

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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"HIGHER CRITICISM" RUN MAD.

Those scholars whose writings directly tend to lower the people's regard for the Bible, and yet who are, strangely enough, called the "Higher Critics," have seemed to vie with one another of late in their haste to repudiate those revealed truths which distinguish Christianity from a merely human philosophy. Each writer appears to crave the distinction of being considered more "liberal" in his views than any of his predecessors. The open expression of infidel sentiment by one who professes to accept Christianity is an easy way to gain a brief notoriety.

In view of the character of the teaching found in some recently published books, we wonder what doctrine of any importance the next sensation-seeker will find still left for him to reject. About the only remaining step to be taken is to denounce the whole Bible as a forgery, and all the leading persons of historical Christianity, including Jesus himself, as mythical beings—probably astral myths.

And yet there are so-called leaders of religious thought and publications of a wide influence ready to indorse the latest, and to us most blasphemous, vagaries of these destroyers of the Christian faith. For example: in a recent issue of the *Independent* (New York) there is printed a review of a book entitled "The Prophet of Nazareth," of which it is said that "the

book will certainly find international recognition as an important contribution to the criticism of the Gospels, and indeed of the entire New Testament."

the Gospels, the *Independent* says:—

"He rejects the miracles imputed to Jesus, except cases of exorcism, as legendary and unhistorical. He thinks that

Jesus was the son of Joseph and Mary, born in ordinary wedlock. He holds that the Nazarene instituted no sacraments, claimed no special authority over the Sabbath or over the beliefs of his brother men, and no privilege beyond that of any man, even in the forgiveness of sin. He rejects the account of the triumphal entry, argues that Jesus was crucified by the Jews, not by the Romans, and treats the resurrection as an appendix."

In closing the review of this book, the *Independent* says:—

"For those thoughtful men who have been led by a process they could not prevent to put aside the value of miracles as evidence to faith, there is now Professor Schmidt's strong assertion of the fitness of Jesus unto spiritual leadership, and for this we can not be too grateful."

Thus after we have been asked to reject the combined testimony of Matthew, Mark, Luke, and John concerning the life and work of Jesus, the *Independent* thinks



God's holy Word was precious when it was unsafe to read it.

In giving the conclusions of the author, Nathaniel Schmidt, concerning some commonly accepted teachings of that "we cannot be too grateful" to Professor Schmidt for permitting us to believe on his authority that Jesus was

a good spiritual leader. We prefer to reserve our gratitude for more worthy uses.

Another book which aims to destroy belief in the old-fashioned truths of Christianity has been written by a professor in the Chicago University. It is entitled "The finality of the Christian Religion." If the statements in the press concerning the teaching of this book can be relied upon, we must be near the finality of Christianity. "It denies the inspiration of the Bible; it shatters the belief in miracles; it ridicules the prophetic and revealed books; it says proof of the resurrection is lacking; it denies the truth of its historical basis." If there is any other important doctrine which this critic does not deny, it must be because he overlooked it. When questioned by an interviewer concerning his belief in the personality of God, he said that "it seems advisable for most people to think of God in terms of personality."

We refer to these two books that our readers may know to what lengths "Higher Criticism" has gone in its attempt to undermine faith in the Word of God. It is a good example of the foolishness of human reason when it assumes the judgment-seat, and decides upon the credibility of revealed truth.

How much more satisfying, both for time and for eternity, is the inspired assurance: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." We choose the Word of God rather than the opinions of men. W. W. PRESCOTT.

A LITTLE CHILD SHALL LEAD THEM.

THEOLOGIANS learned and profound, discourse vaguely upon the question of the soul of man. Leaving the simple statements of God's unerring Word concerning this subject, they wander far from the truth, ending in scepticism and bewildering fogs of uncertainty.

A little child was asked by his Sunday-school teacher the direct question, "Do you know that you have a soul?" "Course I do," replied the little fellow, placing his hand over his heart, "Cause I can feel it tick."

This little item was placed in the comic column of a newspaper, taken for a little bit of fun at the expense of the little fellow who of course did not yet understand that he was possessed of a "something,"

nobody can tell just what, that at death takes a sudden flight to the unseen world, either to rejoice in glory or writhe among the damned in torment. Of all this the little fellow was happily ignorant, and so is the precious Word of God.

When God formed the soul the heart began its "ticking." That was life. God formed man out of the dust of the ground, and when He breathed into him the breath of life, man became a "living soul." This is the record.

Reversely, he dies. Life ceases, and man goes back into dust. God said if he sinned he would, and so it came to pass.

"But," says one, "surely there is something that at death goes back to God." O, yes, surely, but it is only the *life*—that "ticking" power of the heart that God gave when life began. "For ye are dead, and your life is hid with Christ in God." The life God gave, He reserves unto Himself. No one can bestow that wonderful phenomenon—life—but God only. Life without the body is *impossible*. God formed muscles, veins, nerves, sinews, brain and bones by the power of His Word from the dust of the earth, then put *life* into all these, and man became a living, thinking, active being—a living soul.

When the heart ceases "ticking," all there is of man dies. His thoughts cease, his muscles are powerless to respond to the call of nerve for action, all is still in death. "Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14: 12.

All there is of man lieth down. *Man* lieth down. This was true of Jesus Christ. If it can be shown that the soul of our Lord and Saviour Jesus Christ went into Joseph's new tomb, then surely this problem is made plain.

Peter on the day of Pentecost, speaking as moved of the Holy Spirit, said, quoting from the Psalms concerning Christ, "Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell [the grave], neither wilt Thou suffer thine Holy One to see corruption." His soul was not *left* in the tomb, but this passage says it went in there. Otherwise, no sacrifice has been made for man. Jesus died. Life ceased, and for three days the Son of God lay in state on earth, cold and silent in death—all this the result of your sin and mine. He committed His life into His Father's hand on the cross, and

perished. Nothing hard to understand about this. Life is simply life, and death, life's opposite, is death.

"Got a soul?" "Sure, 'cause I can feel it tick." T. E. BOWEN.

Our European Letter.

WITH the general election over and the new Parliament getting under way with its work, a few backward glances at the events of the last several months may not be unprofitable, more especially as the revolution in public feeling, of which that election was the evidence, is generally regarded as forming an important turning point in British politics.

Electioneering Ministers.

One of the most significant features of the late campaign was the intense electioneering activity displayed by the leading Nonconformist ministers. The Free Church Council, an advisory board representing the chief Nonconformist churches resolved itself into a political body of no mean efficiency, and conducted a well-organised agitation in all the leading centers, special attention being given to strategic points. Automobile tours were arranged by which a number of the most prominent clergymen were taken rapidly over large tracts of country, making numerous fiery election speeches, and arousing great enthusiasm. Perhaps the general spirit of this campaign is revealed in the remark one of the ministers engaged in it made to a friend. He said he was having "a high old time." Certainly the telling of funny stories calculated to place the other side in a ridiculous light, the use of highly-coloured rhetoric and other prominent features of political speechifying were all called into use. In short these eminent divines seemed to take to politics like ducks to water, and while nothing unseemly was done from the standpoint of a man of the world, it can hardly be denied that the course taken was such as to impair the dignity and sobriety of character which in a special sense we expect of Gospel ministers.

"An Organised Army of Puritans."

Naturally the present attitude of these ministers is best described as jubilant. If they are not openly boasting that they helped very materially to win the recent victory at the polls, they know it in their hearts, and have a feeling that the new body of legislators sitting in Westminster in a special sense belongs to them. One minister goes so far as to call it a "Free Church Parliament," and adds,

"For the first time we [Nonconformists] are adequately represented and our influence in the national life is reflected in our preponderance in the political counsels of the nation." What a Nonconformist minister regards as adequate representation may be gathered from the fact that in the present Parliament the number of Nonconformist members outnumber the entire Conservative party.

The religious phase of the election was generally recognised by the Conservative papers. Thus the London *Times* referring to the defeat of a certain candidate, said he was a "victim to Nonconformist animosity."

Of course it is not with Nonconformists as individual voters that we are here concerned. It is quite natural, in view of the obnoxious Education Act of 1902, that they should generally vote against the Conservative party; but the recent election involved more than this. Even the careless onlooker could hardly help seeing that all through the campaign the Nonconformists were acting together as a well-organised religious body, largely under the leadership of their ministers, in a supreme effort to elect a liberal and, incidentally, a Nonconformist Parliament. It was a case of a church body entering politics in dead earnest. As one of the leading agitators said: "Once again in English history, we have an organised army of Puritans, well equipped, and animated by a resolute spirit. . . . We shall not allow ourselves to be robbed of the fruits of victory," etc.

"An organised army of Puritans"—to the student of history the phrase sounds ominous. What has always been the result of the church organising itself for political warfare? It has invariably meant an alliance in some form with the reigning government, which has worked havoc with the spirituality of the church, while it has fettered the hands of the legislators and the executive.

Is It an Exchange of Yokes?

It is therefore with mixed feelings that we look forward to the future. While gladly allowing that the Nonconformists have been in the right in their opposition to the Education Act and in their attitude toward disestablishment, we cannot but fear that if the policy upon which they have embarked is carried out with complete success, it will simply mean that the country will get rid of one yoke for another. No religious body has yet obtained without using its power to aggrandise itself and oppress other bodies

of individuals with different convictions.

