as that could drain nothing less than a mighty continent."

So one may say concerning the Bible. A book that gives the origin of all things; that lays before us the plans of God concerning the world He has created and the church He has redeemed; that lifts the curtain from the future, describing men and nations ages before they existed; that has withstood the furious assaults of men and devils; that has power to change the life, transform the character, regenerate the heart, and elevate the moral nature,—surely this marvellous book could not spring from the mind of poor, feeble, frail, finite man.

It had its source in the infinite depths of divine wisdom. It came from Him who is "the way, the truth, and the life," from Him who knows the end from the beginning, and with whom are hid all the treasures of wisdom and knowledge.

W. C. WALES.

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FIDELITY.

THE truest nobility is fidelity wherever we are situated. An illustrious example is given in the following account; A duke went to the home of Sir Matthew Hale, one of England's greatest judges, and told him he was engaged in a lawsuit which would come before Hale for judgment in a few days. He said he "wanted to give Hale a statement of the case so that he might understand it when it came into his court. The great jurist reproved him sharply. "Not one word," he said, "will I hear. I will listen to the case in open court, and decide it on its merits." The duke said that the plaintiff was only a common farmer. "That makes no difference," Hale said: "when a man comes into my court, it is his case, not his rank, that I consider." The duke still protested. He wanted to acquaint the judge with certain facts that it would not be pleasant to mention in open court. Hale answered that if his visitor persisted, and did not leave the house at once, he would commit him to prison. The duke left and went to the king to complain. The king heard his story and laughed. "Faith," he said, "I think you are lucky. I wonder he did not send you to prison. I verily

believe he would not hesitate to commit me to prison if he thought I was trying to get him to help me to do some one a wrong."—*Selectel.*

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A SCOTCH preacher once said: "You never saw a woman sewing without a needle. She would make but poor speed if she only sewed with a thread. So I think when we are dealing wi' poor sinners we maun aye put in the needle of the law first; for the fact is they're sleepin' sound, and they need to be wakened up wi' something sharp. But when we've got the needle of the law fairly in, we may draw as lang a thread as we like o' Gospel consolation after it."



WHY do Saturdarians insist that the observance of Saturday is binding upon Christians? Paul says we are free from the law, and why be under the bondage of the old Jewish ritual?

Your first question is misstated. No true seventh day observer ever kept Saturday. We are not Saturday keepers but Sabbath keepers. The question should read, Why do Seventh day observers insist that the observance of the seventh day of the week is binding upon Christians? Saturday is not more sacred than other days only as it happens to be the seventh day,—the day God set apart as His memorial of creation. Sabbath keepers are sometimes asked if they keep Saturday for Sunday, and the answer is invariably "No; we keep the seventh day Sabbath." If Sunday, or Wednesday, or Friday were the seventh day, whichever it was would be observed as the sabbath; not because it was Sunday or Wednesday or Friday, but because it was God's seventh day Sabbath, rested, blessed, and set apart by Himself.

True, Paul says we are free from the law but does he mean by that that we are free to transgress its requirements at pleasure? He also says we have all sinned or transgressed the law, and because of sin are subject to death. Now if a man commits murder civil law says he shall die. But would a pardon from the magistrate let the man free to transgress again? It would free him from the penalty but he would be under the same obligation to

keep the law as before. Christ came and found us subject to the penalty of the law,—death. He delivers us from it, but does that leave us free to continue in transgression? If we transgress we fall again under the law and are subject to death until Christ delivers. But "shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" God does not provide for continual transgression but He says unless we repent we shall perish.

The Sabbath should not be confounded with the ceremonies of the Jewish sacrificial law. It is placed in the centre of that code universally recognised as the great moral rule of conduct for man, the most perfect law handed to us from the archives of history. That law is cosmopolitan and universal in its scope. It is never in all the word of God said to be either Jewish or Mosaic. True there was a law of Moses, but throughout the scriptures it is most carefully distinguished from the law of Jehovah.

Paul speaks of a wall of partition between the Jews and Gentiles built up of the law of ordinances, but which was taken away by the death of Christ: however no one would presume to tell us that the moral code was a law of ordinances when we have so plainly set before us a whole system of ceremonials in the typical sanctuary and its service. He also speaks of new moons and fast days and sabbaths which were a shadow of things to come, being likewise removed; but what man who is at all acquainted with the numerous feasts, monthly convocations, and yearly sabbaths (there were at least seven of the latter) would think of any other as a shadow of things to come? Certainly we could not conceive of that great institution given to man before the fall and therefore not a part of that typical service pointing forward to Christ, as in any sense shadowy.

And after all, is the Sabbath in any sense more a yoke of bondage than any other of the commandments which Paul tells us are holy, just, and good? It may be under the present circumstances a little more difficult to observe because we consult our convenience or inclination instead of our duty. To the thief the command against stealing is a yoke of bondage to the wicked man but to the righteous His ways are ways of pleasantness and all his paths are peace.

THE
ORIENTAL WATCHMAN

Editorial.

CIVIL GOVERNMENT AND
RELIGION.

A Study of Principles. II.

WHEN Christ answered the inquiry of the Pharisees regarding duty to God and Caesar, He dealt with the separate and distinct station which each should occupy rather than with the question as to which should have the pre-eminence. But the point He touched was the difficult one, and His summary disposal of the subject by entirely separating the two, should forever settle any question as to Church and State union.

The Apostle Paul enlarges upon this same principle in the thirteenth chapter of Romans. He says: "Let every soul be subject unto the higher powers. For there is no power but of God: The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God: and they that resist shall receive unto themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe to no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt bear false witness. Thou shalt not covet; and if there be any commandment, it is briefly comprehended

in this saying, namely, Thou shalt love thy neighbour as thyself."

It is quite evident that Paul is here speaking of the duty of man to civil power, or the State. What he says comprehends what Christ said; for he says we should render tribute, custom, fear, and honour to the higher powers to whom they are due. He further says that we render what we owe to all men,—or in other words fulfil our entire duty to men,—if we have love to one another.

