

# 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."

Vol. 9. }

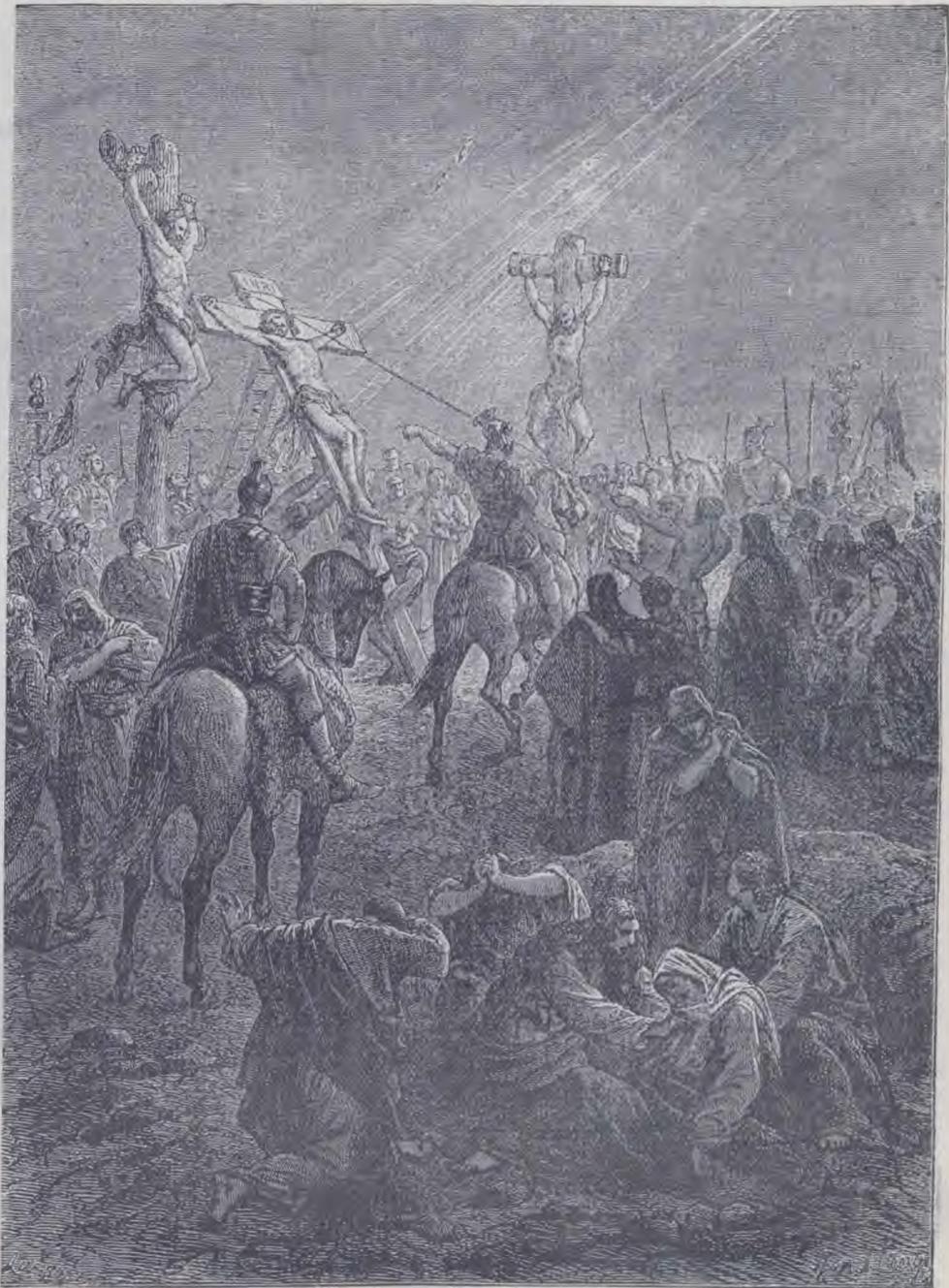
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## CHRIST'S WAY OF HELPING US.

**W**HEN the Lord sees His disciples deficient in spiritual power, day by day losing ground, day by day wandering farther and farther from the Source of strength, He sends them affliction and adversity. Disappointed hopes cause them to stop and think, and there comes to them repentance, and a desire to draw near to God. And as they return to Him, He draws near to them, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." He receives the repentant sinner with loving assurances of pardon.

God often brings men to a crisis to show them their weakness and to point them to the Source of strength. If they will pray, and watch unto prayer, fighting bravely, their weak points will become their strong points. Jacob's experience contains many valuable lessons for us. All night Jacob wrestled with the angel. Finally the strong wrestler was weakened by a touch on his thigh. He was now disabled, and suffering the keenest pain, but he would not lose his hold. All penitent and broken, he clung to the angel; "he wept and made supplication," pleading for a blessing. He must have the assurance that his sin was pardoned. His determination grew stronger, his faith more earnest and persevering, until the very last. The angel tried to release himself; he urged, "Let me go; for the day breaketh," but Jacob answered, "I will not let thee go, except thou bless me." Had this been a boastful presumptuous confidence, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his own unworthiness, yet trusts to the faithfulness of a covenant-keeping God.



"He is able also to save to the uttermost."

Jacob "had power over the angel and prevailed." Through humiliation, repentance and self-surrender, this sinful, erring mortal prevailed with the Majesty

of heaven. He had fastened his trembling grasp on the promises of God, and the heart of infinite Love could not turn away the sinner's plea.

As an evidence that Jacob had been forgiven, his name was changed from one that was a reminder of his sin to one that commemorated his victory. "Thy name," said the angel, "shall be no more Jacob, but Israel; for as a prince hast thou power with God, and with men, and hast prevailed."

Shall we obtain strength from God, and win victory after victory, or shall we try in our own strength, and at last fall back defeated, worn out by vain effort? Victory is sure when self is surrendered to God. The Lord is not slack concerning His promise. He has given His angels charge over His children. Hereafter the witness will be heard. "My feet had well-nigh slipped, but the Lord upheld me." His way was best—to come in trial to the one He wished to help.

And when we obtain the blessing, let us not selfishly hoard it. Let us use for the help of some struggling fellow-being the strength that we have gained. Remember that no one is ever made better by denunciation and recrimination. To charge a tempted soul with his guilt in no way inspires him with a determination to reform. Point the erring, discouraged one to Him who is able to save to the uttermost all who come to Him. Show him what he may become. Tell him that in him is nothing that recommends him to God, but that Christ died for him, that he might be accepted in the Beloved. Inspire him with hope, showing him that in Christ's strength he can do better. Hold up before him the possibilities that are his. Point him to the heights which he may reach. Help him to take hold upon the mercy of the Lord, to trust in His forgiving power. Jesus is waiting to clasp him by the hand, waiting to give him power to live a noble, virtuous life.

Mrs. E. G. WHITE.

"What is the world? A wildering maze,  
Where sin has tracked ten thousand ways  
Her victims to ensnare;  
All broad and winding and aslope,  
All tempting with perfidious hope,  
All ending in despair.  
One humble path that never bends—  
Narrow and rough and steep—ascends  
From darkness into light."

Remember that in all things lamenting becomes fools, and action wise folk.—  
*Sir Philip Sidney.*

#### EMINENT TESTIMONY CONCERNING SPIRITUALISM.

THE late Carl Schurz, in his reminiscences now being published in *McClure's Magazine*, relates an incident in which he came in contact with spiritualism, which furnishes trustworthy evidence that revelations of a supernatural character do proceed from that source. Mr. Schurz's reputation for veracity, accuracy, and sober-mindedness is a guarantee that his statements on the subject are strictly true.

Mr. Schurz had been invited while in Paris, to attend a seance, but was prevented from doing so by a sudden trip to London. It occurred to him before leaving, however, to provide a test of the powers of the clairvoyant by whom the seance was to be given. He says:—

"I cut off some of my hair, wrapped it in a piece of paper, and put this into a letter envelope which I closed with sealing wax. Then I tore a little strip from a letter I had received that morning from the Hungarian general, Klapka, the celebrated defender of the fortress Komorn, and put this strip containing the date of the letter also into a folded paper, and enclosed it likewise in an envelope sealed with wax. When Strodman had returned to me, I gave him the two envelopes with out informing him of their contents, and instructed him to place them in the hands of the clairvoyant with the request that she give a description of the looks, the character, the past career, and the temporary sojourn of the person from whom the objects concealed in the envelopes were coming. Then I left for London.

"A few days later I received a letter from Strodman in which he narrated the result of the seance as follows; The clairvoyant took one of my envelopes into her hand, and said it contained the hair of a young man who looked thus and so. She then described my appearance in the most accurate way, and added that this young man had won notoriety by his connection with a bold enterprise, and that at the present time he was on the other side of a deep water in a large city, and in the circle of a happy family. Then she gave a description of my character, my inclinations, and my mental faculties, which, as I saw them in black on white, surprised me greatly. Not only did I recognise myself in the main features of this description, but I found in it also certain statements which seemed to give me new

disclosures about myself. . . . I received, so to speak a revelation about my own inner self, a psychological analysis which I had to recognise as just, as soon as I perceived it.