In other words, it is perfectly possible for England to develop under Nonconformist influence a religious depotism, in comparison with which the mild sway of the present endowed church would be absolute freedom. Chapel rule has no intrinsic advantage over church rule; and presbyter, as Milton said, may be simply "priest writ large." Indeed, the modern Nonconformist churches are, in point of political aggressiveness, more to be feared than the state church. It would be hard to find a parallel to their zeal outside the Roman Catholic Church. In America this political zeal has thus far taken form chiefly in such institutions as the National Reform Association, the American Sabbath Union, and like organisations. In Britain it has not yet assumed such specialised phases of activity, but is all the more powerful in that it stands for certain large general ideas, and is so firmly united.

The Labour Party.

There is another phase of the recent election which calls for consideration, namely, the rise of the Labour Party. In previous years there have been in Parliament a few struggling members who have represented the Labour interests, but they have never counted for much. In the late election some fifty Labour members were returned. What is of still further significance is that four-fifths of them, have formed themselves into an independent party, entirely apart from the Liberals, and have taken their places on the Opposition benches, under the leadership of Mr. Leir Hardy, a radical Socialist. Thus, for the first time in its history England has an Opposition Labour party organised on much the same lines as the German Socialists.

What developments, favourable or unfavourable, will grow out of this new factor in British politics, remain to be seen. Socialist newspapers make light of the very general surprise expressed throughout the country that so large a Labour representation should be returned. The *Clarion* which is probably the most influential of these organs, prophesies that at the present rate of growth, something like two hundred Labour members will be returned at the next election.

The saddest feature of this rapid development of a distinct Labor party is that it points unmistakably to the prevalence in Great Britain of social conditions which hitherto have been confined largely to continental countries. Indeed, there have not been wanting in recent times other

indications of social distress. For some years past Londoners have been familiar with processions of unemployed men and women, "forlorn citizens of the British Empire, marching tattered and hungry through the streets of wealth and pleasure." Not very long since a very large number of such marched into St. Paul's Cathedral during the Sunday afternoon service, and crowded into seats alongside the elegantly-dressed worshippers. Quite a commotion was created, but there was no serious disturbance, and when the service was over, the motley crowd gradually dispersed, after some fiery speeches by the leaders.

Naturally the course to be taken by the Labour party in Parliament will depend largely upon the leader. Mr. Leir Hardy, it must be confessed, does not have the reputation of being a safe man. His utterances at times have savoured strongly of anarchism. Some months ago, when Manchester was passing through a grave social crisis, he sent a telegram to the agitators which was of a decidedly inflammatory character, and his public speeches have at times betrayed the same heat and lack of self-control. He is, however, a man of disinterested aims, strong convictions, and one deeply affected by the suffering and distress of the lower classes. If he possessed the wisdom of a statesman, he could be of very great help; but it is to be feared that he may take a course to hinder, rather than aid, practical legislation in behalf of the unemployed. M. E. OLSEN.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts.—*Marcus Antoninus*.

There is no beautifier of complexion, or form, or behaviour, like the wish to scatter joy and not pain around us.—*R. W. Emerson*.

"Sin is not a monster to be mused on, but an impotence to be got rid of. All thinking about it, beyond what is indispensable for the firm effort to get rid of it, is waste of energy and waste of time."

But for this sweet consolatory word, "mercy" as a distinguishing attribute of our Creator and Redeemer, surely my heart would faint within me!—*Mary Capper*.

A schoolboy's definition of a friend was: "A person who knows all about you, and loves you all the same."



"REJOICE IN THE LORD."

CHRIST declares, "The bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not."

Are not these words applicable to many to-day? We think that we believe in Christ; but have we His light and life? We do not believe as we should; therefore we do not receive the blessings that God has in store for us. We have seen God working on hearts. We have seen Him strengthening men and women to come out from the world and receive Christ as their personal Saviour. Have we thanked God as we should for the wonderful work that He has wrought? Let us recount the blessings of God and praise Him for them. We grieve our heavenly Father when we are unmindful of His mercies—like the heath in the desert, "that knoweth not when good cometh."

When trials come into our lives, when clouds darken the horizon, how ready we are to forget that Jesus is our Saviour, that behind the clouds the Sun of Righteousness is shining; that angels are close beside us, preserving us from harm. I would say to the despairing, Look and live. Hope thou in God; for on Calvary's cross a complete Sacrifice was offered for you. Jesus is the sinner's Friend, the sinner's Redeemer. Eternal joy—a life of undimmed happiness—awaits the one who surrenders all to Christ. Look away from yourself to Jesus, who is pleading before the throne of God in your behalf. Listen to His words. "Come unto Me, . . . and I will give you rest." "Him that cometh to Me I will in nowise cast out." With the hand of faith grasp the promises of God. Appropriate these blessings to yourself, not at some future time, but to-day.

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the

power of earth or hell to compel any one to do evil. Satan attacks us at our weakest point, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in His strength we may conquer. In the hour of greatest need, when discouragement overwhelms the soul; then it is that Jesus comes very near. The hour of man's necessity is God's opportunity. He sees our dangers, and provides help for us. Unseen by us, He saves us from the foe. Let us praise Him at all times. He is always near us, and He never fails to send us help in every time of need.

Your heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. Take all your troubles to Him. He will never misunderstand you. He is the refuge of His people. Under the shadow of His protection they can pass unharmed. Believe in Him and trust in Him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and help passes all comprehension. Open the door of the heart and let Jesus enter to fill your life with His peace, His grace, His joy. Then you can say: "Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do His bidding. He is the Light of life. From the lives of those who follow Him, unrest and discontent are banished. With a full heart they echo the words of the wise man, Wisdom's "ways are ways of pleasantness, and all her paths are peace." Though they meet with trials and difficul-

ties, their lives are full of joy; for Christ walks beside them, and His presence makes the pathway bright.

Mrs. E. G. WHITE.

WAR AND PEACE.

1. *What is the natural heart, or mind, of man?*

"Hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders." Gal. 5: 20, 21.

2. *To what do such dispositions and passions lead?*

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4: 1.

3. *To what have these things always given rise among the nations of earth?*

"Wars and rumours of wars; . . . these things must come to pass: . . . nation shall rise against nation, and kingdom against kingdom." Matt. 24: 6, 7.

4. *As we near the end of the age, what does the Lord say will take place?*

"Proclaim ye this among the nations: prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye and come, all ye nations." Joel 3: 9-11. See also Jer. 25: 15-35.

5. *What will stir men's passions up to this universal war?*

"They are the spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." See Rev. 16: 13-16.

6. *Yet notwithstanding all this war preparation, what false cry will be heard?*

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord. . . . And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See Isa. 2: 3-6.

7. *Of what are we warned when this false cry of "many people" shall go forth?*

"For when they shall say, Peace and safety; then sudden destruction cometh upon them: . . . and they shall not escape." 1 Thess. 5: 3.

8. *When will there be peace?*

When Christ "shall reign in righteousness" (Isa. 32: 1), then "the work of righteousness, shall be peace: and the effect of righteousness, quietness and assurance forever." (Isa. 32: 17.)
Sigs of the Times.

The Holy Spirit always refuses to let Christians enjoy their privileges alone. Wherever Pentecost dawns—in the individual, in the family, in the Church—there missions burst forth like a spring.—G. Appia, Vice President of the Paris Missionary Society.



BASELESS REASONS.

It matters not to some minds how strong may be the positive testimony against a long cherished belief, a few seemingly plausible inferences in its favour are stronger. They are honest in these convictions; for when a longstanding dogma is supported only by inference and not by positive testimony, multitudes still cling to the old belief, foundationless though it is. They always believed it true, and the belief becomes the evidence. What makes it seem stronger is ignorance of what may be said on the other side; and many persons are so prejudiced they will not hear. Lorenzo Dow, we believe it was, truly said: "Prejudice is like a cork in a bottle; it lets nothing either in or out."

Prejudice is one of the greatest foes to the truth of life alone in Christ Jesus; and upon tradition and influence is based the opposite doctrine of the inherent immortality of the soul. The arguments generally adduced in favour of the soul's immortality are, (1) the majority of the Christian church believe it; (2) it is an old dogma; (3) it is in harmony with man's aspirations and desires; (4) the opposite has been popularly considered materialistic and atheistic; and (5) it is supported by inferences drawn from certain scriptures. It is freely admitted by its ablest exponents that there is no positive Bible evidence in its favour. More than this, the Bible is very emphatic in setting before us the great fact that our only hope of continued life is in Jesus and the resurrection. But let us notice the above "arguments:"

1. "The majority of the Christian church believe that the soul is immortal and conscious in death." But this is not proof that it is so. If there are any people on earth who ought to look with suspicion on mere majorities, Christians are that people. The history of the people of God in all ages has shown the adherents to truth to be a "little flock," while those who have opposed it were a great multitude. Noah and his adherents were few at the time of the Deluge; many were those who did not believe him

or his message, and they numbered among them mighty men, "men of renown." Yet Noah was right and what he believed was truth. Abraham, Isaac, and Jacob were pilgrims and strangers, few in number among the surrounding idolaters. The entire people of Israel at their best were few in number compared with the corrupt world. Daniel stood alone in Babylon, Ezekiel in the valley of the Chebar, Elijah in Israel. Jesus and His disciples were few, and in His darkest hour our Lord stood alone. And since that time the true disciples of Christ have not been the great multitude, but the "little flock," and such Jesus assures us they will be when He comes. Luke 12: 32-36. Were majorities of earth to rule, we would all become Catholics, and then pagans. After all, he who has the truth is in the majority, for God is on the side of truth, and if God be for us, who can be against us?