Furthermore it is plain to see that this law which man fulfils is expressed in none other than the first six precepts of decalogue, five of which are here quoted. These also define the jurisdiction of the state in its every relation to man. What is not comprehended here is entirely and permanently excluded from any rightful place in Caesar's code, for Paul says after quoting these five precepts as the rules of man's relation to the state: "If there be any other commandment it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." What, then, is not included in this brief comprehension is here finally excluded also from any part of man's duty to man, that is to civil power. Or, stating the converse of this, what is not comprised in "Thou shalt love thy neighbour as thyself," is not in any sense rightly comprised in the rules that govern man's relation to the State.

But it will be noted that this comprehends only the second great commandment as defined by Christ, and does not in any sense whatever include the first great principle of Love to God. And thus Paul, by stating so affirmatively that nothing more than the relation of man to man is comprised in the individual's duty to the state, and plainly debarring the relation of man to God, distinguishes just as clearly as did Christ between the two great principles of Love to God and Love to Man.

"But," says one, "Is the principle of love to man only within the scope of civil obligation? Is it not also the religious duty of every person to love his neighbour as himself?" We would reply that these duties are both civil and religious; but the sense in which a man's duty to his fellowmen is religious is entirely different from his secular relation. While there are minor differences, there is one great essential point of unlikeness which comprehends all others.

What God commands involves not only obedience to the letter of the precept, or even outward conformity to the spirit of the law. It goes deeper and judges even the thoughts and intents of the heart. For instance, the precept, "Thou shalt not kill" is not religiously kept while a man holds malice against his brother, for "He that hateth his brother is a murderer." But long before a man has fulfilled his religious obligation, he has met every demand of the state. Caesar takes hold of nothing except actual outward violation of the precept; and this actual outward violation must infringe upon the right of some fellow-being before it forms any ground upon which the State may work. God says that an impure desire is adultery, but a man may harbour lascivious thoughts all his life, and as long as they are not revealed in some violence or outrage against others, no one would think of his being punished by the State.

The matter then has reduced itself to this: that what man deals with is crime, but what God deals with is sin. Crime is always sin, but often sin is not crime. When a man bows down to a false god to worship it he commits not a crime but a sin. Therefore it is not in the province of the secular power to punish him, but his case remains alone with God. If a man chooses to observe Friday as his day of rest instead of the divinely appointed day, he commits not a crime but a sin. And so we might exhaust the catalogue of precepts that do not involve our duty to each other, and we would likewise find every one excluded from the rightful domain of the state. However if a man's idol worship led him to sacrifice the lives of his children upon the altar, or if his Sabbath keeping could be so perverted in its observance as to injure the persons or property of his neighbours, then and not till then could civil jurisprudence claim him as its culprit.

The same distinction may be drawn between moral and civil requirements. Morality has to do with the character; civility with the outward conduct. The state *must* enforce civility; it never *can* enforce morality. A man may break every precept of the moral law, and still not be a criminal. Moral precepts are appreciated by moral sense, or conscience. Conscientious conviction is the spring of every truly religious motive or undertaking. A man may conform to civil law all his life without one consci-

entious conviction. Thus we see how a man may sin against his neighbour continually and yet not be a criminal.

The principle of compulsion in religion is persecution. But persecution involves the forcing of conscientious conviction concerning right or wrong. The repudiation of the right of man to think for himself, or in other words to be guided by his conscience, was all that actuated the stake and the Inquisition in the Dark Ages. And this right, divinely ordained and pledged to man, formed the great nucleus around which settled all the mighty principles of truth so nobly advocated by Luther, his forerunners, co-labourers, and successors in the Reformation of the fifteenth and sixteenth centuries.

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GOD'S PURPOSE IN THE ATONEMENT.

THERE are not many subjects to which more frequent reference is made than to the atonement. Plain as it is made in the Scriptures men still find room to assert their own opinions, until the enquiring mind is often quite at a loss to discern the Truth. Let us study this question for a little time together, not that we may bolster up some of our preconceived ideas, but that we may learn what God has revealed on the subject.

The word "atonement" is really made up of three words, at-one-ment; and our common expression to "set at one," that is to reconcile, quite well expresses the Bible idea of the word. The expression is used only in speaking of some service or work that answers the purpose of bringing the sinner and God at one with each other by breaking down the barrier of sin that separates them. Sin and sinfulness, wherever found, are offensive to a holy God; but still his great heart of love goes out for the sinner. Isa. 59:1, 2. God does not need to be reconciled to us but we must be reconciled to Him. So when Paul speaks of this ministry of reconciliation or atonement he says, "We pray you in Christ's stead, be ye reconciled to God."

The atonement became necessary, as we have seen, because of sin. Therefore it dates back to the time when sin first entered the world in the beginning. The form of service adopted necessary to the realization of the atonement may have differed in different ages but just as surely as sin can never become

righteousness but must ever remain sin, just so surely must the great principle of reconciliation remain the same.

The atonement purpose was conceived in the mind of God before the foundation of the world. It was laid for the future contingency of man's failure to withstand temptation and for his rise after the consequent fall. Its spring lay in the offer of God to provide a Saviour for man when he became too weak to save himself.

That this might not be forgotten by the lost race the sacrificial service was instituted. This in its entirety is revealed in the tabernacle service inaugurated in the wilderness, and afterward established as a permanent feature of the Jewish economy by the building of the temple. It is in the sanctuary service that we get the clearest idea of the atonement in its typical form. It was only in the sanctuary system that a general work of atonement was carried forward year by year. Prior to this the atonement had been for each individual as his offering of blood was presented.

Thus we see how the purpose of the earthly tabernacle was a more perfect revelation of the work of our great High Priest. It was a pattern of the heavenly building and its service was a shadow of a greater service to be performed by Christ. See Ex. 25:9, 40; Heb. 8:1-5; 9:1, 8, 9, 11, 22-25.