"What the clairvoyant said about the other envelope which contained Klapka's writing was hardly less astonishing. She described the writer of the letters and figures contained in that envelope as a handsome, dark-bearded man with sparkling eyes, who once had governed a city full of armed men and besieged by enemies. The description of his person, of his past, and also of his character so far as I knew it, was throughout correct; but when the clairvoyant added that this man was at the time not in Paris, but in another city where he had gone to meet a person very dear to him, I thought we had caught her in a mistake. A few days later I returned to Paris, and had hardly arrived there when I met General Klapka on the street. I asked him at once whether since he had written his last letter to me he had been constantly in Paris, and I was not a little amazed when he told me that he had a few days ago made an excursion to Brussels, where he had stopped not quite a week, and the "dear person" whom he was to have seen there, I learned from an intimate friend of Klapka, was a lady whom, it was said, he would marry. The clairvoyant was therefore right in every point.

"This occurrence mystified me very much. The more I considered the question whether the clairvoyant could possibly have received knowledge of the contents of my envelopes, or whether she could have had any clue for guessing at them, the more certain I became that this could not be. Strodman himself did not know what I put into the envelopes. Of Klapka's letter to me he had not the slightest information. He also assured me that he had put the envelopes into the hands of the clairvoyant, one after the other in exactly the same condition in which he had received them without for a moment confiding them to anybody else and without telling to any one from whom they came; and I could absolutely depend upon the word of my thoroughly honest friend. But even if—which was quite unthinkable to me—there had been some collusion between him and the clairvoyant or if he had without knowing it, betrayed from whom the envelope had come, it would not have solved the riddle of how the clairvoyant could have described my

character, or inclinations, my impulses, my mental qualities, much more clearly and truthfully and sagaciously than Strodmann or Melbye [another friend] ever could have done. . . . I short, I could not in the whole incident find the slightest reason for the suspicion that here we had to do with a merely clever juggler. . . . In later years I have had similar experiences."

The only reasonable explanation of this occult revelation which puzzled Mr. Schruz is that it proceeded from a spiritual intelligence speaking through the human subject. It could have been nothing else than the agency of what was known anciently as a "familiar spirit," intercourse with which was strictly forbidden by Jehovah. L. A. SMITH.

#### THE OLD AND THE NEW THEOLOGY.

WE do not often see a simple statement of the conclusions reached by liberal theologians in contrast with the beliefs of a quarter of a century or more ago. We were therefore interested in an editorial in the *Congregationalist* (Boston) of recent date which deals with this subject in a straightforward manner. Of the changes which have come in the theology of Congregationalists this paper says:—

As to our belief in God—our fathers looked up to him as enthroned above all things, directing and guiding to a predetermined end the universe he had created. We realise him as the supreme pervading personality in all things, revealing himself in the universe evolving through him into perfection in which man created in his image, shall perfectly reflect his righteousness, truth, and love. We use the phrases, the divine immanence, to express his relation to the universe; and the divine fatherhood, to express his relation to mankind.

As to our belief in Christ—our fathers looked up to him as the second person in the Trinity, seated at the right hand of the throne of God the Father, after having purchased the forgiveness of our sins and the remission of sentence of eternal death by his death on the cross and his resurrection from the tomb. We see in him who is the ideal man, the Father manifested to human apprehension, the unique revelation of God to man. . . .

Our fathers regarded man as created perfect in one human pair, who by wilful disobedience to a divine command corrupted and brought sentence of eternal death on the whole human race descended from them. Our fathers believed that Jesus Christ, coming as God in a human form begotten through the power of the Holy Spirit and born of the virgin Mary, by

his sufferings and physical death inflicted on him by men, endured the equivalent of the punishment of sinners sentenced to eternal death, and delivered from it certain members of the human race foreordained to be saved. We believe that Jesus Christ the Son of God, living, suffering, and dying as a man among men, revealed the self-sacrificing love of God for his children, who include all mankind and that his manifestation, continued through the Spirit of God in and among men, is teaching sinners the nature of sin and the character of God and is drawing all men unto him.

Our fathers believed that the Bible was the only written revelation by God, that all its words were dictated or inspired by him, and therefore to be received as absolute truth without admixture of error. We believe that the books of the Bible are the record of the revelation of God by writers under his guidance who sought faithfully to make known His will. The convincing evidence of its divine authority is in the response of our spiritual nature to its counsels, consolations, and commands. . . .

Our fathers believed that men could be saved only by believing on Jesus Christ before they died. The theological controversies of the last twenty-five years have resulted at least in toleration for Christians who express a reasonable hope that those who die without knowledge of Christ may not have closed their probation in this life. The tendency thus indicated has gone so far that some Congregationalists who believe, as all Christians do, in the final triumph of righteousness over sin, hold also that it is not an unwarrantable hope that this triumph may include the final redemption from sin of all the children of God. . . . These differences of view provoke less discussion than they would have done a generation ago, because attention is now directed not so much to the future life as to delivering mankind from present evils and the establishment of the kingdom of God in this present world.

These few short paragraphs declare how far the sons have departed from the doctrines believed and taught by their fathers. It is a great change to come in a brief quarter of a century. Instead of a personal God whose dwelling place is in heaven, but who is everywhere present by his Spirit, the new theology has a "supreme pervading personality," an essence which is a personality in a scientific sense only. That recently invented phrase, "the divine immanence," designates that conception of God which is based upon scientific investigation rather than upon the revelation of God which is given in His Word. It is the trade-mark which science has selected for the god which it has given to the world. Those who use it are the expounders and

defenders of this religio-scientific cult—a system quite distinct from the primitive gospel.

Instead of Christ the divine Saviour, seated "on the right hand of the Majesty on high," the new theology has an "ideal man, . . . the unique revelation of God to man." Instead of the incarnate Son of God, "who his own self bare our sins in his own body on the tree," the new theology has a revelation of self-sacrificing love as the means of dealing with sin and sinners.

Instead of an infallible Bible as "a sufficient rule of faith and practise," the new theology has the writings of those who "sought faithfully to make known His [God's] will," and each one must decide for himself how far the writers succeeded in their efforts.

When King Hezekiah was brought face to face with death he declared: "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit can not hope for thy truth;" but such theology is out of date now, and there is a toleration for the belief in a future probation, and for that Universalism which looks for "the final redemption from sin of all the children of God," "who include all mankind."

And finally, instead of proclaiming the near second coming of our Lord as the central theme in the gospel of the kingdom, these advocates of the new theology are seeking through social settlements and various reform movements to establish the kingdom of God by changing their hearts. They make much of physical righteousness and lay stress upon human methods for bettering mankind. When this kind of gospel is carried to its logical result, it makes each man his own saviour, and dispenses with the one only divine Saviour.

There is one simple explanation for this complete departure from the original platform of gospel truth—evolution. During the present generation the evolutionary conception of Christianity has very largely superseded the Biblical revelation, and a system of human philosophy has been substituted for the saving gospel of Christ. Very few are the ministers of the orthodox churches who openly attempt to stem the tide of scientific infidelity which is sweeping over the world, and Satan's gospel of making one's self like the Most High by believing in



### THE FIRST AND SECOND ADAM.

**W**HEN God created man He put him upon probation, e. i., trial. This was not a trial of God's power, else man was not in it. To man was delegated the power of doing right or wrong, otherwise he would not have been responsible. Neither was man a machine actuated or moved to act by a higher spiritual power.

If so, he was treated unjustly. Man had not then lost, through hereditary weakness or the result of evil habits, the power (by faith, of course) to obey. His body was strong and vigorous. He was perfect in his organisation. In this respect he was superior to the second Adam.

Christ was born four thousand years this side of the fall, and had entailed upon his physical nature the weakness of degenerating humanity. The sins of the parents are visited upon the children.

The stream does not rise higher than the fountain. Yet Christ, the second Adam, with all the sinful tendencies of the flesh, weakened through heredity by the multiplied sins of his ancestors, successfully contended with the mind of the flesh and with the world without, and with Satan himself.

The life of the first Adam was a manifestation of human righteousness, which proved a failure. The life of the second Adam was manifestation of God's righteousness, which was a success. Through this same divine power in us we may be

able to bring our bodies under, and successfully contend with all outside influences, and thus manifest the righteousness of God. This is the only power to save, and this power in Christ is in us when we receive Him. And to "as many as received Him, to them gave He power to become the sons of God."

### The Spiritual and Physical Birth.

To become like the second Adam we must be born again. This new birth, which begins with a change of heart (mind), is not completed until the body itself is redeemed from corruption. The power that accomplishes this work is from above. It is God's power, the power of the Spirit. John 3: 3-7; Rom. 8: 11.

When the mind is thus changed it delights in the law of God. Rom. 7: 22. But this new mind finds another mind to contend with—the mind of the flesh. This physical mind is corrupt, it is not subject to the law, neither can it be until it is redeemed from corruption. In it dwells no good thing. Rom. 7: 18. The law of God wars against the law of the mind. "So, then with the mind I myself serve the law of God; but with the flesh the law of sin." Rom. 7: 25.

But in 1 Cor. 9: 27 we read, "I keep under my body, and bring it into subjection." How could he do this?—"Through Jesus Christ our Lord." Rom. 7: 25; 8: 13.

Now if by the power of the Spirit I keep my body under, I am not in the flesh,

but in the Spirit. Thus the body becomes dead; that is, loses its ruling power. Rom. 8: 7-10.

### The Redemption of the Body.

In Rom. 8: 21-23 we are assured that the deliverance of the whole creation "from the bondage of corruption into the glorious liberty of the children of God," includes "the redemption of our body." But when does this deliverance come? "It is sown in corruption; it is raised in incorruption; . . . it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." 1 Cor. 15: 42-44. There is but one way and one time that this natural, corruptible, sinful body can be changed. The way is by a resurrection from the dead, or a translation, which is essentially the same. Phil. 3: 20, 21: 1 Cor. 15: 42-55. The time is at the second coming of Christ.