2. "The immortality and consciousness of the soul in death is an old doctrine." Yes, it is. But all error is very old. Salvation by works, or by man's righteousness, is nearly as old as the race. Cain believed it, and slew his brother to vindicate it. The foundation of the immortal-soul belief goes back farther than Cain. It can be traced to the Garden of Eden, to the utterance of one known and noted, "Ye shall not surely die. . . . Ye shall be as gods." Gen. 3: 4, 5. Christians, however, can hardly accept the foundation of the immense but fabulous superstructure which is reared upon it. A doctrine is not better for being old; in fact, it is worse, for it more easily deceives, just as well-worn counterfeit bills pass as genuine. But the bill is not the less counterfeit though it may have been accepted as genuine a thousand times, any more than it would be genuine if detected in the first attempt at passing. So a doctrine is no better though it may have been believed by the good for ages; neither is the truth the worse for having been hidden.

3. "The immortality of the soul is in harmony with man's aspirations." And what of that? Can we say that mankind in

general desire immortality, therefore all are immortal? As well might we say that mankind in general desire perfect health, therefore all have perfect health; mankind in general desire happiness, therefore all are happy. We know that in these cases the reasoning is false; is it not just as false in the other? God has planted in men's minds aspirations, longings for the ultimate good, and He has made it possible for man to reach that; but that possibility does not come through any inherent qualities, but through faith in the Lord Jesus Christ.

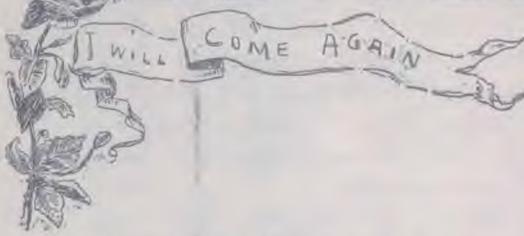
4. "The immortality of the soul has been considered a Christian doctrine, while conditional immortality has been considered materialistic and infidel." But this charge does not prove the doctrine to be so, or does not make it so. Many good things have been ruined by a term of contempt. For instance, the Sabbath has been contemptuously called, "the old Jewish Sabbath," while it is never thus termed in the Bible. Yet it has been called so so frequently that many believe it. It is called by Inspiration, "the Sabbath of Jehovah thy God." So men have brought reproach against the doctrine of life only in Christ. It has been called by every reproachful term possible, and those who believe it have been characterised as unchristian, materialists, soul-sleepers, infidels. But this is not the test of truth. Elijah was called the *troubler of Israel*. Jesus was said to cast out devils by Beelzebub the prince of devils, was classed with winebibbers and sinners, and died at last as a malefactor. When nothing but terms of reproach can be brought against a doctrine by those who profess better things, we may, on general principles, count it worthy of investigation. Truth has something better to advance either for or against a doctrine than names of reproach or ridicule.

5. "Inferences from certain passages of Scripture are in favour of the immortality of the soul." This may be true, but our inquiry here must be, Are these inferences just?

On the other hand there is direct, positive testimony that God "only hath immortality." Why not accept of that? Why not rest on the plain testimony of the word?

The holy man hoards not. The more he does for others the more he owns himself. The more he gives to others the more he acquires himself.

THE SECOND ADVENT



A GREAT LITERAL PROPHECY. This Generation.

MOSES, the type of Christ more emphatically than any other prophet. Deut. 18: 15-10, compare with Num. 12: 6-11, left no symbolical prophecy. He foretold many things in regard to the Jews and their future in Leviticus 26 and Deuteronomy 28 and these things have been literally fulfilled. Even so the Prophet like unto Moses, Jesus, left no symbolical prophecy. He foretold many things but they were tremendously literal. Among these predictions was His great discourse answering the threefold question of His disciples: "When shall these things [the destruction of the temple] be? and what shall be the sign of Thy coming, and of the end of the world [age]?" Matt. 24: 3.

Portions of this great answer of our Lord are found in each of the synoptical Gospels, Matthew 24, Mark 13, and Luke 21—but not all is given in any one. All three bring out with great emphasis some portions of His instruction, but all are needed in order to grasp the fulness of its meaning. Matthew 24 is the fullest account. We shall take that as the basis of our study, using the American Standard Revised version. If our quotations are sometimes unlike Matthew, it will be because we have used Mark or Luke.

The disciples may have had, and doubtless did have, vague ideas of the end of the age and the Master's second coming. Evidently they connected both of these with the destruction of the temple. How ever this may be, our Lord had no such misapprehension of these events; while He regarded their inquiries, He did not confirm their wrong views.

First of all let it be noted that Jesus does not rebuke the questioners. He did not even intimate that other questions would be more proper or pertinent, or profitable. On the other hand He clearly indicates that the disciples needed instruction lest they should be deceived, and this instruction He proceeds to give.

A Fourfold Division.

The answer of the Master in Matthew naturally divides into four sections as follows:

I. Events to occur before the consummation of the age. Verses 4-14.

II. From the destruction of Jerusalem forward to the second coming of Christ. Verses 15-28.

III. Signs, specific and definite, which should precede His second coming. Verses 29-31.

IV. Practical lessons and exhortations to His people. Verses 32-51.

Let us study these sections in detail as far as space will permit, and learn what our Lord has Himself told us.

The Consummation of the Age.

In this we have a series of events, occurring all through the Christian era, generally increasing in frequency toward its close.

1. **False Christs**—"Many shall come in My name saying, I am the Christ, and shall lead many astray." After the crucifixion they multiplied rapidly. Buck's Theological Dictionary gives a list of twenty-four false teachers and messiahs between the time of the destruction of Jerusalem and the year 1682. As the result of these delusions and deluders, hundreds of thousands perished. If the words of our Lord and the character of His work had been regarded, no one would have been deceived by these impostors. They will increase again as the end draws near. Verse 11.

2. **Wars and Rumors of Wars.**—Luke adds, "and tumults." "See that ye be not troubled; for these things must needs come to pass, but the end is not yet." These are not precursors of His coming, but characteristics of the age. "Nation shall rise against nation, and kingdom against kingdom." One thought here. We are sometimes told that all the events of Matthew 24 occurred before the destruction of Jerusalem. But between our Lord's words and the destruction of Jerusalem it could not be said that there were wars and rumors of wars, and nation and kingdom against nation and kingdom; for the Roman empire during that period

ruled the world. But from the weakening of imperial Rome to the present time all these things have been plenary fulfilled, till the world is one vast arsenal and the sea a harbour for the world's navies.

2. **Famines**—History is a record of our Lord's prophecy: "There shall be famines." And with famine stalks pestilence and sorrow and travail. Uncounted millions have died from hunger and starvation as the slow centuries tolled their time. Witness the famines and plagues which devastated Europe in the middle ages and the millions of India who have perished in the last few years. One graveyard in London in 1345 contained 50,000; in Venice the same year 100,000 died of the "Black Death"; the same in Florence; in Oriental nations 20,000,000. And so the gruesome record could be multiplied. There *have been* and *are* today "famines."

"**Earthquakes.**"—"There shall be . . . earthquakes in divers places, and there shall be terrors, and great signs." We need not rehearse the tale. Earthquakes have multiplied with the centuries. The earth has waxed "old like a garment." Islands have sunk and risen; whole cities and provinces have been ruined, and thousands upon thousands destroyed by convulsions seismological. Meteorological disturbances, producing storm, tempest, hurricane, tornado, cyclone, tidal wave, need not be numbered here. All have heard of them; some have experienced their awful power. All these signs are the beginning of the birth-pangs of the earth which culminate in the end of this sore-travailing age.

5. "**Tribulation.**"—The persecuting, bruising, crushing, dressing of God's people till the perfume is exhaled and the good wine pressed out. From nation to nation, from city to city, from synagogue and church to prison, the suffering ones of God have been persecuted, have been hunted and hounded and haled. Kinsfolk and companions, parents and brethren, have become enemies to prosecute instead of friends to comfort and shield, till it seemed that even God had forgotten. But these very trials have scattered the Gospel seed; the ashes of martyrs have enriched the soil; the blood of souls has watered the seed, and God has used the seeming adversity of His children to bring the testimony of Christ before kings and rulers. But the promise is, even though killed of men, "not a hair of your head shall perish." The Promisor is the Au-

thor of life, and His power reaches beyond the martyr's pyre or the cruel grave.