The daily service of the sanctuary consisted in offerings brought by the people for their individual sins, offerings by the priest for his sins and offerings for the sins of the whole congregation, besides other peace offerings, meat offerings, trespass offerings etc., all of which had their place in the economy of sacrificial law. But Paul tells us that these offerings could never take away sins. There must be a remembrance made of their sins every year. Heb. 10:1-4. And this remembrance Paul calls the purifying of "the patterns of things in the heavens" where the High Priest entered into the holy place once every year. Heb. 9:23-25.

This cleansing of the sanctuary was made necessary from the fact that the sins of the people were not finally removed by the daily sacrifice, but were only transferred to the sanctuary. Daily the blood of the victims slain for the people's transgression was brought in and sprinkled over the altars of service in the tabernacle. The slain lamb had

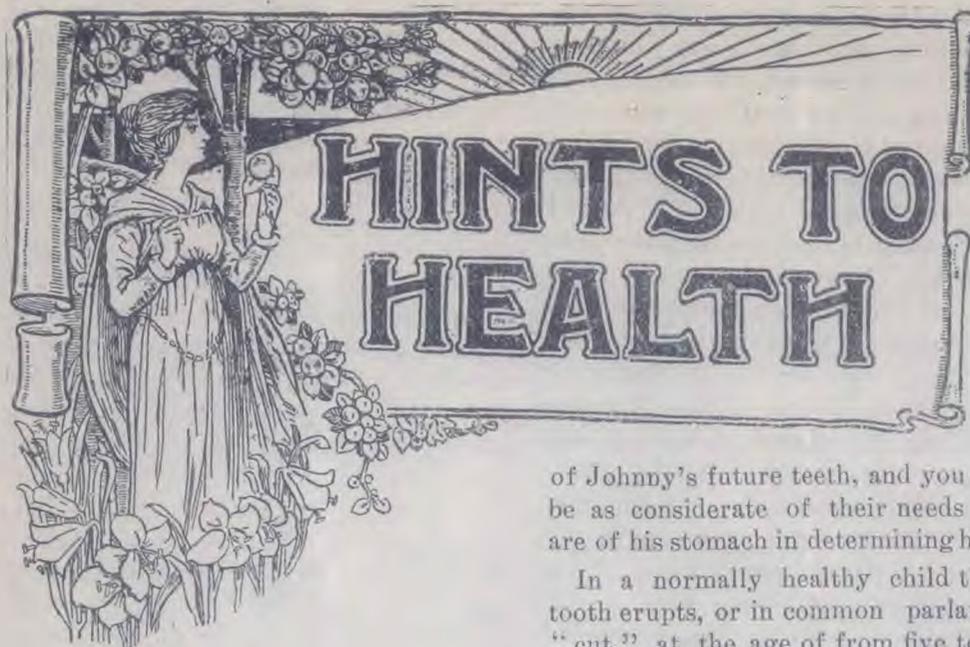
borne the sins of the transgressor, and now this blood carried into the sacred precincts of the house of God transferred the weight of those sins to the sanctuary. And thus they accumulated until the tenth day of the seventh month.

The service of yearly atonement for the sanctuary is described in Lev. 16. After the usual service for purification of himself and the people, two goats were brought before the High Priest. One of these was for the Lord and one for the scapegoat. (margin Azazel, or according to many authorities, Satan. The Syriac gives *Azzail*, meaning the "strong one who revolted," evidently the devil.) The Lord's goat was taken for an offering and his blood was sprinkled upon the mercy seat in the holy place within the veil. Under the mercy seat was the law of God which demanded the life of the sinner, "for the wages of sin is death;" but above was the mercy seat representing the gift of God which is eternal life. The blood atoning for the sins acquired God's eternal sanction of mercy for transgression.

The live goat remained at the door of the tabernacle until the forgoing service was finished, after which the High Priest returned and confessed over the head of this live goat all the iniquities of the children of Israel. Thus the sins were passed from the sanctuary to the goat, and he was sent by the hand of a fit man into the wilderness. In this manner the people were separated forever from their sins.

Now all this was a figure. Paul tells us that this sanctuary was a worldly sanctuary in pattern of a greater and more perfect tabernacle in the heavens. Moreover he also tells us that the heavenly temple must be likewise cleansed, although with better offerings. Heb. 9:1, 11, 22-24. And we all know that the "better" offering was Christ who was at once sacrifice and priest. It is clear to all that when Christ ascended he was to be our high priest. And since he became our priest the sins of God's people have been borne through his sacrifice to the sanctuary above. When shall be the antitypical cleansing of the sanctuary,—a work above that corresponds to the work in the former administration? For lack of space we cannot answer this question in this issue. More next month. J. C. L.

God will not give any soldier ammunition who is not willing to go into battle.



CARE OF THE TEETH.

For some reason, known only to the Maker of nature's mysterious laws, the teeth are the first part of man to prove by their decay that the physical being is but dust, and to dust returneth.

Who does not admire regular and well-kept teeth? Yet few take the trouble to inform themselves on the cause of decay, or the crowded and misplaced condition of the permanent set which so often renders a tolerably well-shaped mouth repulsive.

Regular and intelligent care of the teeth should begin at birth. But the average parent regards the temporary set of teeth as a self-providing, self-caring-for institution. They are allowed to come in their own way, given anything and everything to chew upon, and frequently, extracted at the first sign of decay. This is a twofold wrong. The sudden jerk of a bungling-tied thread too often leaves a lasting dread in the mind of a sensitive, nervous child, who, fearing a repetition of the hurt, will conceal later suffering until the saving of a tooth is impossible. Premature extraction of the first teeth causes a contraction of the arch, making the second teeth irregular and crowded out of position. Expansion of the arch is caused by pressure, and the baby-teeth should be encouraged to stay until nature is ready to perform her own expulsion.

How often we hear, "Yes, Johnny has lost his eye-tooth, but it doesn't matter. It is only his baby-tooth, you know."

Fond, ignorant parent, it does matter! These baby-teeth are the foundation

of Johnny's future teeth, and you should be as considerate of their needs as you are of his stomach in determining his diet.