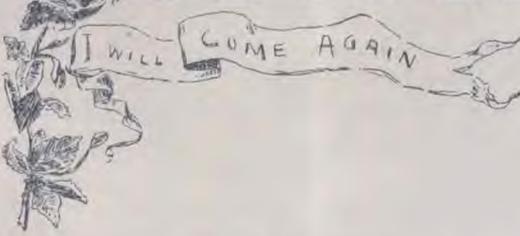
There is no such thing as a holy or purified body this side of the resurrection, only as it is made so by the constant controlling power of the Holy Spirit. The flesh will forever war against the Spirit until the end, when corruption shall be swallowed up by incorruption, and mortality by immortality at the coming of Christ. As we now sense the evil tendencies of our nature, and are led by the Spirit to hate sin, we "groan within ourselves waiting for the adoption, to wit, the redemption of our body." And in response to His promise, "Surely I come quickly," we are led to cry out, "Even so, come, Lord Jesus." C. H. BLISS.

### COMPULSORY RELIGION.

RELIGION is chiefly, as it ought to be, a matter of compulsion. The flesh and the devil urge us to let life be controlled by our feelings. God gives us a will, and says, Use your will to compel yourself to do right whether you feel like it or not. The devil sees to it that we do not "feel like it" a large part of the time. Of course good deeds ought to be done "willingly"—that is, as the result of our will. To be willing to do right is to will to right; and we must often will to do what we do not want to do.—*Sunday School Times*.

THE whole company of saints is like to a well-tuned instrument, the strings whereof, though not all of one note, but some higher, some lower, yet all together make a sweet harmony, nor can the loudest be without the smallest.—*Senkyn*.

# THE SECOND ADVENT



## NEARNESS OF THE END.

**T**ROUBLOUS times are right upon us. The fulfilling of the signs of the times gives evidence that the day of the Lord is near at hand. The daily papers are full of indications of a terrible conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men and women and little children. All these things testify that the coming of Christ is near at hand.

The doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world. Lawlessness and deception and corruption are sweeping upon us like an overwhelming tide. In the family Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil-surmising, hypocrisy, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin.

Courts of justice are corrupt, Rulers are actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity can not enter." Men are rushing on in the mad race for gain and selfish indulgence as if there were no God, no heaven, and no hereafter.

The Scriptures describe the condition of the world just before Christ's second coming. James the apostle pictures the

greed and oppression that will prevail. He says: "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabbath. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." This is a picture of what exists to-day. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God.

In accidents and calamities by land and by sea, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes,—in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by pestilence. The visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men jostling against one another, contending for the highest place. Pleasure lovers are still crowding to theatres, horse-races, gambling-hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agents at work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. The time is right

upon us when there will be sorrow—

### That No Human Balm Can Heal.

Sentinel angels are now restraining the four winds, that they shall not blow till the servants of God are sealed in their foreheads, but when God shall bid His angels loose the winds, there will be a scene of strife such as no pen can picture.

The "time of trouble such as never was" is soon to open upon us; and we shall need an experience which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation can not reach the magnitude of the ordeal. In the trial every man must stand for himself before God. Though Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither sons nor daughters;" they should deliver but their own souls by their righteousness.

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself, "The prince of this world cometh, and hath nothing in Me." Satan could not find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

"Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous around about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is Judge Himself."

—MRS. E. G. WHITE.

### DAWN

The glassy water, cool and clear,  
Reflects one solitary cloud;  
And morning song-birds, far and near,  
Repeat their matins shrill and loud:  
"The night is done, and day is here."  
N. E. Magazine.

## THE CYCLE OF THE SABBATH.

THE weekly cycle with Sabbath rest is co-existent with the human race. The Sabbath was ordained at the close of the first week of time as a memorial of creation, and was so observed, as a few texts of Scripture will show. In Gen. 4 : 3, 4 we read that Cain and Abel brought their offerings to the Lord "at the end of days." See margin. From Gen. 8 : 8-12 we learn that Noah, even during the flood, observed the weekly cycle, by sending forth the dove at the close of two consecutive periods of seven days. We read of Abraham, in Gen. 26 : 5, that he kept the commandments and statutes of the Lord.

Thus we see clearly that the Lord had statutes and laws which were obeyed in those days ; and we may reasonably conclude that the observance of the Sabbath was a prominent feature of patriarchal worship. The record gives more definite historical data for Sabbath observance than it does for the observance of some of the other ten commandments during the patriarchal age.

Sabbath observance is spoken of in connection with the giving of the manna not as something new, but rather as something which had been neglected during the long period of servitude in Egypt. See Ex. 16 : 26-28. The manna began to fall about a month prior to the speaking of the law on Sinai, and continued right along for nearly forty years, bringing its lesson of Sabbath observance before the people each week. By the weekly celebration of the Sabbath as a memorial of creation, their minds were drawn away from the idolatrous sun-worship of Egypt and centered upon the One who created the sun. The subsequent history of Israel shows that when they forgot the Sabbath they invariably lapsed into Egyptian sun-worship.

When the Lord spoke the Sabbath commandment on Sinai. He gave the reason for its observance : "The seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work ; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." Ex. 20 : 10, 11. In giving this reason, the Lord spanned not only the time from creation to the speaking of the law on Sinai, but all future time as well. At whatever point of time it can be truly said that the Lord created all things in six days and rested

the seventh, there the reason for Sabbath observance exists. That reason has existed ever since creation, and will never cease to exist. It is evident, then, that the Sabbath must always have been observed, and must always be observed by all who remember the reason. But even though people should forget the reason, it would still exist, and they would be inexcusable.

It is claimed by some that the Lord did not create the earth in six literal days, but in six long, indefinite periods of time and then rested in the seventh period. But notice : when God commanded man to work six days, and rest the seventh in memory of creation, He made no distinction between the kind of days in which He worked and rested at creation, and the kind in which man is to work and rest in memory of that event. See Ex. 20 : 8-11.

This agrees with true science, which has demonstrated that the length of the day is governed by the revolution of the earth on its axis. Before any one can ever make it appear that the days of creation were millions of times longer than our days, he must first prove that the earth then revolved millions of times slower than it does now.

Some reason that if we observe one seventh of our time, according to our convenience, we are obeying the intent of the fourth commandment. God showed clearly that such is not the case in the miracle of giving the manna. The Sabbath was there indelibly marked as the definite seventh day of the week on which no manna fell ; and the fact was further emphasized by the falling of a double portion on the sixth day of the week. Thus miraculously and repeatedly did the Lord demonstrate the definiteness of the Sabbath to ancient Israel. And the apostle tells us that "all these things happened unto them for ensamples ; and they are written for our admonition, upon whom the ends of the world are come." Compare Ex. 16 : 1 ; Cor. 10 : 11.

It is further declared to be impossible to keep a definite seventh day at different places on the earth at the same time, on account of variations of time. We need never have any trouble over that, because we can never be in more than one place at the same time. Wherever we are, we can always tell when the seventh day, or any other day, begins and ends. In travelling around the earth, we gain or

lose a day in going east or west, as the case may be, and would be just that much ahead of, or behind the Lord's time, if we did not drop or add a day in our reckoning.

The very fact that men find it necessary thus to drop or add a day in order to keep in harmony with God, is the strongest kind of proof of the definiteness of His method of measuring time. If any first day observer thinks that God's days are not definite days, let him go around the earth just once, and lose a day without adding one to make up for the loss. He will find himself keeping the seventh-day Sabbath until he goes on around once more, and drops back to Friday ; and so on indefinitely, until he learns that God's ways are definite. G. A. SNYDER.

## WHO WAS RICH ?

"IF I were only as rich as he is!" muttered a boy who had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker's shop with a basket of whole, fresh loaves.

"If I were only as rich as he is!" said the boy with the fresh loaves as he saw another boy on a bicycle munching sweets.

"If I were only as rich as he is!" sighed the boy on the bicycle as another boy rolled past in a pony-cart.

"If I were only as rich as he is!" grumbled the boy in the pony-cart as he caught sight of a lad on the deck of a beautiful private yacht.

"If I were only as rich as he is!" this lucky fellow wished, as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.

"If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy on the yacht.

"If I could drive out alone with a pony, and nobody to take care of me but myself!" thought the pampered boy on the yacht.

"If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.

"How happy that boy with the basket looks!" said the boy on the bicycle.

"If I could relish my dinner as that boy does his crust!" said the baker's boy, "I'm sick and tired of bread!"

Which one was rich?—*Christian Endeavour World*.

## TRUE CHRISTIAN ENDEAVOUR.

THE mainspring of true Christian endeavour is the love of God shed abroad in the heart by the Holy Ghost, an experience and blessing which every Christian knows.

2. True and successful Christian endeavour has its root and fruit in true Christian education, an acquisition and preparation which none but a Christian knows.

3. True Christian education must begin with infancy. The oldest sinner, by conversion, is born again, becomes a babe in Christ, and as a little child enters the school of Christ, gradually gaining a Christian education, while at the same time he makes that education practical, by successful Christian endeavour.

4. All may obtain a Christian education, for the school of Christ is always open for all, and all are invited to enter by repentance and conversion. There he will learn how to put forth true and successful Christian endeavour, which consists in following Christ, teaching as He did.

