

THE ORIENTAL WATCHMAN

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General Articles

THOU KNOWEST, LORD

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to thee for rest;
Cares of to-day, and burdens for to-morrow
Blessings implored, and sins to be confessed:
We come before thee at thy gracious word,
And lay them at thy feet: Thou knowest, Lord.
Thou knowest all the past: how long and
blindly
On the dark mountains the lost wand'rer
strayed;
How the Good Shepherd followed, and how
kindly
He bore it home, upon his shoulders laid;
And healed the bleeding wounds, and soothed
And brought back life, and hope, and strength
again.
Thou knowest, not alone as God, all-knowing
As Man, our mortal weakness thou has
proved:
On earth, with purest sympathies o'erflowing,
O Saviour, thou hast wept, and thou has
loved:
And love and sorrow still to thee may come,
And find a hiding-place, a rest, a home.
Therefore we come, thy gentle call obeying
And lay our sins and sorrows at thy feet:
On everlasting strength our weakness staying
Clothed in thy robe of righteousness com-
plete:
Then rising and refreshed, we leave the
throne,
Then follow on to know as we are known.

—*Jane Boothwick.*

A Friend to the Friendless

You who are tempted and tried and discouraged, look up. A divine Hand is reached toward you. The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. His great heart of love is yearning with deep and tender compassion over those who are careless and neglectful of their eternal interests.

Individual Care, Love, and Sympathy

Let us remember that Jesus knows us individually, and he cares for each one as though there were not another soul on the face of the earth. He is touched with the feeling of our infirmities. He knows the wants of each of his creatures, and reads the hidden, unspoken grief of every heart. If one of the little ones for whom he died is injured, he sees it; for he is acquainted with all that is misunderstood and misrepresented by man.

Christ has weighed every human affliction, every human sorrow. He bears the

weight of the yoke for every soul that yokes up with him. He knows the sorrows which we feel to the depth of our being, and which we can not express. If no human heart is aroused in sympathy for us, we need not feel that we are without sympathy. Christ knows; and he says, "Look unto me and live."

All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but an a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving his Son to die for the world. Eternity itself can never fully reveal it.

Fellowship in Suffering

Christ is affected as his weakest follower is affected. The sympathy of Christ is such that he can not be an indifferent spectator of his children's sufferings. Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart.

As a faithful Physician, the world's Redeemer has his finger upon the pulse of the soul. He marks every beat; he takes note of every throb. Not an emotion thrills it, not a sorrow shades it; not a sin stains it, not a thought or purpose passes through it, with which he is not acquainted.

Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, he feels the agony.

Talking with God

God is bending from his throne to hear the cry of the oppressed. To every sincere prayer he answers, "Here am I." The prayer that ascends from a broken and contrite heart is never disregarded; it is as sweet music in the ears of our heavenly Father: for he waits to bestow upon us the fulness of his blessing.

The prayer of the sincere heart offered in faith will be heard in heaven. It may not be grammatical; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and he will present it to the Father without one awkward, stammering word, graceful and perfect through his merit; for his righteousness refines and ennoble it, and makes it acceptable before the Father.

Our Best Motives and Efforts

When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man's best service and he makes up for the deficiency with his own divine merit; for he is the source of every right impulse.

Through the merits of the Redeemer, the Father looks upon us with tender compassion, and speaks to us hopefully the language of forgiveness and love, for Christ was treated as we deserve that we might be treated as he deserves. He was condemned for our sins in which he had no share, that we might be justified by his righteousness in which we had no share.

Our Best Interests in View

God does not require us to give up any thing that it is for our best interest to retain. In all that he does, he has the well being of his children in view. Would that all who have not chosen Christ might realize that he has something vastly better to offer them than they are seeking for themselves! For the more we know God, the more intense will be our happiness, and the lips that are willing to speak, though unclean, will be touched with the living coals and purified. They will be enabled to speak words that will burn their way to the soul.

MRS. E. G. WHITE.

The Latch on the Inside

You are familiar with Holman Hunt's great painting, "The Light of the World," in which Jesus is standing knocking at a door, while in his left hand he holds a lantern. There is in his face a look of anxiety and disappointment. Across the bottom of the door are shown some vines. The painting had been completed a short time, and was in the artist's studio, when a friend who was examining it critically, called to him: "Mr. Hunt, come here, come here. I am so glad you let me see this before exhibiting it. Don't you see, you have left something out?" Mr. Hunt smilingly asked what it was. "You have not put any latch or latch-string to the door." No, I didn't. It is no oversight, however. The latch to that door is on the inside." Even the Light of the World can not open the door; that must be done by the one whose body is the castle. The teaching in Sabbath-school, preaching, church services, appeals of friends and parents, are all futile unless the door is opened from the inside.—*The Expositor.*

"Ye Must Be Born Again"

Nicodemus, a ruler of the Jews, came to Jesus and said to him: "We know that thou art a teacher come from God." Jesus answered him by saying: "Except a man be born again, he cannot see the kingdom of God."

There is a vast difference between what we know and what we are. There is a great difference between such things as our attainments, education, talents, knowledge, and culture, and the matter of our condition before God. To merely know a fact falls far short of living and obeying the truth.

Nicodemus was an inquiring man who had been convinced by external evidence that Christ was a divine teacher, and his conscience was now seeking after something deeper and more satisfactory. He comes with a profession of knowledge: "Rabbi, we know that thou art a teacher come from God."

Jesus, out of the treasures of his divine tact and knowledge, answered the need rather than the words of Nicodemus, and showed that all the inquirer's knowledge merely as such, never would save him or any other man,—“Except a man be born again, he cannot see the kingdom of God.”

More than Mere Knowledge

No matter how well instructed Nicodemus might be, he could never, by mere knowledge, see God's kingdom. A mere knowledge of doctrine, however true, never introduced a son of Adam into the kingdom of God.