In a normally healthy child the first tooth erupts, or in common parlance, is "cut," at the age of from five to seven months. Teething is always a trying period, and the child's system should be strengthened by judicious care in clothing and food. Where there is excessive pain, with gums swollen and bright red, relief is often given by lancing the gums before the tooth erupts. The child should be encouraged to use his jaws and chew on any hard, smooth surface. Muscle and bone-producing foods should predominate.

Frequently cavities appear at from two to five years of age. These should not be neglected. Progressive dentists have a filling especially adapted for these crevices, which preserves the tooth until its successor is ready to replace it.

Children of any age should be impressed with the necessity of cleanliness as a preservative. They should be supplied with a small, stiff brush, and not only taught but compelled to use it. Half the decayed teeth of adults are traceable to parental neglect of this one essential. When deemed expedient, a child's teeth should be polished by a dentist. The little, whirling brush used by the trained operator penetrates every crevice, and dislodges all excretions that may have formed. Anything that tends to keep back the encroachment of foreign substances and tartar, tends to counteract decay. Particularly is it well to have one's teeth thoroughly cleaned after illness. But in many families a tooth-brush for each child under ten, with intelligent understanding and religious observance of its duty, is conspicuous by its absence.

Teeth require exercise. As early as possible, babies should be given food

which requires mastication. The process of chewing promotes the flow of saliva, and when the saliva is plentiful, teeth are longer-lived. Sweets in moderation are not harmful, but an excessive starchy or saccharin diet simply assists the process of decay. Fruit and nuts should be liberally eaten.

The first permanent tooth arrives usually at about six years of age. This is a molar—the farthest back and weakest of the permanent set. The second molar is cut at about twelve years of age, and the third so-called "wisdom" tooth, from eighteen to twenty-five. The molars are naturally the most active workers, being the principal masticators, and they should be given the greatest care. Children should be taught to chew evenly on both sides. This not only equalizes the wear on the molars, but preserves the contour of the cheeks. Decay is most active between fifteen and twenty-five years of age.

Adults who possess well-preserved teeth cannot be too careful of them. They should express their thanks in a vigorous brushing night and morning—not the hurried scrub and rinse which so often is a mechanical farce. A small stiff brush is preferable, as it reaches into the crevices, and should be introduced to every part of the tooth—outside, behind, and between the teeth. If the brush is suspected of shirking any interstice, dental floss should be drawn around and between the teeth. Any antiseptic mouth wash that leaves a fresh, pungent taste helps to make one feel clean and happy.

The proper use of a tooth-brush is a science. It should never be used cross-wise of the mouth, but up on the lower teeth, and down on the upper, with a rotary movement, not too vigorous, on the gums. The point of the brush applied to the back of the teeth helps to prevent the formation of tartar; a crosswise movement is injurious to the gums.

The formation of tartar on the teeth is largely constitutional, and always injurious if allowed to accumulate. Tartar is caused by an excess of lime in the system, thrown off through various glands under the tongue and in the cheeks. Every one should make at least an annual visit to a dentist.

The preservation of the teeth depends of course, upon the individual. A healthy robust person can abuse his teeth with more impunity than can one physi-

cally delicate. But the teeth do not belong to the "long-trodden worm" family, and they soon retaliate for mis-use. To insure their tractability they must be given rational treatment. One whining, complaining tooth will soon play havoc with the strongest system.

That polishing the teeth with dental machinery destroys the enamel, is a popular fallacy equal to the heredity of bad teeth. Both should be exploded. The enamel on a tooth is a substance so hard that it can be broken only with a drill of the finest temper. Anything that will scour the surface clean will prevent decay. Hardtack is at once one of the best polishers and preservatives: for a tooth that is used will not be lost so quickly as one that is not used. A person who lives on soft foods and liquids will find his teeth decay far more quickly than one who exercises his teeth by masticating resisting foods.

Bad teeth are not hereditary, but congenial. A child's teeth may resemble its parents' in shape or colour, but in formation they are individual. It is quite as ridiculous to account for a child's decaying teeth because its mother lost her teeth when young, as it is to look for hereditary ingrown toenails. Both are the result of abnormal conditions.

Poets are fond of likening teeth to pearls, and the universal mission of the dentifrice is to "whiten" and the general public hopefully changes from one preparation to another, forgetting that there are as many variations in the colour of teeth as there in eyes. The colour of one's teeth always matches the complexion. Blondes have whiter teeth than brunettes, and an Ethiopian's ivories glisten by the law of contrast.

Therefore, the object of daily grooming should be to keep the mouth clean, the teeth healthy, and the breath sweet, and the colour will take care of itself. E. METCALF.

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CONSUMPTION CURED BY ROUGHING IT.

THE Washington "Star" gives an account of the life of Galen Clark, who, at the age of ninety years, published a book descriptive of the Yosemite Indians.

Half a century ago, Mr. Clark left Massachusetts to seek, not gold, but health; for he was a victim of tuberculosis, supposedly beyond hope of cure.

At that time nothing was known of the

open-air method of curing consumption, but Mr. Clark believed that a life close to nature in a genial climate might prolong his life. After reaching California, he made his way into the Sierra Nevada Mountains, where he spent the most of his later life.

He wore a hat when he first went to the mountains, but as his head was becoming bald, he discarded it, and went bareheaded in all kinds of weather. Living in the open air on simple food having none of the debilitating practices incident to city life, Mr. Clark became robust, and had the satisfaction of having a new crop of hair. It is said that "when he was eighty years old, his iron-grey mane fell in wavy masses to below his shoulder-blades, and he could ride or walk the trails of Yosemite more easily than most men of half his years."

About this time the commissioners decided to put up guard-rails on the dangerous points of the cliffs, for the protection of visitors; and Galen Clark was the only one of the party whose nerves were steady enough to do the perilous work at the edge of the awful precipices. It is said that while he was doing the necessary work of marking the points at which the stanchions should be set, the others of the party stood back at a safe distance, shivering at the thought that he might make a misstep.