5. Christ said that His kingdom was not of this world; hence no earthly power can set up His kingdom *in this world*, and any endeavour to do so is not true Christian endeavour.

6. Christ would not submit to be made a king in this world; hence the attempt to establish the kingship of Christ in this world can never succeed, and any such attempt can not be *Christian* endeavour.

7. According to the Scriptures, Christ's second personal coming in glory, and the coming of His kingdom, are contemporaneous events; hence any attempt to set up His kingdom before He comes in the clouds of heaven as King of kings must utterly fail, and such an attempt is not Christian endeavour.

8. True Christian endeavour is to cooperate with Christ in saving sinners; not by fines and force, not by ballots or bayonets, not by politics or religious sects, not by arbitration or legislation, but by the Gospel of Christ, which is "the power of God unto salvation to every one that believeth." This is the exclusive and only work of the Christian in this world, and herein is the sphere and limit of true Christian endeavour.

9. Christ evaded and ignored politics; hence to run after or run into politics is *not* true Christian endeavour.

10. Christ taught that Christians should put up the sword, they should not fight with carnal weapons; hence to teach or practise the use of carnal weapons is not true Christian endeavour.

11. Christ, the great originator, teacher, and exemplar of true Christian endeavour, in the prosecution and accomplishment of His grand mission, never once made use of politics, or politicians; the ballot, or boycott; the bayonet or Reform Bureau; the civil power or magistrate; hence such things are not within the province of true Christian endeavour.

12. Christ never attempted to bring the kingdom of God into the realm of civil law through the gateway of politics, or through any other human gateway; hence all such efforts are utterly futile and are no part of true Christian endeavour.

13. When the kingdoms of this world are given to Christ, immediately the kings, rulers, great men and rich men will cry for rocks and mountains to fall on them to hide them from the wrath of the Lamb, for the day of His wrath is come. And when Christ sets up His kingdom of righteousness and glory, it will not be in *this world*, but in the beautiful new earth, *the world to come*. Then all who have been engaged in true Christian endeavour, will have a citizenship and an inheritance in the true kingdom of Christ.

H. A. ST. JOHN.

## SENSIBLE ADVICE.

A YOUNG man out of employment went recently to an older man asking advice. "I have," said the junior, "commanded a certain salary. If I accept the place which offers itself at one third my previous remuneration, shall I not let myself down, practically say that my value has decreased? Is it not better to do nothing than to do what is poorly paid?"

"John," said the other man, "my advice to a man needing work and out of it always is, to take the first honest thing that comes along. Hard or easy, obscure or conspicuous, ill-paid or well-paid, take hold of the work that offers itself to your hand, and do it with your might. You are more likely to find work, if at work somewhere, than if sitting at home doing nothing. In my own day, I once could get no employment except to help the porter in a factory. I took hold of that, it was all I could find; to-day I control the

factory and am owner of the business."

"That" said the youth, "was nearly forty years ago. Things in the business world were different then."

"Things are never different," was the reply. "An energetic man will gain nothing by sitting still and waiting for the large place. Let him take hold at once of the small place and fill that till he overflows it."—*Selected.*

## ELIJAH'S MESSAGE

OR

"Who Is On The Lord's Side?"

THE Lord sent Elijah with a message to His people in olden times. Elijah was met by King Ahab, who asked him this question: "Art thou he that troubleth Israel?" Elijah replied: "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord; and thou hast followed Balaam."

The question was with regard to the commandments of the Lord, which were being broken. Elijah stood firmly on the Lord's side, and the Lord showed the people by a sign, that his message was true, but when called to decide, the people halted. The queen, Jezebel threatened to kill Elijah, who fled to save his life. He thought that there were no true people left in Israel. But the Lord told him that there were seven thousand who were still faithful.

After Elijah had given his testimony and had finished his work, the Lord took him to heaven, leaving only his cloak behind. This cloak was taken by the prophet Elisha, who continued the work of reformation begun by Elijah.

We do not know what afterwards became of the cloak of Elijah, but since his day there have been many who have been clothed with his zeal for the truth and who have carried on the work which he began.

There will be some in the last days, in which we are now living, who will have an experience just like that of Elijah. They will also be persecuted as he was and obliged to flee for their lives. Then their testimony and work is finished, they will be taken alive from this earth to heaven.

Those who stand true to the Lord and obey His commandments, will always be few in number, but the promise is "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

L. J. BURGESS.

THE  
ORIENTAL WATCHMAN.

✂ Editorial. ✂

THE MORAL AND SACRIFICIAL  
LAW. NO. III.

HAVING briefly sketched the two laws,—moral and ceremonial,—from the standpoint of their early chronology, we now turn to another phase of our subject,—viz., the two laws in the time of Moses. We have found that in the nature of the case as well as by positive evidence the moral law must have been chronologically antecedent to the ceremonial. We shall now find that we are justified in making a positive and clear-cut difference between the two, and that the Bible defines the place and operation of each in no uncertain terms.

First the Decalogue.

According to the record the decalogue preceded all other instruction given by God to His people at Sinai. It is prefaced with the sublime statement, "And God spake all these words:" certainly a most fitting introduction to the mandates of Jehovah Himself, and one used exceeding few times in the Word of God. This in itself should cause us to handle these sacred words (for what else could they be) with mingled feelings of reverence and sacred awe.

In royal majesty God descended, and in excellent glory he propounded to humanity good precepts and righteous judgments. Never before had earth beheld its like and never will it see it again until in dreadful majesty Jehovah arises to shake not the earth only but also heaven. We read: "Surely the Lord God will do nothing but He revealeth His secrets unto His servants the prophets." Amos 3:7. But God granted to His law an importance superlative to every other expression of His will on record in that He did not trust it to any instrumentality, but spoke it Himself.

Moreover He would thus impress upon us its importance. The God who created the earth and stretched forth the heavens condescended to honour mankind with the hearing of His own voice. Simply that He might honour mankind: Ah no; but for man's lasting good, that he might

ever appreciate and remember the precepts of divine jurisdiction. Jesus Christ came down to this world and manifested God in humility that man might learn obedience through his suffering. He came down upon Sinai and manifested God in royal splendour that man might learn a lasting lesson of obedience to the Majesty of the universe. In one instance was displayed God's unutterable love, in the other His overpowering majesty. Sinai revealed God as King, Calvary revealed Him a Prince and a Saviour. And one revelation is not more important than the other. One is not complete without the other. God the Judge, all men condemned as sinners; Christ the Redeemer, all men granted atonement through Him. God the King everlasting, eternal; Christ the Saviour while salvation lasts, then one with God as king omnipotent forevermore. For when all atonement is finished and the plan of the ages is accomplished Christ as king over the inheritance purchased with his own blood will reign forever.

At the close of the ten words the record says: "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and He added no more." Whatever was added after this did not belong to this code for God added no more to this code. This is distinguished from all others by the fact that God spoke it with His own voice and afterward wrote it with His own finger upon two tables of stone.

After this the Ceremonial Law.

Seeing that man was prone to transgress the moral law, and as God had provided a way of escape it was only natural that, after having proclaimed the decalogue, God should then define the conditions under which pardon would be granted for its transgression. This He immediately proceeded to do. Moses gives the record thus: "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words but saw no similitude; only ye heard a voice. And He declared unto you His covenant which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Then Moses adds: "And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." Deut. 4:12-14. Thus we see that if any code was to be limited to Israel as a nation it was

the one God commanded Moses and not the one God spoke with His own voice.

But what were these precepts God commanded Moses to teach? Moses does not tell us here but he does tell us elsewhere. In Lev., chapters 1-7, we have a statement of the laws regulating the various offerings to be made in case of any sin on the part of any member of the family of Israel, be he high or low. We read there of burnt offerings, of meat offerings, of sin offerings, of trespass offerings, of thank offerings, and of peace offerings. A catalogue of the offerings used to atone for every sin likely to enter the average daily life of a man in whatsoever station is here found. But let us note the closing verses of the seventh chapter. "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings; which the Lord commanded Moses in Mount Sinai in the day that He commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai." Nor is this all. We have not space here to quote all the references which plainly distinguished between what God spoke and what He commanded Moses to teach; but we would refer our readers to a few of the more prominent texts. See Neh. 10:28; 34; Ezra 3:2; 1 Kings 21:8. (note here that God speaks of what "I have commanded them" and also of what "Moses commanded them"); Neh. 9:13, 14. In these texts we notice that God speaks of what He had spoken from heaven and He also speaks of ordinances and ceremonies by the hand of His servant Moses. Thus we see the distinction made in the giving of the moral and the ceremonial laws, and that this distinction was preserved in the time of the later prophets. And we make the same difference.

CAN WE FALL FROM GRACE?

THE old doctrine of "once in grace, always in grace" is so seldom heard these days that we are inclined to forget that there ever was such a doctrine. The writer was therefore quite surprised the other day in talking with a man who claimed to be a servant of God to hear him affirm that he believed it entirely impossible for any man who had ever been converted to ever apostatise. Any man, said he, who ever turned again from the path of righteousness to the world

and sin had not been a true servant of God but a hypocrite.