Men may think they have learned what are justification and sanctification; and to distinguish minutely between all creeds, "isms," and heresies; they may be theoretically orthodox, able to judge preacher and sermon, ready freely to criticize the greater part of what they hear; and further, in this Christian age, they may know much about even the new birth, its necessity and divine origin: but notwithstanding all this, they may be unchanged in nature. The greatest amount of theological education alone never yet saved a man. Creed or the mere belief in a certain amount of doctrine has made Christendom, but never made a Christian. "Ye must be born again."

Nicodemus, wondering at Christ's words, said: "How can a man be born when he is old?" The Saviour's answer was so deep and comprehensive that the voice comes down through the ages even until now. "That which is born of the flesh is flesh." John 3: 6. In nature we speak of the animal kingdom and the vegetable kingdom. There is a deep gulf

between these two that can be crossed only by the creative power of God. If we take a rose, which belongs to the vegetable kingdom, and cultivate it, and train it, and by various arts make it produce all its varieties, we never by these means could bring it into the animal kingdom.

Or, again, if I take a thistle from the roadside, and bring it into my garden or hot-house, watch over it, dress, water, and warm it, I may produce beautiful thistles, but I could never get figs from it. That which is produced from the thistle is thistle. We can never gather grapes of thorns, or figs of thistles.

"Can the fig-tree, my brethren, bear olive berries? either a vine, figs?" Jas. 3: 12. Man by nature is in the kingdom of the first Adam. No amount of reformation, amelioration, cultivation, civilization, or mere religionism, can bring a man into the kingdom of God. Before I can become a part of God's kingdom I must have a new nature, a nature consistent with that kingdom.

The Important Question

The question, therefore, of the most importance to you and me, is not alone, Do you know doctrine? Are you familiar with Christ's teachings? Are you acquainted with your Bible? These are well enough, but the question goes farther. The question calls for a mighty transformation—a change of nature. The question is: Are you born again? Are you a partaker of the divine nature? Are you standing now in Christ or in Adam? Are you a child of God, an heir of the kingdom?

Before we can see the kingdom of God, we must have the new nature implanted in us, the nature that belongs to the heavenly kingdom. Let us stop to think. Ask yourself, Am I born again? Have I a new life? Have I the life that is communicated by the Spirit of God through the truth? Have I been begotten by the incorruptible seed, the Word of God, which lives and abides for ever? 1 Pet. 1: 23.

"Ye must be born again."

D. W. DIMOCK.

Christ's Friendship in the Present Tense

Some people read the story of the life of Christ as a bit of ancient history. They wish they had lived in that golden age of the world when Jesus was here among men. We all believe that he was the friendliest Man who ever lived, but we need not write in the past tense. It is just as true to-day as it was two thousand years ago. The most wonderful and most real thing in the world to-day is the

friendship of Christ. We say: "If I could see him as I see my human friend, I would take him as my Friend, and trust him." But human friendship, too, is really a matter of faith, not of sight. You cannot see in your friend that which you trust. The qualities in him that mean so much to you are invisible. They are qualities of his heart. They are not his physical beauty, his culture, his money, his gifts, his position. The things you trust in him are his truth, his manliness, his honour, his faithfulness, his thoughtfulness, his gentleness; and you cannot see these. You cannot be with your friend all the while to see that he is always loyal to you. You do not watch him to see that he is true and faithful to you wherever he goes. You do not set spies to follow him in all his absences from you. Yet you never doubt him. Evil tongues may whisper insinuations about him, but you refuse to believe them. You believe in your friend, and you trust him. Your friendship is not of sight, but of faith. Can we not believe also in Christ and in his friendship? Can we not love him whom we have not seen?—*S. S. Times.*

THE VALLEY OF PRAYER

There's a quiet, deep vale by the wayside of life,

And the name of this valley is prayer;
It is hid from the world with its tumult and strife,

And the Angel of Peace dwelleth there.

Winding down through its calm flows the river of God

All a gleam with the glory on high;
And I feel in my soul, as I kneel on its sod,
A sweet rapture that comes from the sky.

The breezes that blow through this valley of prayer

Are as soft as the sighing of love,
And as pure as the dew on the clover bloom there,

Or the rain-drops that fall from above.

The wild storms that come nigh it soon swoon into calm

In this deep, hidden valley of prayer;
And the leaves of the trees there are rich with the balm

That heals all my pain and my care.

Hovering o'er its still depths are the infolded wings

Of bright seraphs sent down from the throne,
To shelter with love the intercessor who clings

Unto him whose shed blood can atone.

When the tempest is on me, and fierce in its wrath,

And my heart is sore pressed with its care,
I turn from the world, and gladly enter the path

That leads down to the valley of prayer.

—Campbell Coyle.

The Second Advent

The Essential Teaching of the Second and Advent Movement

It ought to be possible to give a good reason for the existence of every great movement. This is especially true in the religious world, where every such movement may result in adding to the many already existing denominations. It is therefore eminently fitting that we should here set forth some of the most important features of that system of teaching which constitutes the doctrinal basis of this second advent movement.

The fundamental idea which has served as the actuating impulse and the creative principle of this movement is loyalty to the plain teaching of the Word of God rather than to tradition or creed. United with this, there has been a recognition of the fact that in carrying out his purpose to have human instrumentalities co-operating with the divine purpose, God gives special light upon the Scriptures to those who are willing to be used as instruments to proclaim the truth needed at any special time.

The example of King Josiah is an instructive one. The book of the law, which had been too much neglected by some of the previous kings, was found "in the house of the Lord," and was read in the royal presence. "Then the king sent and gathered together all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah, and all the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in the book." 2 Chron. 34: 29-31. The time had come for a great reform, and this was based upon divinely inspired instruction which was presented to the people.