Galen Clark, once a hopeless consumptive, but now in sound health, building trails up the Yosemite at eighty, and publishing a book at ninety, is evidence of what nature will do for victims of the "great white plague" when they follow her ways.—"Life and Health."

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THE CIGARETTE HABIT.

The teacher of a public school in Chicago found that eighty of her scholars smoked from two to twenty cigarettes a day. Six only of these boys were able to do good work in their classes. The victims of the cigarette habit confessed that they were suffering constantly from headache, drowsiness and dizziness. Many declared they could not write well because their hands trembled. A number were "shaky" when they walked, and unable to run for any distance. They could not rouse themselves to meet the examination test.

The teacher reported that these pupils were sure to fail if asked to memorize

anything. Several of the smokers were from four to five years too old for their grade, and it was found that after they began to smoke, their progress ceased.

Except in three instances, the scholars hardest to discipline were smokers. Truancy and theft were directly traced to indulgence in the habit. Boys who had reformed and joined the Anti-cigarette Society said they "felt like different boys." The power and perniciousness of the cigarette habit are revealed by this fresh testimony from a competent and careful observer.—*Youth's Companion*.

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TEMPER.

It has been said that men succeed in life quite as much by their temper as by their talents. However this may be, it is certain that their happiness in life depends mainly upon their equanimity of disposition, their patience and forbearance, and their kindness, and thoughtfulness for those about them. It is really true what Plato says, that in seeking the good of others we find our own.

There are some natures so constituted that they find good in everything. There is no calamity so great but they can educe comfort or consolation from it—no sky so black but they can discover a gleam of sunshine issuing through from some quarter or another; and if the sun be not visible to their eyes, they at least comfort themselves with the thought that it is there, though veiled from them for some good and wise purpose.

Such happy natures are to be envied. Sunshine is about their hearts and their mind gilds with its own hues all that it looks upon. When they have burdens to bear, they bear them cheerfully—not repining, or fretting, or wasting their energies in useless lamentation, but struggling onward manfully, gathering up such flowers as lie along their path.—*Samuel Smiles*.

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It is said that the flies confined in a show-case with cigarettes will die in less than five minutes, so deadly is the atmosphere in the case.

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Every sower must one day reap
From the seed he has sown.
How carefully, then, it becomes us to
keep
A watchful eye on the seed, and seek
To sow what is good, that we may not
weep
To receive our own.—*Anon.*

THE HOME.

A GENTLEMAN.

HE is above a mean thing. He cannot stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never struts in borrowed plumage. He never takes selfish advantage of mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbour's counsel, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eye, whether they flutter at the window or lie open before him in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, notices to trespassers, are none of them for him. He may be trusted alone out of sight near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonour. He tramples on no sensitive feeling. He insults no man. If he have rebuke from another, he is straightforward, open, manly: he cannot descend to scurrillity. In short, whatever he judges honourable, he practises toward every man.—*Selected.*

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SHOW YOUR LOVE "NOW."

"I HAVE a little story to tell you, boys," our old neighbour said to the young people the other evening. "One day—a long hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitatingly.

"Now, I was a boy of twelve, not fond of work, and just out of the hayfield, where I had been at work since day-break. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and dress for singing class. My first impulse was to refuse and to do it harshly; for I was vexed

that he should ask me after my long days work. If I did refuse, he would go himself. He was a gentle, patient, old man; but something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said. "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town; and as he left he put his hand on my arm, saying again: 'Thank you my son. You've always been a good boy to me, Jim.'"

"I hurried into town and back again. When I came near the house, I saw a crowd of the farm hands at the door. One of them came to me, the tears rolling down his face. 'Your father he said, 'fell dead just as he reached the house. The last words that he spoke were to you.'

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others; but there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.—*Selected.*

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THE LITTLE BOY'S QUESTIONS.

THERE were pictures of fire-men and fire-engines in the book that the little boy had found, and he carried it directly to his elder sister and began to ask questions about them. She could not tell him all that he wished to know—only the chief of a fire department could have done that; but she explained the pictures as well as she could, carefully choosing words that the child would understand, and he went away at length wiser and happier.

"I thought you were in a hurry to finish that dress," said a girl friend, who

had looked and listened with amazement. "Why didn't you tell him you didn't know, or put him off in some way?"

"If I were set down in a strange country, where I wasn't very well acquainted with the language or the customs, I'd expect people to be patient with *me*," the boy's sister answered. "Harry has been in this world only seven years, you know, and he sees and hears many things he can't comprehend. Isn't it natural that he should ask questions?"

"I'm not very wise, but since he pays me the compliment of thinking that I am, I feel as if I ought to be polite, at least. If I lied to him in order to get rid of him his confidence in me wouldn't last very long. If I put him off with an excuse—well, I think it's just as mean to starve a growing mind as it is to starve a growing body.

"Really, the easiest way is to answer him as fully as I can. That gives him something to think about. Then he isn't half so likely to chatter about a dozen different things, and he learns more, too.

"I didn't intend to preach a sermon, Katie," the girl added, smilingly, "but I studied this out for myself when little brother began to find his tongue, and I'm sure I'm right. I asked questions when I was his age, and I still remember the answers to many of them. Early impressions are lasting, you know, either to help or hinder. I want Harry to recall me always as a sister who was honest with him and willing to help."—*Youth's Companion.*

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DO NOT rejoice in punishment, even when the hand of God alone inflicts it. The best of us are but poor wretches, just saved from shipwreck. Can we feel anything but awe and pity when we see a fellow-passenger swallowed up by the waves?

—:o:—

"TRUTHFULNESS is a corner-stone in character, and if it be not firmly laid in youth; there will ever after be a weak spot in the foundation."

"I AM GLAD."

One of the noblest of human attributes is the fine generosity of soul that causes one to truly rejoice in the success of others. To be able to say "I am glad" when great good fortune is vouchsafed to others instead of to ourselves, is the highest form of generosity.

Two girls who were members of the same class at a college, competed for a certain prize which would enable the winner to remain another year at the college. When Helen won the prize she said: "Oh, I'm almost sorry I won it, for Lucy will feel so badly about it."