Undoubtedly this man was sincere in his belief. He seemed to be much in earnest about it. But God does not promise a man eternal life because of his earnestness or sincerity. Paul was earnest and sincere, extremely so, when he lent his voice to the stoning of Stephen and later in the havoc he made with the church. The question with us should be rather, What do the Scriptures teach? In those things which had to do with mankind in the past has God so dealt with anyone? For he changes not in His dealings with mankind; so that all the experiences of the past are focused upon this generation and were written for our admonition upon whom the ends of the world are come. 1 Cor. 10: 11. Not only were the experiences of Peter, James, and Paul, but those of Jacob and David and Daniel written that we through patience and comfort of the Scriptures might have hope. Rom. 15: 4.

Furthermore much is involved in the question as to whether or not a man is always bound to remain a son of God (1 Jno. 3: 1, 2) after having become one. We enter the heavenly family subject to certain conditions. Is it possible that a man may still remain a child of God, albeit he fails to fulfil the conditions? Is it not an important consideration with me whether or not I, having been truly converted and having experienced a change of heart, can live after the fashion of the world and still be assured of final salvation?

In God's dealings with humanity in the past we not only have every reason\* to believe that it was possible for man to apostatise from God, but we have actual examples of those who did so. Perhaps one of the most striking is that Saul the first king of Israel. When the Lord anointed him king over Israel the record says: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." This had reference to nothing else than Saul's complete and thorough conversion. God worked with Saul in the early part of his reign but later he rejected the word of the Lord and went so far as to join hands with witchcraft which the Lord had declared to be an abomination. Saul was slain of the Lord because of his iniquities (1 Chron. 10: 13, 14); and it is thus plain to be seen that though he was converted afterward he apostatised.

Balam was a man whom God used as a prophet but afterward he was slain because of his sin. Solomon was honoured by God above all men on the earth, but late in life he turned from following God to the grossest idolatry. God condemned him for his apostasy. Demas was a fellow-labourer with the apostle Paul at one time, but afterwards we read that he forsook the work, "having loved this present world."

The plain teaching of the Scriptures also leads us to conclude that it is possible for a child of God to become again a servant of the world. Christ intimated the principle of falling away again to the world when he said: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first." God may sweep and garnish a man's heart, but if he again gives place to the devil he is in worse state than if he had never become a son of God. Peter states this in so many words: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein and overcome the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit; and the sow that was washed to her wallowing in the mire." 2 Peter 2: 20-22.

Paul puts it even more strongly when he says: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *if they shall fall away* to renew them again to repentance; seeing they crucify to themselves the Son of God fresh, and put him to an open shame." Paul leaves no doubt as to his meaning here. The man who has been converted is the only one who has been "enlightened," who has "tasted the heavenly gift," who has been made a partaker "of the Holy

Ghost," and who has "tasted the good word of God and the powers of the world to come." And not only may they turn away, but they may go so far in turning that it becomes impossible for them to come again to repentance. Heb. 6: 4-6.

We are admonished to beware lest being led away with the error of the wicked we fall from our own steadfastness. 2 Peter 3: 17. The Galatians were told that they had turned from the knowledge of God to the weak and beggarly elements of the world which would bring them into the same bondage they had escaped. Paul declares that he himself kept his body under subjection lest by any means after he had preached Christ he should become a castaway. 1 Cor. 9: 27.

God's word is plain. We need not be confused. Men may work hard and distort the Scriptures to suit their own ideas, but we need have no hand in such doings. Search and look, for God's word 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.

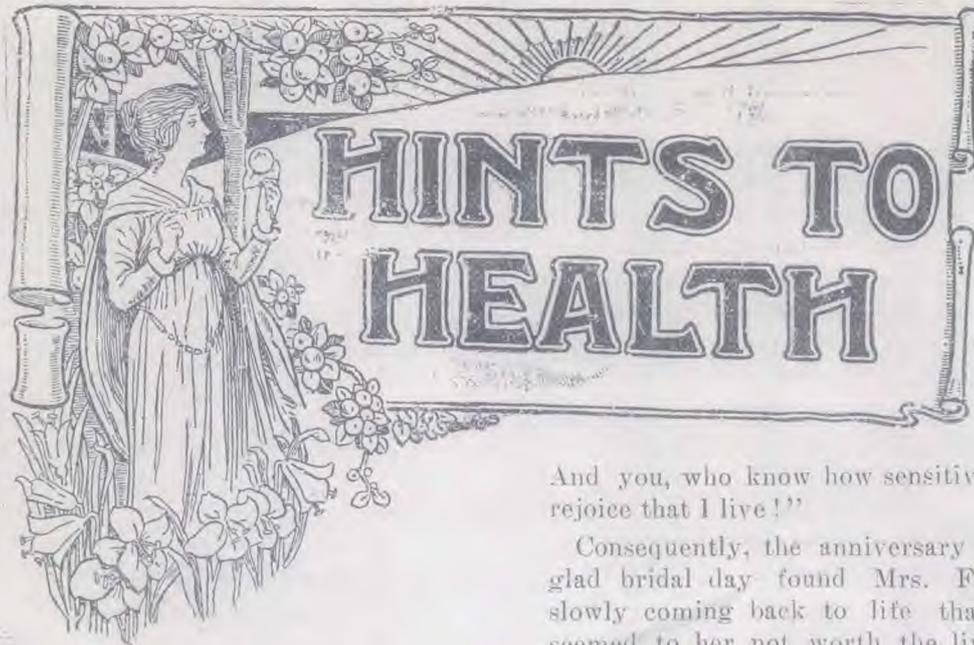
CONTINUED FROM PAGE 147.

the divinity of humanity is the theme in many pulpits.

There is surely need of a movement in the earth to maintain a pure gospel, a Biblical Christianity as opposed to that false science which really puts man in the place of God. There is need of a message to be proclaimed which shall say to all the people, "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." There is need of a mighty voice which shall cry, "All flesh is grass. . . . Behold, your God! Behold, the Lord Jehovah will come. . . . Behold his reward is with him." The message of "the righteousness of God through faith in Jesus Christ" is the heaven-sent answer to all this modern perversion of the gospel. O that this message might be speedily given "in demonstration of the Spirit and of power"!

W. W. PRESCOTT.

GRANTED that modern scientific research has immeasurably broadened the field of known facts, its theories, so eagerly accepted by many, resemble more nearly "a thing of shreds and patches" than a finished web.—*Observer*.



### LIVING PASSIVE.

THE sun never shone on a bride who more fearlessly and hopefully promised the words "for better, for worse," than when Marie voiced them, for to her the untried future appeared all *coulleur de rose*.

After a few short blissful months, however, the young wife was thrown from a horse and received such injuries that the physician, for a time, gave little hope of her recovery; but a wearisome wait resulted in the verdict, "She is on the road to recovery, but her hip is so injured that she will be a cripple for life."

This so relieved the overwrought husband that forgetting the caution of what seemed to him years, he rushed to the invalid's room, and, dropping on his knees by the side of her bed, wept uncontrollably before he could reply to her startled queries. Then he said, brokenly:—

"Oh, darling, forgive me for exciting you, but I am so happy I could not control my feelings!"

"Happy to think that you are to walk through life with a cripple, Roger! while I—I pray to die!"

The devoted husband endeavoured to assure the sweetheart of his boyhood that life with her under any circumstances, was all he desired. Still she shook her head, saying, in a tone of bitterness:—

"It is cruel! I never can feel reconciled to it. I had nothing to glory in except my graceful carriage, and now a horrid limp is my brightest outlook!

And you, who know how sensitive I am, rejoice that I live!"

Consequently, the anniversary of her glad bridal day found Mrs. Forsythe slowly coming back to life that now seemed to her not worth the living, in spite of the fact that she was love-sheltered as never before.

Roger Forsythe was indulgent to a fault, however, else he would have put forth greater efforts to arouse his dejected wife to self-forgetfulness. But, when urged by her physician to do so, he would make answer:—

"I haven't the courage! It breaks my heart to meet her pleadings to be let alone."

Marie had been active in church work, so-called, before her injury, and being an accomplished organist, her services were greatly missed, but her pastor's assurance that her return to preside over the organ was impatiently looked forward to was met,—as were the pleadings of her physician to exert herself to ward off chronic invalidism,—with apparent indifference. But when the former had left, she would sob in so anguished a tone that her husband wept in sympathy.

"Do they think that I, who, to use your own words, Roger, used to go to the organ with 'the carriage a queen might envy,' would so humiliate myself as to face the pity of old friends? Never! I will remain right here in self-defence, first."

This was the situation when Marie Forsythe's brother in an eastern city received a letter from his brother-in-law, who, after stating the case, wrote:—

Can you make any suggestions? If so, I will carry them out, if possible."

The brother lost no time in suggesting a change of scene, and at the same time he wrote to his sister urging her to visit him. He wrote, too, that he understood how she would shrink from meeting

people, in her nervous condition, and assured her that she would be more shielded in his home than elsewhere.

Greatly to the surprise and delight of her husband, the semi-invalid seemed to be anxious to be off, but on their way she said, in a bitter tone:—

"Thank fortune! Those about me will not be contrasting this hateful limp, with my old-time carriage!"

At first Mrs. Forsythe shrank from going out or seeing people (after her husband had returned to his home duties), but soon her tactful brother so lifted her out of herself as to interest her in those less fortunate. So, at last, the interview was brought about.

"Now, Marie," urged he one morning when he judged from the tear-stained face of his sister that her ever-present cross was still unbearable, "I want to introduce you to 'my sunbeam,' as I call her, for it is to her I look for fresh inspiration when my hands hang heavy—a lady who was once the finest organist in our city."

At first his sister urged that she was in no condition to meet strangers, but soon they were on their way to the home of the "sunbeam," of whom she thought, "Her patience has likely never been tried as has mine!"