6. **Multiplied iniquity.**—Do we need to say that the fulfilment of this sign is clearly evident in the world to-day? As never before we read of graft and fraud and licentiousness and every vice and crime in the catalogue, in all circles where civilisation has reached its highest mark, in our own land, and often in professedly-religious circles. These are the words of Jesus: "And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved." We know the prediction to be true. We know that this is a time which demands patient endurance. Every day witnesses sad falls from grace through the overwhelming influence of abounding worldliness and iniquity.

7. **Evangelisation of the World.**—Not its conversion. "And this Gospel of the the kingdom shall be preached in the whole world (Greek "the inhabited earth") for a *testimony* unto all the nations; and then the end shall come." This is not the mere proclamation of the Gospel but the Gospel with the present truth of a near-coming kingdom set up at Christ's coming; the same everlasting Gospel, going to every nation, tongue, and people, proclaiming, "the hour of His judgment is come." Rev. 14: 6, 7. The Priest is to become the Judge; the Judge, the King. And this Gospel is going. It has belted the globe. Its light has entered the darkest lands. It has stretched across the autocratic Russia from north to south. It is winning souls to Christ in the "Hermit Kingdom," in the "Island Empire," in "Darkest Africa," in the heart of the "Celestial Empire," in "Cathay," in the islands of the sea. In a little while and the warning, the instruction, the message, the plea, from God will have been given. God will have borne witness to the nations of the one only remedy to save, the last willing soul will have yielded to the pitying Christ, and then the end shall come. "It is near, it is near, and hasteth greatly." A. J. BORDEAUX.

WHAT PROTESTANTS SAY.

BELOW will be found the declarations of many of the large Protestant denominations. We are Protestants. We stand on the same ground, the Bible and the Bible alone.

The thirty-one articles of the Protestant Episcopal Church declare:—

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."—*Article 6.*

"No Christian man whatsoever is free from the obedience of the commandments which are called moral."—*Article 7.*

"It is not lawful for the church to ordain anything that is contrary to God's Word written."—*Article 20.*

The Methodist Episcopal Catechism No. 2 reads:—

"86. *What is the rule of our obedience?*

"The moral law. 'If thou wilt enter into life, keep the commandments.' Matt. 19: 17.

"87. *Where is the moral law given?*

"In the Ten Commandments. Ex. 20: 1-17."

John Wesley, on Matt. 5: 17, says:

"It was not the design of Christ to revoke any part of the law. It cannot be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."

Our Baptist brethren declare:—

"We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."—*Baptist Convention of New Hampshire.*

"From 'The Advance Almanac for 1894 and Manual of Congregationalism,' we take the following:—

"V. We believe that the Scriptures of the Old and New Testament are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged."—*Page 56, Creed 1883.*

The "Presbyterian Confession of Faith" thus speaks:—

"The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life.

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator who gave it. Neither doth Christ in the Gospel in any way dissolve, but much strengthen, this obligation."—*Article 5.*

"Neither are the afore-mentioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing, and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done."—*Article 7.*

On Matt. 5: 17-20 Dr. Albert Barnes the noted Presbyterian says:

"We learn hence, (1) that all the law of God is binding on Christians (compare James 2: 10); (2) that all the commands of God should be preached, in their proper place, by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom; and (4) that true piety has respect to all the commandments of God and keeps them (compare Ps. 119: 6.)"

The Essential Principles of Protestantism.

"The principles contained in this celebrated Protest oppose two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the second, the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church. In the first place, it *rejects the civil power in divine things*, and says, with the prophets and apostles, 'We must obey God rather than man.' In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther; it lays down the principle that all *human teaching should be subordinate to the oracles of God.*"—*D' Aubigne's "History of the Reformation," Book 13, Chap. 6, Pars. 19, 20. M. C. WILCOX.*

"Holiness is an infinite compassion for others; greatness is to take the common things of life and walk truly among them; happiness is a great love and much serving."

THE
ORIENTAL WATCHMAN

Editorial.

SEVENTH-DAY OBSERVANCE.

WE take up this month the second article in the series on Seventh Day Observance. The writer still lays stress upon the law of Moses, but space forbids us to deal with the question of what relation subsisted between the decalogue and the law given by Moses as fully as we were able to last month. The first paragraph of this second article begins thus:—

It is no new thing to contend that it is needful to command Gentile converts "to keep the law of Moses," which includes the fourth commandment. But a converted and divinely instructed Jew gave answer: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10). Are not Seventh Day advocates thus tempting God?

It will be noticed if we examine the record as given in Acts 15, that the exemptions to the Gentiles fall under two heads; viz., circumcision and keeping of the law of Moses. Every one knows what is meant by circumcision, and so the question remains as to what was included in the law of Moses. Our friend tells us the Sabbath was included in it. But the Sabbath is a part of that law universally recognised as the foremost code of morals produced by the annals of history. Consistency demands that if the Sabbath be included in the law of Moses which was not to be kept, then the other precepts, such as "Thou shalt not kill," "Thou shalt not steal" etc., be also included. But are we to understand that "Thou shalt not make unto thee any graven image," is a yoke grievous to be borne? Ah, dear reader, the law is only a yoke to the person who does not want to keep it, and it is plain that the only precept that our friend considers a yoke grievous to be a borne is the one he does not want to obey.

It may, however, be asked how a Jewish convert got free from the law given to his earthly nation through Moses by the unchanging God. The answer is: By death and resurrection into heavenly citizenship. A human law which has inflicted death as its supreme penal-

ty does not operate any more against the law-breaker, either when he is dead, or after he is risen and gone to heaven. The Jewish convert like all other Christians, died and rose in Christ: he was thereafter forever released from obligation to keep the law of Moses. Christ was at His birth made under that law (Gal 4:4): but He is not now subject to it, nor are any of His members. "Christ is the end of the law for righteousness to every one that believeth." (Rom. 10:4).

Yes; the Jewish convert to Christianity came in just as any other convert came. He came in through Christ. But here again the writer of the above article confuses the law of Moses and the law of God. How did the Jewish nation and every other nation become free from sacrificial law? Only by the death of Christ who was the great substance for which all these shadows (the priesthood, Heb. 8:1-5; the offering Heb. 9:13, 14; the meats, drinks, divers washings, carnal ordinances etc., Heb. 9:10, 11; in fact the sanctuary itself, Heb. 9:1-9) stood, could the duty of performing all these services have an end, not only for Jews, but likewise for Gentiles. We would have to offer sacrifices, or in other words keep the law of Moses (see Chap. 1-7 in Lev. noting especially Lev. 7:37, 38), now if Christ had not come and offered himself for our sins.

It is very true that we are not under the law of Moses. But unless we are delivered through faith in Christ we are under another law and that is the law of God which is the decalogue. That law condemns us till we come to Christ and have our sins forgiven. After we have had our sins forgiven we are not under the law (under penalty of transgression) but under grace. But when we are under grace does that mean that we can go on transgressing the law as much as we like? "What then? shall we sin (transgress the law, 1 Jno. 3:4) because we are not under the law, but under grace? God forbid." "How shall we that are dead to sin live any longer therein?" As soon as we sin we fall again under the law and must find pardon through faith in Christ. Thus Christ is for us the "end of the law for righteousness."

Two illustrations are given in Rom. 6 and 7. In the first chapter it is a slave that has got free forever from bondage to his old master Sin, whose strong weapons, like the devil's, were the law and the dread of its death penalty (1 Cor. 15:56; Heb. 2:14). But these weapons which formed part of the well-armed oppressor's panoply were taken from him by the "stronger than he," when He Himself accepted the law's capital punishment on behalf of

the guilty slaves, whom he was ransoming. So the slaves got free in the way in which ordinary slaves usually escape bondage, namely, by dying; only they died in their Substitute. They were thereupon born again with an altogether new life and new nature from God; He did not put them back again under the old law. They are thenceforth free from that law.

The other illustration is that of the widow. During the joint lifetime of her husband and of herself, she is under the law which says in effect: "Thou shalt obey the husband and not marry another man." But the death of either party releases her from that law. If the husband dies first, she can marry another man. If she dies first, she is thereby discharged from the law which required her to obey the husband; and this discharge is final, for at her resurrection, she will continue to be free from her old matrimonial contract with him (Matt. 22:30); of course, if they were both one in Christ here below, this more intimate and eternal union is not dissolved by death. Similarly the law of Moses neither expects nor requires any more obedience, or any more penalty for disobedience, from a Jew who has died in Christ. In Him he died once for all to the law, including the fourth commandment. With Christ he rose as part of a new-created bride that has never been put under the law of Moses, and therefore is not under the fourth commandment.

It seems to us strange that any one could ever conclude from Rom. 6 that we are not under obligation to keep the law. What does Paul tell us the slave was freed from when he died?—From sin, which is the transgression of the law (Vs. 7). And against what is he to guard when he is free?—Against coming again into slavery to sin which is transgression of the law. (Vs. 12.) What then is necessary if a man who was formerly a slave would be free?—It is necessary that he do not yield himself to sin which is transgression of the law, but that he render obedience, that his life may be witnessed by the law. (Vs. 19 cf. Rom. 3:21). So, then, we see that Rom. 6 teaches more than anything else obedience to the law.