In the same way, when the hour had struck for the manifestation of the Son of God in the flesh, "the word of God

came unto John the son of Zecharias in the wilderness." Charged with a divine message, this forerunner of our Lord proclaimed to ruler, priests, and people the truths which they needed to know in order to be prepared to recognize the Messenger of the covenant when he should appear. No new revelation was made to John the Baptist, but his mind was so enlightened concerning the messages already given through the proph-

ALL THE WAY

All the way my Saviour leads me;
What have I to ask beside?
Can I doubt his tender mercy,
Who through life has been my guide?
Heavenly peace, divinest comfort,
Here by faith in him to dwell;
For I know, whate'er befall me,
Jesus doeth all things well.

All the way my Saviour leads me,
Cheers each winding path I tread;
Gives me grace for every trial,
Feeds me with the living bread;
Though my weary steps may falter,
And my soul athirst may be,
Gushing from the Rock before me,
Lo, a spring of joy I see.

All the way my Saviour leads me;
O the fulness of his love!
Perfect rest to me is promised
In my Father's house above;
When my spirit, clothed, immortal,
Angels guide to realms of day,
This my song through endless ages—
Jesus led me all the way.

—Fanny J. Crosby.

ets that he was able so to apply their teachings as to meet the needs of the hour. His words seemed like a fresh revelation to the people because the plain truths which he taught had either been neglected or wholly perverted by the religious leaders of that time. To old truths he gave a new setting, and the same spirit which furnished him with this message brought conviction upon the hearts of those who heard it.

When the great prophetic periods recorded in Scripture had either come to a close or were nearly fulfilled, the providence of God raised up a body of teachers, who, after much prayerful study, were able to present to the people instruction adapted to the time. They demonstrated the fulfilment of prophecy, they urged with great power "repent-

ance toward God and faith toward our Lord Jesus Christ"; they sought "to make ready a people prepared for the Lord." This was the beginning of this second advent movement.

Emphasizing the acceptance of the Word of God as a sufficient rule of faith and practise and the obligation of obedience to its plain instructions, the teachers in this movement have in a special way directed the attention of the people to the following truths:—

1. The literal second advent of Christ. This doctrine is based upon the fulfilment of time-prophecies, which, although they do not designate the exact time of the advent, do yet extend to the generation in which the great consummation will be realized. It also rests upon prophecies descriptive of the conditions in the political world and the religious world during the last years of earthly history, upon predictions of specific signs in the heavens, of social and economic conditions among the people, of general apostasy from Bible truth, and of that confidence in the established order of things which will lead many to say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The doctrine of the imminent coming of Christ must of necessity be an essential feature in the teaching of the second advent movement.

2. The priesthood of Christ in the heavenly sanctuary. The atoning work of Christ rests upon facts,—the incarnation of Christ, the death of Christ on the cross, the resurrection of Christ, the ascension of Christ, and the ministry of Christ in the heavenly temple. As the yearly round of service in the typical tabernacle closed with the great day of atonement, so the anti-typical service in the heavenly sanctuary closes with the work of our great High Priest in the most holy place, and then the priestly garments are laid aside, the kingly robes are put on, and he who gave himself to save men from sin returns to this world to claim the fruits of his work. A clear understanding of the work of Christ as High Priest is therefore necessary, and this doctrine must have a prominent place in the genuine second advent movement.

3. Obedience as the fruit of righteousness. The apostolic teaching of justification by faith, so long hidden from men, but re-discovered and emphasized anew in the great Reformation of the

sixteenth century, has been on the part of many perverted into a substitute for obedience. The truth should be stated clearly. We do not obtain justification by any works, but we retain justification by those works which are the fruit of the gift of righteousness. The justified man walks in the law of the Lord. The righteousness of Christ imparted through faith is revealed in the life in harmony with God's law. This is the proof of genuine justification. The law is not made void by faith, but is rather written in the heart, and especially in the life.

4. The observance of the original Sabbath of the Lord. This is a necessary consequence of the doctrines already stated. The imminence of the second advent requires a people "righteous before God, walking in all the commandments and ordinances of the Lord blameless." A study of the ministry of Christ, the great High Priest, reveals the law of God in the ark of the covenant, and shows that the fourth commandment remains unchanged. The prophecies concerning the man of sin show the attempt to change the law of God, and the papacy confesses that it has done this work. The prophecies concerning Sabbath reform find their fulfilment in the restoration of the true Sabbath in this second advent movement.

The application of the principle of loyalty to the plain teachings of the Scriptures has developed a complete system of harmonious Bible truth in which the four doctrines already mentioned occupy a leading place. It is an effort to return to primitive Christianity. It is a call to the simplicity of the gospel. In these days of apostasy from the fundamental doctrines of Christianity, there is surely abundant justification for such a movement. W. W. PRESCOTT.

The Two Laws

As a creature owing all to God, the author of his existence, it is self-evident that man was under the highest obligation to love God with all his heart. The existence of other human beings originated a second great obligation; viz., to love our neighbour as ourselves. These two precepts are the sum of all moral law.

In rendering obedience to the first of these two precepts, man could have no other god before the Lord; neither could he worship idols, speak the name of God in an irreverent manner, neglect the hallowed rest-day of the Lord, which was set apart at creation in memory of the Creator's rest.

Equally evident is it that our duty toward our fellow-men comprehends our duty to our parents, and the strictest regard to the life, chastity, property, character, and interests, of others.

The moral law thus divided into two parts, and drawn out and expressed in ten precepts, is of necessity unchangeable in its character. Its existence grows out of immutable relations which man sustains toward God and toward his fellow-man. It is God's great standard of right, and after man's rebellion, the great test by which sin is shown. From its very nature, it exists as early as the principles of morality; indeed, it is nothing but those principles expressed or written out. These principles do not owe their existence to the fall of man, but to relations which existed prior to the fall.