Her brother, however, did not explain matters beyond the puzzling caution, "Avoid offering to shake hands," just as they were ushered into the room where a sweet-faced woman, without moving head or hand, smilingly greeted them with—

"It is very kind of you to bring the much-talked-of sister to see me."

Why, it would have been selfish of me to deprive her of my sunbeam's rays," was the laughing rejoinder.

So the embarrassment of the meeting was bridged over by a cheery chat until the thoughtful brother arose, saying, "I will leave you two musicians to talk of a much loved theme, while I visit a very sick parishioner."

"Then, when alone, Miss Heaton said, with a merry laugh, looking down at the poor shapeless hands: "It must require a stretch of imagination to think they ever made music." Then, glancing toward an organ, she queried, "Won't you play for me, dear?"

Mrs. Forsythe could not refuse the pleading request, and, for the first time

since what had seemingly wrecked her life she seated herself before an organ, and soon she forgot her surroundings.

"I will not urge you to play more to-day," said Miss Heaton, tremulously, "but your playing touched so tender a chord that I could not keep back the tears, something I seldom indulge in."

"Seldom!" exclaimed Mrs. Forsythe impulsively, as her eyes once more tried to grasp the situation—abject helplessness. "Why, if I were so afflicted, I would weep continually!"

"No, you wouldn't," was the laughing reply, "for it is anything but a luxury to weep when one's hands are powerless to wipe the tears away!"

Then when she could sufficiently control herself, Mrs. Forsythe opened her heart as she had not to another, ending brokenly:—

"How do you bear your dreadful cross when I rebel so over mine, which is trifling in comparison?"

"Why, dear, I do not bear it!" was the earnest reply, "but let me tell you how it all came about. You say that your graceful carriage was once your pride. Just so these poor distorted hands were mine: but one night after I had given a recital, I returned home much heated, and after thoughtlessly throwing myself on a sofa I fell asleep and awakened in a chill.

"That was the beginning of what brought me to so helpless a condition that I now have control only of my eyes, tongue, and muscles of the face. But I did not rebel even when my lower limbs were well-nigh useless, for I was thankful so long as I could make music. However, when, little by little, my hands were drawn out of shape and my case was pronounced hopeless I rebelled as no child of God has a right to."

"But how could you help it?" cried the tearful listener. "It was surely beyond human endurance!"

"Yes, dear," was the smiling rejoinder, "and my eyes were then too tear-blinded to see the Comforter, until one day my brother, who was lifting me, said: Now sister, if instead of trying to help yourself you would just lie passive in brother's arms, it would save you much pain."

"Simple and natural words they were, but through them I was led to see that my rebellion alone, had made my cross unbearably heavy. I saw, too, that my

dear elder Brother was able to lift me above it all if I would but lie passive in his hands."

"Was that the end of your rebellion?" was the low query.

"No, it was not easy to lie passive at first, but each rebellious struggle so added to my misery that it ended in a fresh determination, until I gave up my will to His, and then all was rest, perfect rest. True, I am never free from torturing pain; still I am scarcely conscious of it, so closely do the arms that will not let me go enfold me."

This acquaintance was such an inspiration to Mrs. Forsythe, that a little later she wrote to her pastor:—

"I will be in the dear home church next Sunday, and if my place at the organ is still vacant, I shall be more than glad to occupy it. My cross has not outwardly lessened, but I am learning to lie so passive in the Everlasting Arms that I scarcely heed it. HELENA H. THOMAS.

#### TEA AND COFFEE.

THE best means of ridding one's self of the tea or coffee habit is to adopt a dry dietary, making free use of fruits, especially fresh fruits, also stewed fruits and fruit juices. Flesh foods and animal broths and extracts unquestionably excite the nerves, and create a demand for the soothing effect of a narcotic. Hence, a person who desires to free himself from the alcohol, the tobacco, or the tea or coffee habit, must first of all dispense with flesh foods of all sorts. Condiments must also be discarded, as these irritate and excite the nerves, creating a desire for the soothing effect of some narcotic drug.

The nervousness and irritability which follows the withdrawal of the accustomed drug may be wonderfully relieved by the prolonged warm bath at a temperature of 93 to 96 degrees. The duration of the bath may be indefinite; several hours if necessary. If there is palpitation of the heart, or a rapid pulse with a feeling of distress through the chest, this may be relieved by the application of an ice-bag over the heart, by sponging the spine alternately with hot and cold water, or applying first hot and then cold compresses to the spine, alternating every minute.

Rubbing the whole surface of the body with the hands, dipping them frequently in cold water, is an excellent means of reinforcing the heart. The wet-shet pack will sometimes secure quiet, and even sleep, when other measures fail.

The cold mitten friction and cold towel rubbing should be applied two or three times a day for the purpose of toning up the nerve centres. An abundance of outdoor exercise, relief as far as possible from ordinary cares and worries, and a nutritious, easily digestible, and unstimulating diet, are other measures which are important.

The use of substitutes is a snare and a delusion. A hot beverage, made from roasted cereals of some sort, may be tolerated, but it is better to avoid even this, so that the habit of drinking at meals may be overcome, thus getting as far as possible away from temptation.—*Good Health.*

#### HOT WEATHER CARE OF INFANTS AND YOUNG CHILDREN.

HEAT kills off babies and young children largely because it spoils their milk and other food supply. Even breast milk, when the mother is overheated, may give the colic or "summer complaint." If a mother is very hot, she should draw a teaspoonful or so from the breast before nursing her baby. If the breast has not been given for two hours or more, it should be drawn off in the same way. And if the mother has been badly frightened or angry or excited, it is not safe to give the breast at all. It should be drawn and the milk thrown away.

The proper food for babies is mother's milk. No sensible mother needs advice on this point. If she is fairly healthy, her breasts will give all the nourishment the child should have until it begins to cut its teeth—the sixth or eighth month. Up to this time it is a sin to give an infant solid food of any kind, or anything but breast milk (if the mother is healthy) except water in moderate quantity, occasionally, *but never soon after nursing.*

Many infants are killed every year by bringing them to the table with the family and giving them a little bit of this, that, or the other—meat, vegetables, pie, pickles, etc., which the little stomach is not fitted for. They are *killed* just as surely though not so quickly, as if they had been fed on poison out of a drug-store.

When a baby that is fed in this way sickens and dies it is said that the baby died of "diarrhea" or "dysentery" or "cholera infantum" or "summer complaint" or "teething" or "convulsions" or "brain fever;" but these are only the names for the result of poisoning by unfit food.—*Circular, Chicago Health Department.*

# THE HOME.

## STRANGE—ISN'T IT.

WHEN you see how quiet a drum can keep  
When all the children are fast asleep,  
You can hardly believe what a noise it can  
make

When all the children are wide awake.

It's the same with the clothes the children  
wear :

You'd never guess, now they're lying there,  
With the buttons undone and the laces untied,  
How noisy they are when feet are inside.

And to see the children themselves lie there,  
With their faces still good from the evening  
prayer,

You would never guess all the tricks they play,  
And the mischief they get into every day.—*Sel.*

## HOME DISCIPLINE.

ALL human actions may be referred to two motives—love or fear. Some natures seem wholly devoid of fear. But with the first dawn of intelligence all show love in some form—if only love of self...

But children are quick to detect injustice, and soon take advantage of the weakness of the parent who commands and indulges them, irrespective of their behaviour.

They will obey, through fear, the over-severe parent only until their fear has been outgrown, then cast to the winds his advice. The flight of years, however, will only enhance their admiration for that parent who can inflict just punishment when needed, as well as overlook slight faults, and who is quicker to see the good deed than the evil.

Much of a mother's police duty could be avoided if she would provide legitimate work for each child, a lawful play-room in which each should have his separate shelves or box, and foster among them the spirit of honour.

To develop this, and a sense of responsibility for the welfare of the home mothers should early train each child to work about the house. Manual labour and skill in all its branches ought to be glorified, not despised. Children naturally love to work. It is our own fault if our sons and daughters grow up prouder of idleness, and white, soft hands than of honest labour.

Let the children sweep and dust, and

feed the chickens and tinker at the hen-coops. Teach them to sew on buttons and do simple cooking. Let each know his own job, and if he does it well, pay him for it, as you would pay any other servant.

Do not pauperise your child by gifts of pennies. There is no money so sweet to spend as your own earnings. And within reasonable bounds, a child should buy what he likes with such wages.

Children ought to have pets, but it is immoral to let a creature suffer from neglect and abuse at the hands of careless little ones. Compel each pet owner to attend to his own creature's needs.

Punish all cruelty, of course, but talk to the children about the pets, their habits and feelings, their likes and dislikes.

There is no more effective way of teaching love of nature, kindness and a gradual, normal development of some of the deepest lessons of human life.

Then comes the play-time. We ought to study a child most closely then, for in this he reveals his inmost soul far more than in the imitations of older minds which we call "lessons."

One will be domineering, another tricky, in play, and the mother should be ever watchful to repress the bad traits and train the good ones as they show themselves,—ready always with sympathy and comradeship, and above all praising every little honest effort.

A wise mother will praise and reward far oftener than punish. One may very often be wisely blind to little faults, but there will come crises which require punishment, swift, sure, and exactly fitted to the offence of the moment.

I believe that there are some difficult natures which at times need a whipping—as a last resort, when milder measures fail; but whipping as a punishment for all offences hardens the child as well as the parent, and soon loses all moral effect.