In this illustration of the widow let us notice a few points. In the first place, what is it binds the woman to her husband? Manifestly the law. And what is it that dies to release her? The law? By no means; but it is the husband. And when the husband dies what becomes of the law? It exists right on, and binds her in the same way to her next husband. Now when a man (not the law) dies to sin what becomes of the law? It exists right on and binds man to Christ as it bound him to sin. Why could not the man be married to Christ before? Because he was married to sin and the law held him in that relation until he died to sin and

became alive to Christ. Free from sin he is a servant of righteousness; free from righteousness he is the servant of sin. The same law that witnesses to the righteousness of obedience witnesses to the unrighteousness of disobedience. Once more we would call attention to the fact that the same principle that would give us license to desecrate the fourth commandment would likewise allow us to trample upon every other precept in the ten commandment law, which by the way is no part of the law of Moses. But the writer continues on the same line thus:—

The Mosaic law was, in some sense, God's marriage-contract with Israel (Heb 8:7, with Jer. 2:2, and Isa 54:1-6.) They broke it, and came under God's curse. To release them, Christ was made a curse and died. Believing Jews are counted by God as having died in Christ; they are thus released from the old national Marriage-covenant with God; they are simultaneously born again into a new covenant of betrothal to Christ. This getting free from the old covenant by dying with Christ, and this admission into a better covenant, was subsequently confessed when Jewish converts went through the waters of baptism, and emerged again from the symbolical death-flood like Noah, to enjoy a new covenant. And every time Jewish converts partake of the symbol of the Lord's shed blood at His Supper, they own that they were put to death in Christ, and thus set free from the old covenant (including the fourth commandment) in order that they could be righteously introduced into the new covenant. So the Lord says: "This cup is the New Testament (or covenant) in my blood which is shed for you." (Luke 22:20). His shed blood provided the death-penalty demanded by the old covenant; in this way alone the death-doomed law-breakers are righteously introduced into a new covenant, which seems to them a new everlasting life, and does not impose on them the law of Moses; they are free from it. Similarly a Turk's widow marrying an English prince is released both from her first husband's rules, and from Turkish law: her new marriage-contract lets her share her new husband's freedom from Turkish jurisdiction. So by union with the risen Christ, the Christian shares his present freedom from the fourth commandment.

Now we wonder if our friend really means all he says in this paragraph. It is surely plain to every one that Israel proved untrue to their marriage relation because they transgressed the law that governed that relation. In other words they sinned against God, just as many a professed child of God now does. God in his love and mercy renewed the contract with them, but it will be noted that the same law governing their relation still subsists, for God says he will write it in their hearts. But our friend would have us believe that once having proved untrue to the marriage relation, it is, in God's

eyes, impossible for them to do otherwise and so now he takes them back with full liberty (or rather license) to prove untrue as often as they like. This we must conclude if we say that God abolished the law under the New Covenant. More than this, such a position utterly repudiates God's purpose of writing His law in men's hearts. Furthermore, in speaking of this New Covenant God finds fault not with the law but with "them." Heb. 8:8.

All this goes to show that under the New Covenant we are still required to acknowledge the claims of the law of God (including the fourth commandment). This dying in Christ is that from henceforth we should not serve sin, and not that we should from henceforth not keep the law of God. Rom. 6:6, 15. In our day as in the past, sin is the transgression of the law (1 Jno. 3:4), and the wages of sin is death (Rom. 6:23). We are saved from this penalty of transgression by the shed blood of Christ, but except we repent (turn away from sin) we shall all perish. Luke 13:3.

The illustration of the Turk's widow does not apply to the question in hand because God is the husband against whom they had proved untrue and His was not a new marriage but rather a remarriage. God was bringing man back to again enter into the same relationship with Him as before, and the only difference which is made between this new agreement and the old is that now God pledges Himself to so thoroughly ground the law that was before broken into the soul and fibre of man that it will not be necessary to continually teach man the right way, but all will know God from the least to the greatest. Heb. 8:10, 11.

This law written in men's hearts is not sacrificial law, or the law of feasts and passovers etc., but it is the great law of love to God and love to man, which is the ten commandment law (including the fourth commandment). This is the law that we through faith receive into our hearts when we receive the New Covenant. It is holy, just, and good. Rom. 7:12.

THE SAN FRANCISCO DESTRUCTION.

NO account could portray in full the features of this appalling picture. "Marius sitting among the ruins of Carthage," saw not such a sight as presents itself. Ruins, stark naked, yawning at fearful angles, and pinnacled into a thousand fearsome shapes, mark the site of what was three fourths of the total area of the city. Of the mental condi-

tion into which the people have been brought by the catastrophe, a survivor says: "We are so drunken and dulled by horror that we take such stories [of heroism and fatalities] calmly now. We are saturated." An observer in Oakland says: People are crying, praying, muttering to themselves on the streets, and no one pays any attention. We have become a city of the mad."

Of San Francisco, the proud metropolis, little is left that would suggest a former abode of human beings. The very streets are gone, swallowed up beneath the heaps of debris left by the destroying elements. The destruction is more terrible and complete than that which came upon Chicago in the great fire of 1861. Hundreds of thousands of its former inhabitants are left homeless. How forcibly is the truth of the Scripture shown, "Thou knowest not what a day may bring forth"!

At some other places the violence of the earthquake was as great as at San Francisco, and the damage sustained was proportionately almost as great. The entire business sections of Santa Rosa, and San Jose were laid in ruins. The buildings of Leland Stanford University at Palo Alto were shaken down. Reports state that nineteen lives were lost at San Jose, and one hundred or more at Santa Rosa. Oakland, Berkeley, Santa Cruz, Healdsburg, and other places suffered from the visitation, though the damage was comparatively slight. Accurate estimates of the loss of life and amount of property destroyed are not yet obtainable, but all reports state that as regards the latter, this fire is the greatest in the history of the world, far outranking the great fire of London, and the destruction of Chicago in 1871. From \$200,000,000 to \$500,000,000 loss is the present estimate.

The one relieving feature of the situation is the promptness with which the entire nation came to the relief of the stricken populace of the ruined district, several millions of dollars being promptly subscribed for their relief. Supplies of provisions were speedily sent from all sides, and the danger of famine, which threatened the vast multitude camped in Golden Gate park and other open spaces of San Francisco was averted, but the problem of preventing an epidemic owing to the lack of sanitation, has become a serious one. The contents of the San Francisco banks were saved, and no one questions but that the city will be rebuilt.

Review and Herald:



HEART TROUBLES AND THEIR CURES.

THERE are many very bad afflictions of the heart that are not down in the doctor books. For instance, what could be worse than a heart coated with hate, or one saturated with selfishness? Then again, there is the battered or broken heart, which, unless mended, sends to every part of its owner's body a poisonous current of "don't care" blood. Fortunately, with very few exceptions, each heart contains an antidote, as well as a cure, for every malady with which it is afflicted. For hate, try to do something nice for the person who is hated. This is a radical cure, but if followed faithfully will restore one's heart to normal condition.

To be sure, it may be the very medicine that you don't want to take, but the bitterer the dose the more perfect the cure. Do not think that doing a good deed for some one you love will stop the heart-ache. Ah, no! The pain will be all the more intense, because of your hatred for the other person. A complete cure for the selfish heart may be had by taking large and frequent doses of the Golden Rule. This is also a trying remedy; but the more you take it the better you like it. After a while you will want it regularly, not only as a medicine but as a food. Improve every opportunity to "do as you'd be done by," and be cured.

The leading remedy for the gloomy heart is to plunge right into the nearest work you can find, even though you do not like it. Move with energy, and, if possible, sing or whistle. At any rate, do not sit dejectedly alone and pamper a morbid heart. It is fatal to persistently entertain even small attacks of the blues. As soon

as you feel this bad emotion coming on, do something to throw it off. Take a long walk—a very excellent tonic—or call on a cheerful person. If you are musical, sit down to the piano, and let the charm of some sweet song sooth away the ugly feeling.

Oftentimes the heart that is steeped in sorrow can find blessed relief in a long, refreshing bath of bitter tears. Fervent prayer can also restore one's heart to a condition of peace, health, and happiness. Change of scene and employment are very beneficial to any one suffering from heart difficulties. An interest in something beside one's self will often heal the heart that is only slightly wounded, while the broken heart can be entirely mended by lavishing its affection on all people in general instead of one person in particular. No matter how much one's heart has been battered, there is yet considerable work that its owner can do.

The most beautiful deeds are often accomplished in a silent, unsuspected manner, and the person with a weak heart may be good and strong in other ways. Persistent cheerfulness and a desire to attract nothing but good, can do wonders toward restoring one's heart. This organ as stated before, contains an antidote and a cure for every bad emotion to which it is subject. If the cure is diligently cultivated it cannot fail, in time, to crowd out the objectionable malady. Therefore, begin at once to faithfully nourish every good, kind, and amiable impulse that you find in your heart.

The persistent cultivation of grit, sand, pluck, and energy will surely help and cure the worst case of heart failure. Oftentimes we would like to do a great work in the world, but when the time comes for our action our hearts fail us. Be not in the least discouraged. We are what we think we are, and if we will it so the not distant future may find us entirely different beings from what we are to-day.