But there is a system of laws that does owe its origin to sin—a system that could have had no existence had not man become a transgressor. The violation of moral law was that which gave existence to the law of rites and ceremonies, the shadow of good things to come. There could be no sacrifices for sin until man became a sinner. In Eden, there could be no types and shadows pointing forward to future redemption through the death of Christ; for man in his uprightness needed no such redemption. The typical law, pointing forward to redemption through Christ, owes its origin to man's rebellion. If man had not sinned, he would have needed no types of future redemption; and if God had not determined to give his Son to die, he would have instituted no typical system pointing forward to that great event. The existence of such a code, therefore, is in consequence of sin. Its precepts are of a ceremonial nature, and its duration is necessarily limited by the great offering that could take away sin.

We shall find the New Testament to abound with references to the essential difference between these two codes. The one code is termed "the handwriting of ordinances," "which was contrary to us," and which was nailed to the cross and taken out of the way (Col. 2:14); the other code is "the royal law," which James affirms that it is a sin to transgress. Chap. 2:8-12. The first is a code of "which there was made of necessity a change" (Heb. 7:12); the second is that law of which Christ says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. 5:18. The one is a yoke we are not able to bear (Acts 15:10); the other is that "law of liberty" by

which we shall be judged. James 2:8-12. The one is that law which Christ abolished in his flesh (Eph. 2:15); the other is that law which he did not come to destroy. Matt. 5:17. The one is that law which was the middle wall of partition between Jews and Gentiles (Eph. 2:14); the other is that law the work of which even the Gentiles are said to have written in their hearts (Rom. 2:12-15), and to which all mankind are amenable. Rom. 3:19. The one is the law of commandments contained in ordinances (Eph. 2:15); the other law is the commandments of God, which it is the whole duty of man to keep. Eccl. 12:13.

Those who rightly divide the Word of truth will never confound these essentially different codes, nor will they apply to God's royal law the language employed respecting the handwriting of ordinances.

J. N. ANDREWS.

Are Men Judged at Death?

If at death men enter immediately into their reward or punishment, as the case may be, then it follows, if there be any judgment at all, that instead of there being a time "appointed" (Acts 17:31) for judgment, there must necessarily be a judgment constantly going on in the life of each individual, and that that judgment closes at his death, and that he in consequence of judgment passed, enters then upon his destiny, whether for good or for ill.

It can be seen at a glance that such a view is utterly subversive of the Bible doctrine of the judgment. If such be the truth, then there can be no such thing as a day of judgment, when the Lord cometh with ten thousands of his saints to execute judgment upon all, because all are judged as fast as they die; there can be no such thing as Christ's judging the living and the dead at his appearing and his kingdom, because all the dead have been judged when they died; there can be no such thing as the "time of the dead that they should be judged," when the seventh angel sounds, and the kingdoms of this world become the kingdoms of our Lord, and of his Christ, for all the dead will have been judged before the seventh angel shall have sounded; and there can be no such thing as reserving "the unjust unto the day of judgment to be punished," because by this theory they are sent to punishment as soon as they die. In short, if the doctrine of the immortality of the soul be the truth, the Bible doctrine of the judgment cannot be the truth.

That we do not misrepresent the popular doctrine of the immortality of the

soul when we say that it puts men into heaven or hell at death, can be proved by anyone who will consult the hymn books, or the papers of the religious denominations that believe that doctrine, or listen to the average funeral discourse or revival sermon.

But that the doctrine of the immortality of the soul is subversive of the Bible doctrine of the judgment is not all. By virtue of that doctrine, men have usurped the seat of the Judge of all, and have arrogated to themselves the prerogative of reading into heaven whomsoever they see fit. How often we read that such and such a person is in heaven! But what right has any man to say who is worthy of a place in that bright world? Who knows the heart?—None but God alone. He alone it is who pronounces upon the worthiness of men "to obtain that world and the resurrection from the dead," and when men take it upon themselves to read into heaven this man or that man, they are simply usurping the awful prerogative of the Most High. And only for belief in the doctrine of the natural immortality of the soul, no man would ever think of it.

We repeat: It is God alone to whom belongs the right to pronounce that decision. He will pronounce it in every case, but it will be in the judgment: not at death, but at the resurrection of the dead, and before the assembled universe, and by the voice of the glorious Son of God, who hath loved us and hath washed us from our sins in his own blood; for he "hath given him authority to execute judgment also, because he is the Son of man." John 5: 27-29. Any doctrine that will lead men to thus usurp the prerogative of the Judge of all the earth, cannot be the truth. This is exactly what the doctrine of the immortality of the soul does, therefore it cannot be the truth; and as it is subversive of the Bible doctrine of the judgment, it not only is not the truth, but the belief of it is subversive of the truth. A. T. JONES.

What Does the Fourth Commandment Require?

Chancellor Kent is the author of "Commentaries on American Law," which is everywhere recognized as a standard work of high authority. This eminent judge and jurist lays down the following rule in the study of law:—

"The words of a statute, if of common use, are to be taken in their natural, obvious, and ordinary signification."—*Kent's Commentaries*, section 462.

This is a very plain and easy rule to

understand. It applies to the study of all law, human or divine.

The Honourable John A. Bingham was chosen by the United States Congress as the Special Judge Advocate to conduct the trial of the assassins of President Lincoln, and afterward Congress appointed him to conduct the impeachment trial of President Johnson. This learned judge gives us the following counsel in reference to the study of law:—

"When words are plain in a written law there is an end to all construction. They must be followed."—*Impeachment of Johnson*,—p. 23.