Perhaps my favourite punishment (which allows of an infinite number of applications) is the writing of "order lessons." Sometimes I require a certain

arithmetical table to be copied neatly a certain number of times; sometimes the word "behaviour" or "disorder" must be written five, ten, or twenty-five times. For displays of jealousy, anger, selfishness, etc., I have a certain number of texts made, such as: "The love of thyself doth hurt thee more than anything else;" "He who ruleth his own spirit is better than he that taketh a city;" "The tongue is an unruly evil, full of deadly poison." etc.

I try to make the child fully understand why he is punished; to punish when perfectly cool myself; to fit the punishment to the offence, and to vary its form as often as possible. And I try to treat my children as courteously as I expect them to treat me.

If I make a child a promise, I am very careful to keep it. I have told them always the exact truth, and have no trouble with their deceiving me or in their not trusting my word.

I have always taught them to come to me with any question which puzzles them, and as far as possible, I answer them. But I am not afraid to say sometimes, "I do not know," and at other times, "When you are older, I will tell you that."—*G. F. Reilly in The Interior.*

## A BOOK FOR ALL TIMES.

We are often told that the Bible is not a scientific book, and that it bears the stamp of the ages of ignorance in which it was penned. As a matter of fact there is not one book that was ever written that has less of that stamp. It is especially there that we see the mark of the divine hand on the Bible. Other ancient books are unreadable to-day, just because their ideas are saturated with the ill and wrongly informed thought of the time. They are discredited and ludicrous in their faded trappings of a once great authority. The Bible keeps the place from which, one by one, all other books have been degraded.—*Better Day.*

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

Home should be like heaven.

## IN THE BALANCE.

A FRIEND of mine has told me that his soul was once in the balance, and the weight on the other side seemed to be merely a bit of pasteboard about an inch long and half an inch wide.

This story, which illustrates how a very trivial incident may tip the scales one way or the other, runs as follows:

When John T. R. was a boy he went to a country academy, and had daily to take a railway ride of some length from his home to school.

He was a poor boy, and every penny counted. His allowance of money was a small one, and barely covered his railway fares and necessary books; but all that he could save by walking part way to school was his, as well as what he could earn.

P. T. Barnum's circus was coming to town, and the flaming posters never had more fascination for a boy than for my friend. He gloated over them day after day as he stood before the huge bill-boards.

He was particularly interested in wild animals, and to see the elephants pile themselves up into a black pyramid, showing here and there gleaming tusk, with baby elephant standing on the trunk of its grandfather, and to see the Spanish cavalier in his sombrero and long riding-whip boldly enter the lions's den and tame the inmates with a glance of his compelling eye and a mere suggestion of his whip had been the dream of the boy's life.

The circus had been to that town before, but the boy had never been rich enough to go to it, and his father, who entertained the Puritan dislike for such shows, had been obdurate about giving the necessary two shillings.

But this year the boy had nearly enough money saved up to pay for his ticket, and his father had promised that if he could earn or save quite enough, he would withdraw his objection, and permit him for once to see the circus. There were, however still six pence lacking to make up the necessary two shillings.

The bill-boards were arrayed in all their glory of emphatic capitals and thrilling pictures of equestrian and acrobatic performances, and visions of mysterious wagons had been seen by many excited youngsters coming into town in the early dawn of the next day, and in their imaginations the great tents were already being erected on the vacant lot near South Street.

All sorts of delightful imaginings, more gorgeous than the bill-boards themselves, stirred the boy's heart. But alas! he had but one and six pence. That morning, as usual, he took his seat in the train that was to take him to the academy. It was too far for him to walk all the way to school, and home duties had prevented him from tramping even half-way, as he sometimes did, to save part of his fare.

This morning, however, as the conductor was about to take up the tickets of the passengers from Circleville, his attention was distracted by the news of a freight wreck in front of his own train, and when it reached Camptown, where the academy was situated, he jumped off and hurried to the telegraph office to inquire about the wreck. Meanwhile the boy looked round upon the platform, but could find no one to take his ticket.

Now came the struggle of his life. Whether he should be transparently honest and truthful or should blot his record with a small dishonesty was the momentous question which he had to decide.

The arguments which the demons whispered in his ear were very familiar and very specious. It was a great corporation on whose train he was riding; the six pence would mean nothing to the corporation, but would mean a great deal of enjoyment to him.

Then, too, he had heard it said that the fares were altogether too high between Circleville and Camptown. He had paid a great many times six pence into the coffers of the railway company, and since they had taken a little too much every day from him, it was no more than fair that he should even up a bit, and have one ride for nothing.

Beside, it was the conductor's business to get the tickets. A passenger was not bound to chase the conductor around all over town; and the boy had looked for him, too, and could not find him. He certainly had done his part.

And then the circus! The delectable circus! The elephants and the kangaroos, the tigers and the camels and the hyenas! The man who jumped through a ring of fire! The Japanese acrobat who drank a cup of tea while he stood on his head!

Six pence, just the price of a railway ticket, would make all these delicious and thrilling sights his, and he could use his old ticket the next day, and no one would be a bit the wiser.

Thus the battle went on all day long, and, as he himself believes, his soul hung in the balance while the decision was being made whether he should be an honest boy or a tricky one.

Every few minutes during the day, in school and after he returned home, John put his fingers in his vest pocket and felt that little bit of cardboard. The elephant stared at him out of the pages of his Latin grammar, and the giraffes craned their long necks over the tough problems in algebra.

He went home, and still that little piece of pasteboard weighed upon his mind.

He said nothing about the matter, for he knew that if he told his father or mother about it the open grate in the sitting-room would see the last of his railway ticket, and he would be forced to be honest in spite of himself.

In his dream that night he saw trick ponies performing most wonderful evolutions, and he heard the roar of the lions. But after all, it was only a dream, and he woke up to find that the circus had actually come to town, and would give its best performance that evening. The train pulled up at the station, the boy got on as usual, and no one among the passengers realised that he was fighting a big battle on a small battlefield.

He took his accustomed seat and opened one of his school-books to prepare a belated lesson. But he could not think of his lessons. The conductor came into the car with the usual shout, "All tickets ready!"

At last there were but two passengers between John and the conductor. Their tickets were quickly taken; the conductor held out his hand. With a genuine struggle, but with a triumphant sense of victory at his heart, the boy pulled from his pocket a shilling instead of the old railway ticket, which he at once tore up and scattered in fine fragments on the floor, received his rebate check, and went on his way to school.

Now, as he looks back over a long and honoured life, he tells his friends that that was the day of his greatest battle and his greatest victory.—*Rev. Francis E. Clark in Youth's Companion.*

"THE blood of Jesus Christ His Son cleanseth us from all sin."

JESUS, the Saviour of the world, says, "My yoke is easy, and my burden is light."

## OUR LITTLE ONES.

### GOD WANTS THEM.

God wants the boys, the merry, merry boys  
The noisy boys, the funny boys,  
The thoughtless boys—

God wants the boys with all their joys,  
That he as gold may make them pure,  
And teach them trials to endure:

His heroes brave  
He'll have them be.  
Fighting for truth  
And purity.  
God wants the boys.

God wants the happy-hearted girls,  
The loving girls, the best of girls,  
The worst of girls—

God wants to make the girls his pearls,  
And so reflect his holy face  
And bring to mind his wondrous grace,  
That beautiful  
The world may be,  
And filled with love  
And purity.  
God wants the girls.

—Selected.

### ONLY HIS MOTHER.

**C**HARLIE HOLLAND, at your service. A well-dressed, well-mannered, pleasant-faced boy. You feel sure you will like him. Everybody who sees him feels just so.

"His mother must be proud of him" is a sentence often on people's lips. Look at him now, as he lifts his hat politely in answer to a call from an open window.

"Charlie," says the voice, "I wonder if I could get you to post this letter for me? Are you going near the post office?"

"Near enough to be able to serve you, Mrs. Hampstead," says the polite voice. "I will do it with pleasure."

"I shall be very much obliged, Charlie, but I wouldn't want to make you late at school on that account."

"Oh! no danger at all, Mrs. Hampstead. It will not take two minutes to dash around the corner to the office." And as he receives the letter his hat is again lifted politely.

"What a perfect little gentleman Charlie Holland is," says Mrs. Hampstead to her sister as the window closes. "Always so obliging, he acts as though it were a pleasure to him to do a kindness."

Bend lower and let me whisper a secret in your ear. It is not five minutes since that boy's mother had said to him, "Charlie, can't you run upstairs and get that letter on my bureau and post it for me?" And Charlie, with three wrinkles on his forehead and a pucker on each side of the mouth, said, "O mamma! I don't see how I can. I'm late now; and the office is half a block out of my way."

And the mother said, well then, he need not mind, for she did not want him to be late at school. So he didn't mind, but left the letter on the bureau, and went briskly on his way until stopped by Mrs. Hampstead.

What was the matter with Charlie Holland? Was he an untruthful boy? He did not mean to be. He claimed himself to be strictly honest.

It was growing late, and he felt in a hurry, and he hated to go upstairs. Of course, it would not do to refuse Mrs. Hampstead, and, by making an extra rush, he could get to school in time; but the old lady was only his mother. Her letter could wait.

"Only his mother!" Didn't Charlie Holland love his mother, then?

You ask him, with a hint of doubt about it in your voice, and see how his eyes will flash, and how he will toss back his handsome head, and say:—

"Indeed I *do* love my mother! She's the grandest mother a boy ever had."