But at that moment Lucy burst into Helen's room with shining eyes and radiant face that left no doubt of her sincerity, and said, "Oh, Helen! Helen! I'm so glad you won the prize!"

"But aren't you disappointed too?"

"Oh, yes, some, of course, but not enough to keep me from being glad in my very heart that you won it."

And the words were proof of the most beautiful generosity of soul.—*Girls' Companion.*

THE MOTHER AND HER BOY.

AMONG the perplexing questions which assail the mother at certain points in the home history, that which relates to the mother and her boy, is most insistent. A lad between fifteen and eighteen has arrived at a place where his life is beset with difficulties. Transitions are proverbially embarrassing. When a boy resents being called "Master So-and-So," yet is not sufficiently grown up to be addressed as "Mister-So-So," there are thoughtful moments for all concerned. The tactful mother or sister knows how to smooth these away, and so does the well-bred young woman a few years older than the boy, who can talk to him on the subjects he likes, without obvious effort or offensive patronage, and who recognizes his dawning manhood and never wounds his self-esteem. No wonder that boys in their teens feel an almost worshipful adoration for girls a little older, and for beautiful women in their twenties. They are the only beings, their mothers excepted, who take the trouble to understand boys.

Fathers, elder brothers, and men in general, either purposely or through heedlessness, ignore the fact that a lad is slipping the sheath of childhood and stepping forward to the level where they

already stand. This may be done from an instinct of self-preservation, for youth, though it now and then suffers repulse, carries the banner of conquest, and will bear all before it to-morrow. The man of to-day knows full well, that the boys who are coming on, are an advancing host, bound, sooner or later, to crowd him and his comrades from their places of vantage. A father may feel this and not define the feeling.

But the mother never feels it. Not she. Her attitude toward her boys is one of pride, and she longs to let every friend see them as she does. A boy in his teens is often shy and retiring, often clumsy, often ill at ease in society. He sidles out of the room when company enters. He goes off to the barn, or hangs about corners of the streets with his boy friends. Girls are alarming creatures, and he keeps out of their way. How shall he be coaxed from the diffidence and reserve that are his shield, and yet make him appear forbidding and awkward? Certainly not by direct attacks upon the defects of his temperament, or the immaturity of his character.

A mother does well to accustom her boys to being her escorts when she goes out. Women are apt to be unwisely independent. They lose some very precious things by their lack of—shall we say, selfishness—by their failure to claim the courtesies due their sex. A mother or a sister should never go out alone in the evening, when there is a son or a brother under the same roof. Even if such going forth be perfectly safe and proper, she should expect Joe or Frank to attend her. Gallantry is on the wane, because women in the home claim too little from boys and men who love them and who would wait upon them with knightly devotion, even in trifles were the good habit only early formed.

If a mother takes her sons out with her, they will unconsciously learn the little ways of social grace. They will cease to be hobbledehoys and become gentlemen.

Next, let the anxious mother provide for her sons pleasant girl companions, encouraging a healthful intercourse, which never trends toward the dangerous ground of love. Young people ought to enjoy each other's society in the years that precede the twenties, without a single thought of anything except comradeship. They should go together freely, and mothers have it in their power to

forward agreeable acquaintance between their sons and daughters, and those of others, and to promote innocent merry-makings. Fun and frolic belong to youth.

The self-conscious timorous boy, has his counterpart and opposite in the self-conceited and over-aggressive lad, who often arouses antagonism through his positive air of knowing all that is to be known. With this type of character strong and determined, and likely to make its mark in the future, the mother's province is to exercise gentle repression. This boy must be curbed, held back, restrained, lest his impetuous rush be misunderstood, or his eager actions result in some perplexing complication. The time is passing swiftly. A little later, his energy and resolution will enable him to take an important place among the workers, if not among the leaders of the community. *Margaret E. Sangster.*

—:o:—

IMAGINARY TROUBLES.

"My children," said an old man, as he lay on his death-bed, "I have lived long, toiled hard and worried much. But as I look back upon my life, I find that my greatest troubles have been those that never happened."

The disposition to worry is one of the most unfortunate mental traits or habits with which a young woman can start in life. It is generally such a needless burden—as needless as the sack of meal which the Irish farmer carried on his back, as he rode home in his cart, to lighten the labour of his horse. Imaginary troubles seldom come to pass—in a form, at any rate, as bad as we have imagined—and yet they are the most depressing and wearing mental ills with which many people have to contend. It is the bridges we never cross that give us our worst tumbles into rushing torrents and frightful chasms.

One of the happiest purposes that a young woman can form, on entering upon the serious business of life, is the resolution not to worry—to hatch as few imaginary troubles as possible. Make the rule never to be distressed about anything until it becomes absolutely certain that such a calamity is going to happen. This would not, of course, exclude preparation for any possible trouble, but it would prevent that premature and generally unnecessary suffering which helps to make so many heads gray before their time.—*Selected.*

OUR LITTLE ONES.

TWO SIDES OF IT.

THERE was a girl who always said
Her fate was very hard ;
From the one thing she wanted most
She always was debarred.
There always was a cloudy spot
Somewhere within her sky ;
Nothing was ever quite just right,
She used to say and sigh.
And yet her sister, strange to say,
Whose lot was quite the same,
Found something pleasant for herself,
In every day that came.
Of course things tangled up sometimes
For just a little while ;
But nothing ever stayed all wrong,
She used to say, and smile.
So one girl sighed and one girl smiled
Through all their lives together :
It did'nt come from luck or fate,
From clear or cloudy weather.
The reason lay within their hearts,
And coloured all outside :
One chose to hope and one to mope,
And so they smiled and sighed.

—Priscilla Leonard.

—:o:—

STRAY SUNBEAMS.

EFFIE was working among her flowers, and as she worked, she sang, "Let us gather up the sunbeams." Suddenly a voice said to her :—

"You had better gather some of them ; they get so scattered, and some people don't get any."

Effie looked up in surprise. She had thought she was alone, but there stood an old woman in a rusty black gown and bonnet, with a large bundle in her arms. Her face was scarred and wrinkled, but she had a kindly smile.