In harmony with these self-evident principles, let us examine the fourth commandment. It reads as follows:—

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

This is a remarkable law in every respect, but not the least remarkable feature of it is the easy, simple language used to express its terms. There are ninety-four words in the commandment, and seventy-eight of them are monosyllables, sixteen of them have more than one syllable, only three of them have more than two. It would be difficult to find in any book of law, a statute of equal length expressed in terms so simple and easy to be understood.

But this commandment says:—

"The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work."

Those words are all plain, can be easily understood, and according to the ruling of the Hon. John A. Bingham, "When words are plain in the written law, there is an end to all construction, *they must be followed*." According to Chancellor Kent, the "words must be taken in their natural, obvious, and ordinary signification."

Now if we can ascertain which day the seventh day is, then our duty is plain. In examining the subject from every source of inquiry to which we can apply, only one answer is returned. The day commonly called Saturday is the seventh day. There is no disagreement among authorities on this point. Having found the seventh day, and the words being "plain," "there is an end to all construction, they must be followed." Therefore by these plain principles of the highest authority, we are compelled to

admit that the seventh day is the Sabbath, and also that it is our duty to keep it.

E. W. FARNSWORTH.

What Constitutes Divine Healing?

"I am the Lord that healeth thee." Ex. 15: 26. These words were addressed to the Hebrews at the beginning of their journey through the wilderness toward the land of promise. They were ever to keep in mind that God was their Friend, and that whatever he should command them to do was for their good, for he desired them to be in health. They were also reminded that God was not in partnership with anyone in this work of healing. He did not heal some of their diseases, leaving the remainder for some one else to heal. The psalmist, under inspiration, said, "who healeth all thy diseases." All healing is therefore divine; whether the healing is instantaneous, or whether it covers a period of many weeks or months, God should be recognized as the healer.

Life and health come from God. In the beginning, after forming man out of the dust of the earth, God breathed into his nostrils the breath of life and man became a living soul. The same breath of life was imparted to Adam's posterity. Job says, "The breath of the Almighty hath given me life." Job 33: 4. And Paul says, "He giveth to all life and breath." Acts 17: 25.

Health and long life are conditional. In making the promise to Israel, "I am the Lord that healeth thee," he wished them to understand that healing and health would depend upon their obedience to law. "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians." Ex. 15: 26.

Thus we see that God's laws are "life unto those that find them, and health to all their flesh." Prov. 4: 22.

But the same God who promised to keep his children in health if they hearkened to his voice and obeyed his laws, promised to bring disease upon them if they disobeyed these laws. To the children of Israel he said, "I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, . . . and a curse, if ye will not obey." Deut. 11: 26-28.

Physical good and physical evil, health and sickness, may all be regarded as God-sent. He gives to all life and breath (Acts

17: 25), and he takes them away. Ps. 104: 29. In other words, he has established the relation that exists between obedience and health, and disobedience and disease, leaving man free to choose. "I have set before you life and death, blessing and cursing: therefore choose life." Deut. 30: 19. Here and in the words, "Whatsoever a man soweth, that shall he also reap," we have forced upon us the fact that men can not do ill and be well. Stimulants or narcotics may be taken that will make him feel and appear well, but he is not well.

Sickness is the result of transgression, and since all have sinned none can be said to be well. Job recognized this when he was smitten with boils and his wife said, "Curse God and die." He replied, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" "In all this Job sinned not, nor charged God foolishly." Job recognized that while God holds before all life and death, health and disease, man himself determines which it shall be.

If the fact were more fully realized that the One who gives life and health leaves these blessings as well as the avoidance of disease largely in our own hands, the confession of the penitent thief on the cross would be more frequently heard by those who are sick—"We suffer justly." Those who make such a confession are not far from the kingdom of health.

God does not arbitrarily thrust disease upon men. He does not afflict willingly. "The curse causeless shall not come." In relating the experience of Israel—their sins and the consequent suffering—the acknowledgment is made, "Thou hast done right, but we have done wickedly." Neh. 9: 33. It is true that Satan is the originator of disease, but he is only the originator of disease in that he is the originator of sin; for disease is the result of sin. That which is frequently attributed to evil spirits, to Satan, or to Jehovah himself, should be attributed more frequently to our own sins.

The Gospel is not designed to save men in sin, but *from* sin. God never designed that men should be saved from sickness while continuing in transgression of his laws. It is his purpose that suffering and affliction should bring men and women into harmony with his laws, in order that they might again be restored to and enjoy health. Removal of sin should be the great burden of all. When individuals arise who claim to work wonders, who have nothing to say about the

cause of sickness, whose chief burden is the removal of disease, not its causes, we may rest assured that their work is not genuine and that it rests on a false foundation; for it encourages men to continue in the sins which are responsible for their condition, instead of causing them to forsake sin. The plan of redemption was not devised to abolish or make of none effect the laws of God.

If an individual habitually overeats, or gratifies base passions, and suffers as a result, it is not just to throw the blame upon God, or even upon evil spirits; neither is it wise to ask for a removal of such suffering and remain willingly ignorant of its causes. God can not be true to man and remove the danger signal by which he designs to warn the transgressor. Should he have answered the prayer of the children of Israel and removed the fiery serpents, they would not have been saved from reaping in some other way results of their sins. The treatment would have been merely symptomatic. He would have said, Peace, when there could be no peace; for there is no peace to the wicked. And yet this is what the children of Israel desired, and it is what men and women desire to-day. Satan, knowing man's desire to continue in sin and yet escape its results, has invented various ways of gratifying it. It is because of this that we hear so much said about wonderful remedies which cure, and yet allow men to eat and drink as they please, or of great faith cures which heal without calling attention to laws transgressed.