For little aches and pains which really do not amount too much, but which hurt, nevertheless, there are any number of cures. When your plans upset, smile, and tell yourself, "It will all come right tomorrow." Then see if there is not something you can do to make life pleasanter for some one immediately near you. Oftentimes we feel ugly without knowing why. A flower or vegetable garden is one good cure.

The sunshine and fresh air, the profitable exertion, the smell of the up-turned earth, and the harmony of leaf and bloom, can all change one's state of heart in a very short time. It often does a person good to count his blessings. Many who are not blessed in one way are richly blessed in another. We are told to know ourselves, but I am afraid that most of us do not delve into the corners of our hearts so often as would be profitable. No matter what one's work may be, it is so much more noble to take one's part bravely in the battle of life than to sit dejectedly aloof and pity a poor, soured heart.

BENJAMIN KEECH.

HOT WEATHER HINTS.

Clothing.

ONE reason why clothing is a good retainer of heat, is that it contains a large amount of air, which is a poor conductor of heat. Even the open-meshed fascinator is a warm garment, because it imprisons a considerable quantity of air. When one garment is worn, there is a layer of non-conducting air between it and the skin. If two garments are worn, there is an additional layer of air between them. In summer, men often wear an undershirt, a shirt, a vest, and a coat,—four garments over the trunk, with four layers of air. Even if these garments are of the lightest material, the dissipation of heat from the skin will be greatly hindered. If these four could be reduced to one,—the shirt waist, of moderately light material,—it would insure comfort.

The Thermometer.

Do not pay too much attention to the thermometer during hot weather, if you desire to pass through the season with the least discomfort. The man constantly looking at the thermometer suffers the most from the heat. Our sensations all become the more keen as we direct the attention to them. It is always more painful to be lanced by a surgeon without an anesthetic than it is to be cut accidentally, for the reason that the attention is directed to the operation. Often the first

intimation a soldier has that he has been wounded is the trickling of the blood. His attention being directed strongly in another direction, he does not feel the pain. You may escape much of the discomfort incident to hot weather by being so busy that you have no time to think of the weather.

It is a mistake to drink iced drinks or very cold drinks in hot weather. The colder the drink, the more irritation to the mucous membrane, and consequently the greater thirst. Ice and iced drinks do not quench thirst, but at best satisfy for only a brief period, after which the thirst is intensified.

In moist or sultry weather, the less water we can get along with, the better. Water drinking increases the tendency to perspire, and when the large proportion of water already in the air prevents evaporation from the skin, every drink adds to one's discomfort by increasing the clammy condition of the clothing.

When the weather is hot and dry, it is an advantage to drink quite large quantities of water, but it should not be taken too rapidly. It is better to drink a small quantity at a time and at rather frequent intervals.

It is a part of the writer's health decalogue to drink no river water, and consequently, during the hottest days of summer, he may go all day without water, drinking only when he reaches home at night. He does not perspire much, and, as a result, he is more comfortable than many of those around him.

Ice-Cream.

Inasmuch as the ice-cream season has come, it is well to remember that ice-cream may be a means of conveying typhoid fever. A serious epidemic of this disease which occurred in Govan, Scotland, last September was traced to the eating of ice-cream. Those who must use this article should bear in mind that the men who make it and sell it on the streets are not especially versed in sanitary science, and are not apt to be over-particular as to the source of the water and the milk supply.—*Life and Health*.

The lightsome countenance of a friend giveth such an inward decking to the house where it lodgeth, as proudest palaces have cause to envy the gilding.—*Sir P. Sydney*.

TEA AND COMPLEXION.

IT is noticeable that there has been a distinct falling off in recent years of that rich, healthy bloom which gives the complexion its unequalled charm; and it is due to the increased consumption of tea. Bad complexions invariably accompany bad digestions, but there is no beverage in the world so bad for the digestion as tea. In treating a case of bad complexion my first order is "Give up tea." I know the craving and how hard it often is to break off the bad habit, but one cannot have a good digestion, and its natural outcome—a good complexion—and go on drinking tea.—*The Messenger*.

GOOD NATURE AND HEALTH.

IF you desire good health, put your heart and mind into all you do. "Whatsoever thy hand findeth to do, do it with thy might." Few people wear out, nearly all rust out. It is not the work we do, but the way we do it that makes work a blessing. Physical work must not be regarded as drudgery, or even as duty that must be performed. It should be engaged in with pleasure just as boys engage in playing football or other sports.

Only those who delight to do what needs to be done can get out of work or physical exercise the benefit there is in it. It is better to take a short, brisk walk of one-half hour, which necessitates full expansion of the chest walls and deep inspirations of pure air than to spend the entire day in sluggish locomotion. Women, in doing house-work, may keep the body erect and the hands and fingers moving rapidly doing what needs to be done with dispatch. When through, they may rest, and spend some time in refreshing the mind or helping in the education of their neighbour's children. The man engaged in office work may energise the muscles of the trunk by sitting erect. This will bring life into his efforts, and produce a feeling of well-being which will enable him to think and work rapidly and do his work easier and quicker. The time saved may be spent in developing other muscles of the body aside from the muscles of the trunk, or, in an occasional three to five minute deep-breathing exercise in the open air or before an open window. It pays to put the heart into all we do. Try it.

Learn to laugh. A good laugh is better than medicine. Learn to tell a story. A good story is as welcome as a sunbeam

in a sick room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humoured man or woman is always welcome, but the dyspeptic or hypochondriac is not wanted anywhere, and is a nuisance as well.—*Exchange*.

TAKE WARNING.

A two-dollar bill came into the hands of a relative of mine, writes a lady in Boston, which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following: "Wife, children, and over \$40,000, all gone. I am responsible. All has gone down my throat. When I was twenty-one, I had a fortune. I am now thirty-five years old. I have killed my beautiful wife, who died with a broken heart, have murdered my children with neglect. When this bill is gone, I do not know how I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hands of a man who drinks, let him take warning of my life's ruin."—*Christian Advocate*.

THE HAIR-CUT CURE.

THE latest "cure" suggested for the relief of headache is a hair-cut. A certain physician has met with great success lately in his treatment of persistent cases of "nervous" headaches, and he has finally disclosed the secret. In each case he says, after the patient has laid bare a long tale of woe—of sleepless nights and miserable days—he prescribed, briefly, a simple hair-cut. It is not necessary that the hair should be cropped off short. The curative property of the treatment is based on the fact that the tube which is contained in each single hair is severed in the process, and the brain "bleeds," as the barbers say, thereby opening a safety valve for the congested cranium. *Selected*.

"God makes our features, but we make our own countenance by our inward mental habits.

THE HOME.

LOVING WORDS.

LOVING words are rays of sunshine,
Falling on the path of life,
Driving out the gloom and shadow
Born of weariness and strife.

Often we forget our troubles
When a friendly voice is heard:
They are banished by the magic
Of a kind and helpful word.

Keep not back a word of kindness
When the chance to speak it comes:
Though it seems to you a trifle,
Many a heart that grief benumbs

Will grow strong and brave to bear it,
And the world will brighter grow,
Just because the word was spoken:
Try it—you will find it so.

—Selected.

THE WIFE IN THE HOME.

A HOME is no better than the woman in it. This may seem to place much upon the shoulders of the woman and little upon those of the man. But the fact remains, nevertheless, that the moral standard of a home is ever given to it by the woman. It is a common saying that a wife likes to look up to her husband. This may be true so far as the opportunities common to his sex of a wider knowledge of the world are concerned. But when it comes to the highest and the truest plane of living, it is the woman who sets the standard, and not the man. I would always have a wife remain the least bit above her husband in everything that goes to make up the moral and the social plane of the household. A woman, by her very nature, is more refined than a man, and never, for a moment, should she lower that standard of refinement instinctive to her. A man is always better for having a standard to attain, and that standard is never so effective as when it is fixed for him by his wife. The plane on which a home rests at the very outset has a very important bearing on its future.

The desire to be of actual help to a husband in his daily life is generally one of the keenest and earliest desires of the young wife, and she vaguely wonders how she can help him. By love and sympathy, purely and mainly. The greatest power to a man in the outer world is the

love that he gets from his wife in his home. The greatest help he receives in his work is her honest sympathy in his interests. That may not seem like doing anything actual to the young wife. But it is actual. A man was made to work, and he can stand a goodly share of it when his home is made happy for him, and when he knows that loving sympathy awaits him at the close of the day. It may not seem like taking a tangible share in a man's work, but it is.

I confess I am not enthusiastic over a wife's actual part in her husband's business. There are undoubtedly instances where this is wise and necessary. But where conditions are favourable to a possible division it is wiser that each should remain in his and her own sphere. And I am inclined to believe, if we all regarded housekeeping as the fine art that it really is, that this division of labour would seem more natural.

The average woman, especially the young housekeeper who has everything to learn, can occupy her time quite fully enough if she devotes it to a mastery of the thousand and one little things that enter into the making of a good housekeeper and the easy and successful conduct of the home machinery. This is not a whit easier, nor is it a particle less important, than the mastery of business to a man. One is just as difficult of accomplishment as the other. A young wife serves her husband best in her perfection as the mistress of his home. That is enough for any young wife to do. It is more than many seem to be able to do well, as a matter of fact.