"Won't you sit down here in the shade, and rest?" asked Effie, pulling forward a garden chair. Then she ran into the house, returning in a minute with a glass of rich, creamy milk. "Perhaps you would like that," she said, timidly.

"Thank you kindly," said the old woman, drinking it eagerly. "That's a stray sunbeam that you found and gave me. Do you see what I mean? I haven't tasted food to-day."

"Then come into the house, and mamma will give you plenty," replied Effie.

"In a minute, dearie. I want to tell you about the sunbeams. When I was a little girl, mother used to tell me that anything I wanted and couldn't have was a sunbeam gone astray. So, whenever one strayed away from me, I was to hunt up one for some one else, and perhaps some one would find mine and bring it back to me. It made it easier

to bear disappointments to think they were only stray sunbeams, and all my life I've done the little I could to send back those I've seen going astray. Now you look like a sunshine gatherer, and, when I heard you sing, 'Gather up the sunbeams,' I thought of mother and the stray ones. Now I'll go in to see your mother. I used to know her years ago."

Effie had a new thought. It took shape when Sadie Bell came over to play with her.

"Sadie, let us have a new society."

"What kind?" said Sadie.

"Let us be sunshine gatherers." And Effie told her friend what the old woman had said. "Let us gather up the stray sunbeams, and give them to people who are in the shade."

That was a new idea, and Sadie agreed to it at once.

"Will it be just you and I, or shall we ask the rest of the girls to join us?" she asked.

"Let us have Mary and Helen and Gracie, that will be five. We won't tell anyone what we are doing, either. Then they'll be surprised."

Sadie ran off after the other girls, and then the sunbeam gatherers were organised. The rule of the society was for each member to find one stray sunbeam a day, and set it straight.

"There's Mrs. Norcross, —her little Arthur has just died. We could take her flowers," said Helen.

"They used to have such lovely ones when they lived up on the hill, and now she hasn't any garden at all."

"And there is blind Joe. We could read to him," added Grace.

"And Grannie Lang likes us to come in and hold her yarn, and listen while she talks," said Mary.

"And little Frances could go out every day, if we'd push her wheel chair."

After a while the pastor began to notice that the girls were always busy, so he asked Effie about it one day. He was pleased to hear her story, and asked if they were working together. So Effie told him of the old woman's stray sunbeams, and how they had become sunbeam gatherers.

"But there are so many gone astray we can't begin to set all straight," she said.

"I know her," said the pastor. "She has had a hard life, but she is always looking for sunbeams, as she said. Now let us see if we can't find more sunshine gatherers."

That night, at prayer-meeting, he told his people about the sunbeam gatherers and how there were too many gone astray for them to look after all, and he asked for volunteers to help in the work.

Eagerly all agreed to help in the work. It didn't require organised work, and wouldn't interfere with the other societies. It is just personal work, just gathering up the stray sunbeams. But what a difference it made in many lives.—S. S. Times.

—:o:—

JUDGE NOT.

"O MAMMA!" cried Jack, running into the sitting-room where his mother was sewing. "Sydney is breaking a commandment, he is—'Thou shalt not steal,'—and I should think, he would be ashamed of himself."

"Why, Jack," said his mother in surprise, "what can you mean?"

"He is truly, mamma," said Jack, hopping about on one foot, and seeming rather to enjoy the fact. "I saw him getting sugar out of the sugar bowl, and you told us not to."

"O—h," said mamma, in a tone of relief, "that's it, is it? Come here, Jack," and taking her little boy's hand she drew him to her side. "Do you think it such a dreadful thing to break a commandment dear?"

"Why, yes, mamma, of course," answered Jack, astonished that his mother should ask such a question.

"You would not do it?"

"No, indeed, mamma."

"Then you think you are very much better than Sydney?"

Jack hung his head at that question, but did not say so.

"Now, Jack, I want you to see how mistaken you are. You think you would not break a commandment ; but because you are so able to believe evil of your brother, you are really breaking the command which says, 'Thou shalt not bear false witness.' Do you know what that means, Jack?"

"Yes, mamma, you said it meant saying what was not true about anyone ; but Sydney was stealing, for I saw him."

"He was taking sugar, Jack, but are you sure he was stealing?"

"Yes," answered Jack, "and now I s'pose he's gone away to eat it."

At that moment the door opened, and Sydney came into the room, his bright, manly little face not looking at all as though he were ashamed of himself.

"Here is the sugar for Dickie, mamma," he said, slipping the lump between the wires of the cage, "and here is a letter for you. I saw the postman coming and waited for him."

"Thank you, dear," said mamma, smiling at him, and then she turned and looked at Jack.—*Sunbeam.*

"Bear ye one another's burdens and so fulfil the law of Christ."

CURIOUS BRUSHES.

WILLIE, flushed and happy, had just come in from the barn, where he had been playing hide-and-peek.

"My little boy needs to find a brush," said mother, looking up from her work. For bits of dry grass and seeds were clinging to his pretty sailor suit and some were playing hide-and-peek in his hair.

"O mother! can't I wait? I'm just too tired now."

"If flies had been playing hide-and-peek they wouldn't allow a speck of dust to stay on their heads; they'd brush it off," casually remarked Aunt Nan.

"Flies! exclaimed Willie, incredulously; "Where'd they get their brushes, I'd like to know."

"Oh, they have them and use them," laughed Aunt Nan.

"Hair brushes?" questioned Willie.

"Yes: and with them they always keep themselves very clean. Have you ever seen a fly rub his delicate front legs over his head?"

"Lots and lots of times," replied Willie, quickly.

"Well," resumed Aunt Nan, "there are a great many hairs on the underside of a fly's feet and legs, and these form tiny hair-brushes. When any dust gets on a fly's head, he brushes it off at once, and then rubs his legs together, as you have probably noticed. This is so that no dust may cling to the little brushes."

"Hurrah, Mr. Fly!" exclaimed Willie. "You needn't think you're the only one who can use a brush, even if a little boy doesn't carry his brushes with him on his feet!"