Because men are unwilling to forsake habits which are responsible for ill feeling and sickness, and yet want to feel well, they become subjects for any deception that may come claiming to perform wonderful cures, whether it be some narcotic drug or so called faith-healing. "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

The divine command is, "Confess your faults one to another, and pray one for another, that ye may be healed." And then the assurance is, "The prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." A knowledge of sin, repentance, confession, and the disposition to forsake sin, precede forgiveness of sin and healing. There is physical healing in the forgiveness of sin. The physical healing is one of the evidences of sins forgiven: "That

ye may know that the Son of man hath power to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house." We know, therefore, when the sick are raised to health by the Lord, it is because they have confessed and forsaken the sins which were responsible for their sickness. Healing may be immediate or gradual, but it begins at that point. With David such can then say, "Before I was afflicted I went astray," and they will see that the affliction came as the warning voice of a Friend to save from straying yet further away. They will see that the sickness was a blessing, and will say, "It is good for me that I have been afflicted, that I might learn thy statutes." The burden of all such will be to get a knowledge of the laws of God and to live in obedience to them.

Only those who do his commandments have a right to life and health. God has made the way of the transgressor hard and uninviting for man's sake. Any remedy or supposed cure which claims to counterwork God's plan and to permit men and women to eat and drink, dress, etc., as they please, and yet promises them life and health, is a deception, whether it is drug medication, auto-suggestion, or faith-cure falsely so-called.

D. H. KRESS, M. D.

BIBLE READINGS

Baptism

1. By what figure is the putting away of sin described? Rom. 6: 2, 11.
2. As after death comes burial, what follows death to sin? Rom. 6: 3, 4.
3. As Jesus was raised from the dead, what assurance have we? Rom. 6: 5.
4. What naturally follows? Verse 4; Gal. 3: 27.
5. What is a pre-requisite of baptism? Acts 2: 38.
6. How many must be baptized? Acts 2: 38.
7. How necessary is baptism? Gal. 3: 27-29; Mark 16: 16.
8. As baptism is a figure of death, burial, and resurrection, what method must be followed to be truly significant?—*Ans.*—Immersion, without question. No other form of the ceremony meets the conditions even as a figure.
9. What examples have we for immersion? John 3: 23; Matt. 3: 16; Acts 8: 38, 39.
10. What place has baptism in the Gospel commission? Matt. 28: 19.

—*Signs of the Times.*

... The ... ORIENTAL WATCHMAN

Editor, " = = G. F. Enoch

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

Editorial

A Pertinent Question

"What shall I do then with Jesus which is called Christ?" Matt. 27:22.

This personal question was asked by Pilate under very peculiar circumstances. It had intruded itself on his consciousness, and he would fain have been rid of it without making the decision it involved. But he wavered and questioned, and decided it the wrong way. In his decision he reached the climax of his life. From that time forward his life was downward until at last it is said he committed suicide in far away Gaul.

This same question must be pressed home to the conscience of every living soul. We may try to avoid the consequences involved, and put off the day of decision, but it is all in vain. Why not meet it squarely and settle it right, at once? Jesus Christ who was born some 1,900 years ago in Bethlehem of Judea is still a living force, and the way each individual soul relates itself to him decides its eternal destiny.

Dear reader, as the question "What shall I do with Jesus which is called Christ" presents itself home to your heart, do not decide as did Pilate, but open the door and invite him in, a welcome guest. It is true that it will cause you to separate from all the works of darkness. But what of that? All the pain, misery and woe of this world are works of darkness. Are the fruits of darkness pleasant? It will cause you to leave the gay, thoughtless companions, who may have been your joy and delight hitherto. Very well, but both you and they have been travelling in the broad road, and that road ends in destruction. Roses are scattered along this way, but as you grasp them you will find the thorns that will leave you bruised and bleeding, and in the end you will have the blackness of despair forever. It may even interfere with your business relations. If so, remember that this world is not our home. "And the world passeth away and the lust thereof, but he

that doeth the will of God abideth forever." Change and decay are written everywhere. This life is given us to prepare for the next. Why then let the things of time and sense absorb our attention to the exclusion of the things of eternity? "What shall I do then with Jesus which is called Christ?"

The Two Advents

Another year has rolled swiftly around, and Christmas time is here again. Our minds are carried back to the time of the first advent. It is well for us to consider at this time some of the lessons to be drawn from the experiences of that generation.

Among the people whom God had separated to be a light to the world and to whom had been committed the Divine oracles there were many who were waiting the coming Messiah. The prophecies had foretold the time and place of the great event, there was a general expectancy in the hearts of Israel. But piety had well nigh departed, and profession of godliness had taken the place of possession. Israel had through disobedience grieved God's Holy Spirit from them, and darkness was in their hearts; for when the Spirit had gone light was gone also. Yet they still made as high a profession. Yea, they were even greater stricken for the little outward observances, mere ceremonialism, and rested securely behind the solid wall of hypocrisy with which they surrounded themselves.

Still they read the Scriptures and searched diligently in them for instruction. The result of searching the Scriptures without the light of the Spirit resulted in a total misunderstanding of them. They could not "rightly divide" the Word of truth.

When they read in the Old Testament the texts showing that Jesus was to be born a humble babe in Bethlehem and that he must needs suffer and die, and then again in other texts that Christ was to come in glory and majesty and all the world was to tremble at his coming, their darkened hearts were not in a condition to divide the Word of truth aright, and so they took the interpretation most pleasing to the flesh, and to their own undoing misapplied the scripture by applying the prophecies of his second advent to his first.

And thus although they knew the prophecies and were on the tiptoe of expectancy looking for the Messiah, yet he came and they rejected him.