Oh! I didn't promise to explain Charlie's conduct to you; I am only introducing him; you are to study him for yourselves. Do you know any boy like him?—*Pansy*.

"There are homes in which there is nothing remarkable in the way of grandeur or elegance, yet the very atmosphere as you enter is filled with sweetness, like the smell of a field which the Lord hath blessed." It is the aroma of love, the love of Christ shed abroad in human hearts. Religion is lived there. The daily prayers bring down the spirit of heaven. Christ dwells there, and His blessed influence fills with Divine tenderness all the home-life."

### DICKIE'S SECOND THOUGHT.

**D**ICKIE had just come. So of course he had to look at everything on the place. It took him the most of the day, for there were the chickens, and the geese, and the turkeys, and the pigeons, and the bees and the pigs. There was old Dan in the stable, and there were the plough-horses, and the frisky colts in the meadow.

Late in the afternoon Dickie, his tour of inspection ended, sat down on the side of the porch to rest.

"Well," asked Uncle Jack, "what do you think of us?"

"I think everything is splendid," said Dickie, "except—" He paused. He did not wish to be impolite.

"Except what?" said Uncle Jack. "Not I?"

"O, no!" answered Dickie, quickly. "Not you, Jonas."

Grandmother, who was looking over the top of her knitting-needles, and grandfather, who was looking over the top of his newspaper, both smiled.

"Jonas is not pretty on the outside," said Uncle Jack; "but," picking Dickie up, and swinging him to the rail of the banister, "let me give you a piece of advice, youngster. It doesn't always do to make up our minds too fast,—about human beings or other things."

Dickie thought of the big, awkward man in shabby blue overalls, with a fringe of wild hair under his wide, broken straw hat. He had a great beard, too, and there was a long scar beside one eye. Dickie said nothing but he did not believe that he should change his mind.

Next morning, after breakfast, Jonas stopped his horses outside the kitchen window in the lane.

"I thought p'raps," he called in, "the boy'd like a ride atop of my load."

"Will you go with Jonas?" Uncle Jack asked Dickie, with a twinkle in his eye.

Dickie hesitated only a minute. What boy could refuse the lofty seat on all that mass of sweet-smelling hay, even though Jonas were his companion? He went.

They overtook a little bent old woman, who walked with a limp along the dusty sidepath.

Jonas pulled in his horses.

"Good morning, Mrs. Green," he said. "What's that you've got,—a letter? I'm going past the office, if it'd be an accommodation."

Every wrinkle on the old face smoothed out a little.

"Well, now, if that ain't good!" she cried. "I can get right back to my work."

Big Jonas lumbered down off the hay, and took the letter.

"Don't you worry, Mrs. Green," he said, "I'll be careful of it."

The little old woman chuckled.

"I wont worry," she promised, "not a mite."

After the horses had started again, Dickie stole a sidewise look at Jonas. The ugly scar was toward him.

Jonas caught the look, and said, in a tone of apology: "Mrs. Green is too old and too poorly for such walks in the sun. She is getting up in her years. Mrs. Green is, and she hasn't anyone to do things for her."

Dickie told this to Uncle Jack later in the day.

"I suppose," said Uncle Jack, "Jonas didn't tell you who it is that chops her wood, and carries her coal."

"No, he didn't say," answered Dickie.

"I suppose not," said Uncle Jack.

Then he walked out of the room, and left Dickie wondering who it was he meant. Could he mean Jonas?

When Dickie came into the house at supper-time, he said: "I asked Jonas how he hurt himself on the eye."

Uncle Jack laughed.

"Did you? Well, no doubt I asked a few questions myself when I was a boy."

"You did!" said grandmother.

"What did Jonas say?" asked Uncle Jack.

"He said that something fell on him there when he was running away from a barn that was on fire."

"Did he tell you that the barn belonged to a man, who had cheated him out of his money, and told mean lies about him, and that he was saving that man's horses and cows from the fire when the beam struck him?"

"Why, no!" said Dickie. "Was he?"

"Jonas is a foolish man," said Uncle

Jack. "He has a bad habit of leaving out the best part of his stories."

After Dickie had been a week on the farm, he announced one day rather shyly:

"I think Jonas is an awfully nice man."

"You do!" said Uncle Jack. "I thought you said that he was the one thing in the country that wasn't nice."

"But that was when I first came,—that was the first day. You know a good deal more in a week than you do the first day."

"Very true," said Uncle Jack; "still Jonas is not a beauty."

"But it doesn't matter," protested Dickie, eagerly, "what you look like, if, whenever people think of you, they think about being kind, and looking out to help folks. I think God likes to look at Jonas, and so do I."—*Sunday School Times.*

#### THE LITTLE FRUIT TREE.

ONE day Willie was in the garden and saw a very young fruit tree which bore three large and beautiful pears upon its slender branches. Willie sat down and looked at the pears. By and by he said, "You are such a little tree, and yet you bear large fruit."

Did Willie dream it, or was there really a soft little voice coming from the tree? Willie thought he heard it say, "God thought about me, little boy. He sent me the rain and the sun and the dew and the sweet juices of the earth, so I can bear this beautiful fruit. God thinks about you, and sends you good things. What fruit are you bearing?" Willie sat still and thought a good while. Can little children bear fruit?—*Present Truth.*

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The term "Christian nation" is a misnomer. There is no such thing. Therefore the term has been misleading, and though in common use it is erroneous. Often the missionary in talking with the sceptic is met with the objection that so-called Christian nations are no better than the heathen but are manifestly more selfish, even to taking forcible possession of weaker heathen countries. This is true, but it should be remembered that Christianity was not founded by a nation but by an individual, and it has been upheld by individuals and not nations ever since. A learned writer seems to have come to realise this when he says: "Christianity can maintain its preeminence only by the vital and effective incorporation of the spirit and teaching of Jesus in individual and social life and character. . . . If individuals are persistently Christian they will make society Christian." This is indeed true. Society is never Christian unless it is made so by the persons composing it. Christ's call was to individuals, and not to nations.

Relations between Great Britain and China are just now at the point generally designated as "strained." Sir Edward Hart has held the controlling influence in Chinese customs affairs for years. Upon the strength of his prestige and influence in financial affairs China secured large loans after her disastrous war with Japan

several years ago. One provision upon which these loans were effected was, it seems, that customs affairs be permanently controlled in the manner then existing, and upon the event of Sir Edward's removal for any cause his place be filled by an Englishman. Affairs under Sir Edward's hands have been most efficiently and fairly conducted, and have given no cause of complaint either to China or to foreign powers. Nevertheless last May the Chinese government appointed the President of the Board of Trade to the office of Inspector General of Customs conferring upon him many of the powers held by Sir Edward. The attention of the British Foreign Office was promptly called to the change and immediately an explanation was asked. But all enquiries from the first up to the present have been answered evasively. Sir Edward has resigned his position which to our best knowledge the Chinese government has not made an attempt to fill. The British Foreign Office is determined in its demands but China is indifferent. What will develop from these conditions remains to be seen, but it is to be hoped that serious results may be avoided.

To the student of prophecy it is interesting to note the increase in war preparation, not only in military powers but also in those who until recently were not considered world powers. According to reports Great Britain's expenditures have doubled in the last decade. The same period seems to have marked about the same increase in the military expenditures of other leading European powers. On the other hand when we look into the expenses for war preparation by such usually peaceful nations as China, Japan, and the United States, we find even more ominous figures. Ten years ago Japan's expenses were a little exceeding one million sterling. For the fiscal year they promise to foot up over six millions sterling with a prospect of increase in the future. The United States reports show about the same proportion of growth. It has been urged that England's recent decrease in the army points to peace, but we note that assurances are given that increased effectiveness will more than compensate for the loss in numbers. So, then, the intention is to increase military strength rather than curtail it, and peace prospects are not enhanced thereby. That old last day prophecy written over twenty-five hundred

years ago must needs be fulfilled. "Proclaim ye this among the Gentiles; Prepare war, wake 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." Joel 3: 9, 10. The next few verses tell us that this is in the time of the harvest of the earth when the day of the Lord is near. See Matt. 13: 39.

It now appears that Mr. Sinclair's book "The Jungle" has had more than local effect. The influence of this book seems to be that England is looking more carefully into her conserves department. One writer has declared that the principal difference between England and America lies in the fact that America does her house-cleaning in public while England does hers in private. Recently a writer has disclosed revolting conditions in the manufacture of jams and other preserves in England. The looseness in food preparation in various countries may be remedied, but there is another variety of looseness not so easily managed. This is moral laxity. It is not confined to one country; it is world-wide. Uncleanliness in food may be detrimental to a nation but loose morals destroy it. Human power may clean up a factory, but it takes divine power to renovate a heart.

Hardly has the visit of King Edward to Germany become a past event before mutterings of anything but friendliness between the two countries are heard. It was hoped that friendly relations would be promoted, and a "rapprochement" between the two governments be effected. Now it appears that Germany is accused of malicious designs upon England's interests in Egypt and Persia. At least so the semi-official *Times* seems to regard recent Germany policy. The latter government is said to have connived with Turkey to bring about the present unpleasant situation of England in the matter of her Smyrna-Aidin Railway line and the Turkish Customs House duties which put a burden upon foreign trade. God's word does not hold out to us the prospect of a fusion of international interests in these days but rather predicts anger of the nations. We cannot cry "peace, peace," when there is to be none.

OFTEN the best learning is unlearning.