INTELLIGENT COMPANIONSHIP.

Such spare time as she may have from her household duties she will be wise if she devote to her self-advancement. For no wife starts aright if she becomes, at the very beginning, a slave to her household god, with no time for her mental and spiritual improvement. Her husband, by reason of his daily touch with the outer world, unconsciously absorbs and naturally learns. He broadens the scope of his horizon constantly. His wife must keep pace with him. There is no sight quite so sad and so certain

of future estrangement as to see a husband advance in the world, with his wife either standing still or lagging behind. Intelligent companionship is a great source of strength in happy married life. A woman can make the four walls of a home a prison or a university. If she excludes everything from her mind except her pans and kettles she becomes a drudge. But if she reserves to herself a part of each day for her self-improvement, as it is possible to do if she will but manage aright, and the duty of every woman to do, she is truest to herself and to her husband.

It is not meeting the case for the young wife to sit at the feet of her husband and learn all that she knows from him. This makes a wife simply an echo of her husband, and this every strong man resents. We each have our own individuality to develop and express, and it is serious trifling with the special gifts that God has given us if we merge our individuality into another so that we do not know where one begins and where the other ends. There must be that strong bond of sympathy and union of interest coming from the heart. But the mind we must so develop that the one can supply what the other lacks.

It is every wife's duty to study herself, see what has been given her, and then develop those qualities, or that single quality it may be, for the benefit of herself, her husband, and those in her home. This makes for companionship, and that is what the happiest wives of to-day stand for: that companionship which shares in all that comes into the life of her husband, but which has also something of its own to contribute, and which starts new lines of thought, new interests—all leading to closer companionship.

SPIRITUAL INFLUENCE.

A man, very often, is so absorbed in his material pursuits that he has not the time to do justice to that other part of himself which craves for the higher thoughts of life. This is where the wife comes in. She can lead him where she wills, for no power is so mighty and potent as a wife's influence over her husband. It stands to reason that a discussion of pots and kettles cannot interest

him or refresh his mind any more than the petty details of his business can be mentally stimulating to his wife. Each should share the trials of the other, but should not allow them to usurp the attention to the exclusion of all else.

The higher parts of our natures must be fed and developed if we would live the fullest, truest, and most helpful lives. The material plane is a very low one for constant living. But we are made the more able to meet the material requirements of each day if we have one time in each twenty-four hours when we allow our natures and minds and souls that freedom of flight into other realms which refreshes us and makes us stronger and better.

It is by a little careful adjustment of our lives that this is possible, and there is no better time to begin than at the very beginning of married life. Our whole future very often depends on how we start. The great trouble is that our wisdom is not fullest at the opening point of our lives. It is not, of course, expected that a young married couple will start exactly right. That would be impossible. Nor would it be wise. We learn best through mistakes. Experience teaches us as nothing else can.

But there are one or two points, easy of comprehension, that are possible to take into married life at the very beginning. And one of them is the great gospel of simplicity. The simpler we keep our lives the happier we are. There is no single thought that is calculated to be of such vital service to a young wife as this one. If she but keep this one idea in mind two-thirds of her future troubles will be avoided. It fits into everything she puts into her life, and whatever she puts into her home—that one little word: simple. Small as that word is, it is one of the most difficult to understand and grasp. But to learn its fullest meaning is to bring to one's self the greatest happiness possible. It solves more problems than any other single element in our living of to-day when it is so easy to drift into complications.

We become nervous, petulant, ill: we make burdens of our homes instead of restplaces of delight: we make of ourselves unattractive wives and irritable husbands simply by permitting too many things to come into our lives under the impression that they are necessary to our living and happiness. Whereas, as a matter of fact, very few things are

really necessary to our inner happiness. We place a value on externals far beyond their value until they assume a fancied necessary place in our lives. But as a fact, we would be infinitely better off without them. And by our failure to perceive that they are unnecessary we simply complicate our whole order of living and push happiness farther away from us. Every unnecessary thing we do takes away just so much of our time and strength from the necessary thing which, if we did, would add to our own strength and make our lives of surer benefit to others.—*Edward Bok, in Ladies' Home Journal.*

CHARACTER BUILDERS.

"Build thee more stately mansions, O my soul,
As the swift seasons roll."

Did you ever feel, dear fathers and mothers, that your field of usefulness was narrow, circumscribed? Did you ever sigh for a broader expanse over which to shed your personal influence for the uplifting of your fellow men? If so, will you not stop and consider the immensity of the field to which you have already been called—"character builders"? To whom does this grandest of all works belong more than to parents!

Just look for a moment upon that sweet, innocent, helpless little infant just laid in the mother's arms. What grand possibilities may be wrapped up in that tiny speck of humanity! How it draws upon your affections! And, as you look away into the future when it is grown to manhood or womanhood, you behold in it all that is lovely and pure, noble and true.

How well do I remember when my firstborn son was first laid in my arms! A prouder and fonder mother there never was, and as I gazed upon his sweet baby face, and smoothed his brow with a mother touch, I said, as I thought of the future, "My noble boy!" How little did I then dream of the struggles, the tears, the anxieties it would take on my part to make this fair ideal of him!

Ah, dear parents, it requires united effort, patient, unwearied effort, to make of our precious children all that we desire! They must be given line upon line, precept upon precept, here a little there a little, until the character is rooted and grounded and established. And is this work a narrow work?—Ah, no! It is as broad as immensity, as far-reaching as eternity. It will require all there is of us, and as we consider the work, we shall be led to ex-

claim, "Who is sufficient for these things?" Of necessity we shall be drawn to Him who is our wisdom and strength.

As I have been meditating upon the work to-day, I have felt that we are not giving sufficient attention to it. It is such common, every day work that we are inclined to lose sight of its great importance. But my heart has been made to rejoice that some attention is given to it, for it is the foundation work of all works. It is the work of God in the fullest sense, this home work, this home education, this implanting and living the principles of the gospel of Jesus Christ in the every day life, this character building, and we need to have our minds called to its importance over and over again.

"A stream cannot rise higher than its source," and so all the ambitions and aspirations we may have for our little ones are vain if we ourselves are far below the standard. "Be yourself what you desire your children to be," are words worthy of careful consideration. But how shall we attain to a higher standard?—There is no way to it save by the religion of Jesus Christ. Nothing but this can enable us, after years of carelessness in forming habits that are evil, to eliminate those things from our lives. Nothing but this will enable us to expel the unlovely traits of character, and put features of beauty in their place.

And this work cannot be accomplished in a day. But by resolute, heroic purpose and unceasing prayer we shall continually advance.

Not alone are the eyes of our tender, helpless darlings upon us, noting all our failures and victories, but the eyes of our tender, sympathising Saviour are upon us, watching our efforts with the deepest interest. He knows all our weaknesses, all our infirmities, all our discouragements. Ah, "He knoweth our frame; He remembereth that we are dust." And this same mighty One has said, "I will never leave thee." And, more, "He will subdue our iniquities." "Sin shall not have dominion over you." Praise His glorious name!

In view of this, shall we not with one hand grasp His hand, and with the other tenderly grasp our own little ones, and so climb to the highest round of the ladder in our most gracious God-given work?

Mrs. M. C. WILCOX.

"We reform others unconsciously when we walk uprightly."



OUR LITTLE ONES.



NOT BROKEN, BUT CRACKED.

'T WAS a set of resolutions,
As fine as fine could be,
And signed in good old fashion
By Nettle and Joe and Bee ;
And last in the list was written,
In letters broad and dark
(To look as grand as the others),
" Miss Baby Grace, her mark !"

" We'll try all ways to help mother,
We won't be selfish to each other ;
We'll say kind words to everyone ;
We won't tie pussy's feet for fun ;
We won't be cross and snarly too ;
And all the good we can we'll do."

" It just as easy to keep them,"
The children gaily cried ;
But mamma with a smile, made
answer,
" Wait, darlings, till you've tried."'
And truly, the glad bright New Year
Wasn't his birthday old,
When the little sorrowful faces
A sorrowful story told.

" And how are your resolutions ?"
We asked of the Baby Grace,
Who stood with a smile of wonder
On her dear little dimpled face ;
Quick came the merry answer—
She never an instant lacked—
' I don't fink much of 'ems broken,
But I dess 'ems about all cracked.'

Selected.

HONOUR FATHER AND MOTHER.

THERE is a touching story told of the famous Dr. Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father Michael Johnson was a poor bookseller in Litchfield, England. On market day he used to carry a package of books to the village of Ottexeter and sell them from a stall in the market-place. One day the bookseller was sick and asked his son to go and sell the books in his place. Samuel from a silly pride refused to obey.

Fifty years after, Johnson became the celebrated author, the compiler of the English Dictionary, and one of the most distinguished scholars in England ; but he never forgot the act of unkindness to his poor hard-toiling father ; so when he visited Ottexeter he determined to show sorrow and repentance.

He went to the market-place at the time of business, uncovered his head and stood for an hour in the pouring rain on

the very spot where the book store used to stand.

" This," he says, " was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm to atone for the wrong done by him fifty years before is a grand and touching one. There is a representation of it in marble on the Doctor's monument.