But it should not have been so. Wit-

ness the devout faith of the virgin mother, also the quick acceptance of the babe born in a lowly manger by the humble shepherds. Think of the faithful watchers of other lands represented by the three wise men who saw and followed the Star in the East. Follow that same babe to the temple and behold that just and devout man Simeon as he recognizes in that babe the Saviour of the world and in haste gathers him in his arms and pours forth his song of praise and thanksgiving for the World's Redeemer. Likewise, also, Anna the prophetess gives thanks unto the Lord for the fulfilment of the promise. Come down a few years more and listen to the burning words of John the Baptist, the voice from the wilderness calling the people to repentance for the kingdom was at hand. Then you will see that the world had been prepared, the warning had been given; but the world was unwilling to hear aright, and to the loss of their souls, the majority rejected their Saviour.

The Second Advent

Even so shall it be when Jesus comes the second time. The prophecies are clear and plain. Line upon line, precept upon precept, has been given. The Divine agencies are abroad in the world, preparing the world for its last great event. The voice of the Elijah message is sounding throughout the length and breadth of the earth. But the world still wrongly divides the Word of truth and is rejecting the message of the Coming King. Men are as unwilling as ever to accept the unpopular truth, and in the resulting darkness are lost in their misinterpretation of Scripture. How sad to think of the darkness of despair that shall settle down upon the souls who to-day lose their way in the darkness from misinterpreting the Word. Those who were deceived at the first advent still had opportunity to repent; for probation had not then closed. But those who in the same way reject the advent message now, will find when it is too late that the gate of mercy is forever shut, and they are surrounded by the darkness of eternal despair. Then will be wrung from their heart the bitter wail, "The harvest is past, the summer is ended, and I am not saved."

Dear reader, will you not at this season call to mind these lessons and profit by them? Why should you go on with the giddy world and be at last numbered with the lost? Turn to-day, and give your heart to him who loves you, accept the message of his soon coming, and be saved eternally with him.

Talks with Thoughtful Hindus

Conducted by J. C. Little

Nationalism and Religion in India

To the Indian political leader, the problem of what relation should be maintained between patriotism and religion is a vital one. He who shapes to a great extent the national aspirations and ideals of the political forces in India must confront the question of whether the various social, political, and ethical conceptions of India should be so amalgamated as to bring to all classes that sympathy and fusion of interests that will unite all in the one great cause of patriotism; or whether political education pure and simple, one and undivided, should demand the present attention of Indian national leaders. On the one hand, he sees the possible shipwreck of Hinduism with all its honoured traditions and instincts, if religion be merged with other interests; on the other hand, he recognizes the possibility of a tremendous loss of power to the political forces in India if the religious conceptions of the people are not utilized in the cause of nationalism.

To the ordinary educated Indian, the subject is of no less import. He sees new institutions, new customs, new fashions, new ideals, a new educational system, and to some extent a new religious conception, all demanding his sympathy and acceptance. Where shall he part with the old and put on the new? What relation should his new political ideals and aspirations sustain to his time-honoured traditions and to his revered religious conceptions, essentially dear and yet not essentially necessary?

Everything Indian in the past has been unequivocally religious. The Indian has risen in the morning, and gone to rest at night religiously. He has eaten his food and drank his water, he has taken his bath and cleaned his teeth, he has donned his clothes and taken his walk, religiously. He has been born religiously, has lived religiously, and died religiously. Shall India still be all religious? or are there some affairs of life that fall outside the sphere of religion, things not sacred, but common and profane?

Naturally, with these problems before him, and unguided by the wisdom of past experience, the average educated Indian often gets a misconception of what his attitude toward the great problems of India should be. With some, the idea

seems to have been conceived that man's duty is not primarily concerned with his own character, but rather with that of his country. This conception of man's duty seems to indicate the swallowing up of the individual with his personal responsibility and accountability by the State. This principle has so developed in some minds that the individual has been absolved from deeds of violence and crime on the ground that sin on the part of one whose purpose is to benefit the nation is commendable. Even deeds dark and detestable have been perpetrated in the name of, and supposedly in accordance with a principle of, religion, under the mistaken idea that they are excusable if done for the sake of patriotism. Doing evil that good may come is a principle old in the annals of the human family, and at the present day receives favour manifold more than it deserves.

Religion is ever an individual matter. If the State as a whole ever manifests strong moral power it is because the individuals composing it are strong morally. The interests of true religion are best served by leaving it ever outside the domain of politics. Many of the most bitter wars, many of the most merciless persecutions of history, have come about as a result of dragging politics into religion or religion into politics. India would better in this, the beginning of its national consciousness, maintain a total separation of those principles governing man's relation to his God and those governing his relation to political powers on earth.

India to-day needs a revival of true religion, but not an amalgamation of religion and politics. Matters of State, as well as a man's shop or his clerkship, are not properly dragged into the sacred citadel of religion. A man's secular duties should be performed conscientiously, religiously; but should not be considered a part of his religion. National success may be for the financial and social good of the people, but any amount of material prosperity or national greatness will never constitute any index of moral and religious progress.

It is a great mistake that attaches any good result to an act that is in its nature inherently evil. The doctrine that the end justifies the means is dangerous, and pestilential and opposed to the best inter-

ests of both politics and religion. Permanent benefit will never come to either politics or religion from over-riding principles of humanity and right on the vain supposition that a crime in the interests of the nation will result in good, and its perpetrator be blameless.

There are matters that fall properly within the province of religion, but should not be brought down to the level of the ordinary and profane affairs of life. On the other hand, there are matters foreign to the sacred character of religion which should be relegated to a sphere without the pale of the pure and the holy. Buying cattle, selling sheep, and building houses should not be dignified with the sacred name of religion, neither should the political scheming and intrigue of national parties. On the other hand, communion with God and the higher longings of the soul that carry our minds away from the material and sordid purposes and connivings of business and politics, have higher claims upon us and demand a sacred chamber of the soul where they, and they alone, can enter.