Away he ran: and when he came back, mother said her little boy looked neat enough to be kissed.—*Selected.*

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STRAIGHT PATHS.

"Who knows how to make a straight path through the snow?" asked Uncle Frank, one day last winter, when he was out by the meadow fence with Tom and Johnny and me.

"Seems to me anybody could make a straighter one than Joe Bates has made across this meadow," said I.

"Well, if you think so, suppose we each try, and then we'll see who knows the most about making straight paths," Uncle Frank said, with a smile.

We all agreed to this, and each one taking a position, we started across the meadow.

Half-way across, Uncle Frank called to us to stop, and compare paths.

Before I turned around, I was sure I had not stepped either to one side or the other since I left the fence, but of all the crooked paths I ever saw, I think mine was the crookedest. I could hardly believe it was my path; but of course it was.

The other boys had made paths a little straighter than mine, though not much: but Uncle's was straight as an arrow, or looked so, compared with ours.

"There is some kind of arithmetic or something that Uncle Frank knows that helped him," said Tom. "He didn't just happen to walk as straight as that."

"He knows so much about arithmetic and such things, that he just thinks of a rule and goes by it, whenever he wants to do anything," declared Johnny, who revered his uncle's knowledge.

"Well, uncle Frank, how did you do it?" I asked.

"I just fixed my eyes on that tree over in Mr. Bates' field when I started, and I kept looking right at that. Of course I went straight toward it so long as my eyes were fixed on it. That's the way to make straight paths—look at one thing ahead of you," answered Uncle Frank.

Then he said something about "making straight paths for your feet." That is in the Bible. He said the way to make straight paths, like what the Bible means, is to fix your eyes on Jesus, just as he fixed his eyes upon that tree.—*Giant Killer.*

JENNIE'S UNTRUTHFULNESS.

"WON'T you write my composition, please, May? It is so hard for me to write and so easy for you," said Jennie to one of her friends as they were on their way to school.

May good-naturedly furnished one, and Jennie copied it neatly, and at the appointed time gave it to her teacher.

The next day both girls as they sat studying were somewhat startled by the question: "Jennie, did you write this composition yourself?"

"Yes, ma'am," replied Jennie, and with burning cheeks she listened to some words of praise which would have been very pleasant if only she had deserved them.

When school was out she hurried to May with the words: "I did write it. She didn't ask me if I composed it."

Poor girl! What a miserable attempt to cheat herself into the belief that she had not told a lie! In passing off the composition as her own work she had acted one, and in her answer to her teacher's question had spoken one.—*Selected.*

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We would call the attention of our readers to the new department this month,—The Question Corner. A number of questions have been recently raised and we take this means of replying to them. Those who ask questions will please send their name and address so that any question not deemed of general interest may be answered by mail. Bible questions are not always easy and if we find those we cannot answer we shall frankly say so. We hope that a spirit of true inquiry will prompt all questions sent us.

We note that no one subject in the realm of religion is attracting more attention at present than Higher Criticism. There is one alarming feature in the situation, and that is that we seldom read a solemn, Scriptural repudiation of the system and methods of this cult, if so we might call it. Men, and even Christians, grasp so eagerly at the straws of science blowing hither and thither that they do not stop to inquire as to how much entitled to credibility their assertions are. If some noted scientist declares that a certain rock formation belonged to a specified period and was thousands or perhaps millions of years in forming, every one must believe him notwithstanding the probable fact that he belonged to the company of reputable scientists who so unpardonably blundered

in their prediction concerning the construction of the Simplon tunnel several years ago. Our article, Revelation and Speculation, on page 3 contains a full account of this, and everyone should read it. Geology failed completely as it has in many other less notable instances. Yet it must be believed because it is science. Higher Criticism seeking to verify this science has little by little enveloped all, clergy and laity, within its folds; and of course it must be right, it is scientific. Criticism may do for a human work, but as soon as man begins on the Bible the devil never lets him stop until he has stripped it of its inspiration.

It is natural and human for us to notice the failures in our brother. But to see the beauties of his character amid his imperfections is divine. The rough, uncouth stone at our feet has no beauty to us, it is only an obstacle; but let the eye of the specialist light upon it and he sees the hidden gold. In that brother who is so forbidding to our untrained eyes, the Master sees a mine of riches. Only see him in the divine light, as a soul for whom Christ died and he is worth a world of effort.

It is said in prophecy that in the last days the world will be as it was in the days of Noah and Lot. One of the sins recorded against those times was eating and drinking. In Ezek. 16:49 we are told that the iniquity of Sodom was pride and fulness of bread and abundance of idleness. Eating and drinking is not a sin if it is not perverted in some way; and certainly God who gives power to get wealth would never condemn any one for having plenty, if that plenty were not made a curse. We note two instances of what we should call wanton misuse of the God-given blessings of wealth and plenty. They are reports of extraordinary dinners in New York City. In the first, the dining room was prepared as a hospital, the servants were dressed as nurses, and the fumes of chloroform filled the air. Funeral wreaths decorated the tables and helped to lend a gruesome air to the entire banquet. Aside from incidentals the cost was £5000. In the second the court yard of the hotel was transformed into a hangman's execution trap. Standing beneath a gallows with the noose about his neck, the two waiters representing hangman and preacher, and with the bell tolling a lonely dirge, was this semi-insane man of wealth feasting upon the delicacies of the land.

We are not told the cost of this disgusting affair, and what is the need of knowing? Honour and manhood, not to speak of moral and ethical sense, turn from such scenes as befitting the savage. What wonder that two of the most corrupt periods of this world's history are chosen to represent these last days?

"They that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." This is not the only writing spoken of in the Word of God. We read of a book of remembrance written before God for them that fear Him. Jesus said that we are to rejoice that our names are written in heaven more than we are to rejoice at the special working of miracles by our hands. It is those whose names are written in the Lamb's book of life who are going to overcome in the last great conflict on this earth. It makes a great difference where our names are written.

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