Many a man has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their grave.

Dr. John Todd of Pittsfield, the eminent writer, never forgot how when his old father was very sick and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie that the druggist had not got any such medicine.

The old man was just dying when little Johnny came in, and he said to him : " My boy your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine but it was too late. The father on his return was almost gone. He could only say to the weeping boy, " Love God and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heartache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words " Honour thy father and thy mother" mean four things,—Always do what they bid you, always tell the truth, always treat them lovingly, and care for them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilful boy.

When Washington was sixteen years old he determined to leave home and become a midshipman in the Colonial Navy. After he had sent off his trunk he went

to bid his mother goodbye. She wept so bitterly because he was going away that he said to the negro servant " Bring back my trunk. I am not going to make my mother suffer so by leaving her."

He remained at home to please his mother. This decision led to his becoming surveyor and afterwards a soldier. His glorious career in life turned on that simple fact of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, " Honour thy father and thy mother."—*Theodore L. Cuyler.*

HAROLD'S DREAM.

OH Master Harold, you are a wicked, unkind boy ! Now I must kill that poor little fly, as you have hurt it so ! What can it do now with no legs, and no wings ! I shall put you straight to bed, and when your mamma comes home, she shall know all about it !" And nurse took him up in her arms, and though he cried and kicked, she put him to bed, and then left him, for it was not even time for baby to go to bed.

There he lay in the dark. Presently he heard a noise, and saw two great big beetles coming along. They came right on to his bed. He tried to scream for nurse, but they tied up his tongue. Then one beetle took his head on his back, and the other his feet, and they began to climb up the wall. Out of the window they went, down to the ground, right through the garden, into the meadow. Then there was a strange sight.

On a throne made from milk-stones, all glittering with dew-drop diamonds, sat the caterpillar, so wise that he was the judge of all the insects. In front of him stood a butterfly, a spider, a ladybird, and—lo, and behold !—two flies were supporting the very fly Harold had hurt that afternoon.

When the beetles appeared with Harold on their backs, everybody looked round, very stern and angry.

" Stand here !" said the caterpillar and, trembling Harold stood in front of him.

"Now call the witnesses!" said the Judge.

Up walked the Butterfly.

"Tell everything you know!" said the Judge.

She said: "This boy chased me all round the garden with a great big net, all one summer afternoon, and when he caught me, put me in a little tiny box where there was no light, tore my dress, broke one of my wings, and gave me nothing to eat. But, when he was not looking, his little sister let me out, and I am only just out of the doctor's hands."

Saying this, she stepped back, and the Spider came up:

"He knocked down my house seven times after I had rebuilt it, and then caught me and tied a piece of cotton right round my body and hung me up for a long time just over a pool of water, so that my feet and legs were in it. When I was tired and exhausted, he put me in his pocket for 'luck' he said, and I was only set free when nurse turned out his pockets at bedtime."

Everybody turned to look at naughty Harold, who was too frightened to speak, when up spoke the Ladybird.

"He caught me as I was resting on an ivy leaf, and carried me to a large glass bowl full of water, with gold fish and plants in it, and said I must swim, and tried to make me with a match; but I sunk to the bottom drowning, and if it hadn't been that a fish carried me to the top of the water on its back, and so set me free, I should now be dead!"

"Call the last witness!" said the judge, sternly. And they carried up the poor fly, who was almost dead and could only gasp out:

"He caught me in the sugar-basin, pulled off my wings and all my legs one by one, and then had to leave me because his nurse was so angry, and carried him off to bed."

Having said this, the poor fly fell back dead.

No one spoke for a little while. They gazed in sorrow on their murdered comrade.

The silence was broken by the Judge.

"Call the Jury!" he said.

Up came a Fly a Beetle, a Bee, a Wasp, a Ladybird, and a Spider, to pass sentence on the naughty cruel boy.

They whispered together and at last the Judge said:

"It is not right that the strong should be cruel to the weak; therefore take this murderer and treat him as he did the fly. Take off his arms, one at a time, and his legs the same, and let him go home as best he can!"

The Jury all rushed upon him, and siezed his arms, and were just about to pull them off, when he heard his mamma's voice say: "Why, why, what is all this noise?" and Harold opened his eyes to find it was only a dream.

There was no need for his mother to tell him how wicked and unkind he had been, for he never forgot his lesson, and now you could not find anywhere a boy more kind to the weak and helpless than the little boy Harold.—*Lily C. Baker in Band of Mercy.*

THE TIME TO BEGIN.

SOMETIMES children think they can't do any good until they grow to be men and women. If you should say to your little right hand, "I'm not going to use you now while you are small; I'm going to wait and save all your strength till I grow up, and then I will use you a great deal," do you know what would happen? Why, the hand that hung at your side would not grow; it would get so weak and small that when you become a man you couldn't use it at all. Something like that happens to our hearts when we think we can put off loving God and doing good until we grow up.

We must begin now to do what little we can, if we wish to be strong when grown up.—*Sunday-School Advocate.*

EVERY one who has the disposition of Jesus is a child of God.

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News has come that San Francisco (U. S. A.) has suffered from a terrible earthquake and fire. According to reports a district of twenty-five square miles has been burned, a thousand lives lost, and millions of dollars worth of property destroyed. San Francisco has been one of the most enterprising cities of the world, and also one of the most wicked. For licentiousness, criminality, and general wickedness we doubt if San Francisco has been surpassed by any other city of its size in the world. God's judgments are pending, not only for wicked cities but for the whole world, and the mass of mankind knows it not. "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The Protestant world has been considerably stirred of late over the conversion (so-called) to the Roman Catholic faith of the Princess Ena of Battenburg. As is well known the princess is to be married to the king of Spain and this step was taken preparatory to the marriage. One writer declares it a "glaring inconsistency;" by another it is termed an instance of that "perjury" which is characteristic of our age. While we concede to

every person the right to follow the dictates of his own fancy in matters religious, still we cannot help feeling that the princess has acted from policy and not from conviction. We should say that her course reveals either a weakness of character or an unstableness of conviction. If it is the latter, the fault might be laid, at least partly, at the door of Protestantism, which in the last few years has shown such a distinct trend Romeward. The root of the whole thing lies in not having a faith firmly grounded in the Scriptures.

In modern so-called "higher thought" which exalts the creature above the Creator, in which all faith is abandoned and every semblance of divinely miraculous revelation is repudiated, naturally we would not expect God manifested in humanity through Christ to be a matter of much consequence in the salvation of mankind. Therefore we are not surprised to find in a recent book from an advocate of this "liberal Christianity" the assertion that in our modern life "it would be self-deception or worse to act as he (Jesus) did;" that "imitation of Jesus ends in untruthfulness." Of course it is unnecessary to say that this is utterly subversive of the Bible teaching that "he that saith he abideth in him ought himself also so to walk even as he walked;" that Jesus Christ lived his life here in the flesh, "leaving us an example that ye should follow in his steps." As to the writer of the above statements, we would say in the words of another that "it does not seem appropriate for a tallow candle to talk about spots on the sun." That weak, fallible mortals should take it upon them to impeach the wisdom of the Infinite is absurd. "Shall the clay say to him that fashioneth it, What makest thou?"

The Czar of Russia has called for another Peace Conference at the Hague. These gatherings have become almost chronic of late. What they are accomplishing is evidenced by such gatherings as the recent Morocco Conference which nearly resulted in embroiling two countries in war. It is not that we would speak against peace. Too gladly would we see all the world at peace; but when nations talk peace and plan for war, so much demonstration seems to border on burlesque. To busily prepare for war while seeking to hide under a pretence of peace is a travesty. But such has God declared the world would be in these last

days. "And it shall come to pass in the last days, that . . . many people shall go and say, Come ye, and let us go up to the mountain of the Lord; . . . and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among the nations and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Note that is the people that say this. But God says: "The day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety then sudden destruction cometh upon them." He also gives us as one of the signs of his near coming the fact that there shall be "upon the earth distress of nations with perplexity." We are living in such times.

Friend, it does not make any difference what you are on the outside if your heart is not right. You may succeed in "keeping up appearances" before the outer world for a time, but eventually it will be discovered. But even if it were never discovered, you could never hope to hide it from God. What your words and your actions are to your fellowmen, your heart is to God, and even more; for while your words may deceive and your actions mislead your brother, the inmost secret good or bad is unveiled before your God. So, then, dear reader, as you cannot hope to hide even the inmost thought from Him, why not with the Apostle Paul, constantly strive "to have always a conscience void of offence toward God, and toward man"? Christianity would accomplish greater results today if all did this.

We regret to say that the regular article on the Prophecies of Daniel was crowded out this month. Our next article, "The 70 Weeks and the 2300 Days," will appear next month.

What is there man cannot do if he tries? The other day he descended the mysterious depths of the ocean, and with an iron hand sought, found, grasped, and brought up to the surface the lost cable, and with it made two worlds one. I ask, Are his conquests to be confined to the realm of science? Is it not possible that another hand, not of iron, but of Christian justice and kindness, may be let down to moral depths even deeper than the cable fathom, to raise up the sons and daughters of misery, and the multitude who are ready to perish? —John Bright.