It has been truly said that in the citadel of every human soul there is but one throne. On this, it is our privilege to enthrone God as King of kings and Lord of lords to manifest himself in works of righteousness; or if we choose, we may enthrone the power of evil revealing itself in indifference to God, lusts and passions of the human heart, allurements and pleasures of the world, wickedness and corruption, oppression and greed, all that works for misery and degradation and death in this world. Two kings cannot reign on one throne. We cannot enthrone the Prince of Peace with the prince of this world. A far-reaching and serious mistake is that which tries to mingle the sacred and profane.

The kingdom of righteousness is not of this world. God's kingdom is spiritual; the kingdoms of this world are carnal. God pleads through his Spirit, the governments of earth coerce with the sword. The two are as foreign to each other as light is to darkness, as a lie is to the truth. Let India regard the kingdom of God as sacred, the kingdoms of this world as profane; let her relegate to the realms of the common and the unclean the party strivings and stormy bickerings of politics; let her treasure with solicitude and reverence, if she chooses, her sacred literature and her wealth of religious fervor; but by all means let her not mingle the worship of God with the mammon of politics.

Health and Temperance

Conducted by H. C. Menkel, M. D., Mussoorie

Heat and Cold in Emergency Practice

How these Simple Remedial Agents can be Employed in Emergency Conditions, with Reports of Some Cases in which the Author Was Able to Save Life with Hot or Cold Water Alone

The common law of physiology that heat relaxes and cold contracts animal tissue should constantly be borne in mind, as it may prove a boon in an emergency where all other means might fail.

A Child Apparently Dead

Several years ago I was hurriedly called to see a child in convulsions. On arriving at my destination I was informed that I was too late, as the child (18 months old) had just passed away. I was shown the apparently lifeless body. It was just being laid out, neighbours were busy tying up its chin and putting pennies on its eyes. I made a careful examination with the stethoscope, but failed to hear any heart-beat. As the child still seemed very warm it occurred to me to take the temperature by rectum, and I found it to be 107° F.

Wondering what a cold rectal enema, which would contract tissue, would do, I proceeded to administer one, with water as cold as it came from the faucet, and was surprised to find the apparently lifeless form go into another spasm. Winding a blanket dipped in hot mustard water about the child, I administered chloroform to stop the convulsion, while the parents administered enemas of cold water, and continued them until they came away cold. After the baby had quieted down, sedatives and laxatives were administered by mouth. Ten hours later the child passed some stuffed pickle, which undoubtedly had been the cause of the convulsions. The next day this youngster was as well as if nothing had happened.

Applications of Heat in Diarrhœa

The relaxing property of heat is made use of by physicians every day, but many are hardly conscious of the good which might be accomplished in many cases if they would simply bear in mind the fact that heat as a relaxant is a stimulant and a tonic, while cold is a powerful means of inhibiting the nerve-centres. Thus ice-

bags applied to the lumbar spine frequently will relieve a severe attack of diarrhœa, when we deem it inadvisable for certain reasons to administer an opiate or a sedative. A hot-pack frequently relieves severe attacks of intestinal torpor or apparent cases of obstruction, as the following cases will illustrate.

I was called in consultation by a fellow physician in a case of apparent intestinal obstruction. This patient had a temperature of only 95° F., with an immensely distended abdomen, accompanied by vomiting. As an operation had been refused, it seemed as though nothing but a fatal termination lay ahead of us. Rectal injections of magnesium sulphate, glycerine, oil, etc., had been of no avail. As a last resort we placed this patient in a hot-pack, with the purpose of sweating her externally and internally. The results were most happy, for within two hours we were rewarded by a copious and enormous movement of the bowels while the patient was still in her pack. Four hours later the temperature became normal, and she made a speedy recovery.

Another case was that of a woman who for ten days had taken laxatives and cathartics of various kinds, several times daily, in a vain attempt to bring about a movement of her bowels. As this patient had lost a brother from intestinal obstruction, no doubt the mental attitude influenced her physical condition to some extent. Here also rectal enemas had failed to bring about the results. In this case, a hot-pack, that is, wrapping the patient's entire body in a blanket wrung out of hot water and then covered well, brought the desired results in less than one hour.

Relation of Perspiration and Diarrhœa

A large number of individuals suffer from looseness of the bowels whenever they perspire freely, showing that perspiration is not limited to the external skin alone, but extends to the mucous surfaces of the entire body. It is for this reason that the old-fashioned sweat was so efficacious in the hands of our grandmothers, who were able to produce results in this way which we at present are trying to produce by chemical means.—F. B. Gottschalk.

"It is not possible for the heart in which Christ abides to be destitute of love."

The Gospel of Health

Life in the largest sense is life for both soul and body. Obedience in a perfect sense means life for both body and soul.

Is this possible? Does the plan of salvation include those things that pertain to the physical life as well as those which pertain to the moral life? We may get light upon this subject by studying the experience of the children of Israel.

The experience of the children of Israel coming out of Egypt and separating themselves as a peculiar people, the apostle Paul tells us, was for our instruction. "Now all these things happened unto them for ensamples [margin, 'types']: and they are written for our admonition, upon whom the ends of the world are come." We have not space for a careful study of the numerous interesting "types" to be found in the history of the exodus of God's people from Egypt; but it is of the highest importance to notice that there are shown in their history two distinct though closely correlated lines of experience and instruction: viz., that which related to their moral welfare and development, and that pertaining to their physical care and training.

The opened Red Sea was the door through which they passed into the training-school from which they passed out through a similar doorway, the river Jordan, forty years later. One of the first lessons taught them after they entered upon this course of instruction was a lesson in diet. They carried with them from Egypt for food a small supply of unleavened bread. In the wilderness God provided for them bread direct from heaven. They longed for the flesh-pots of Egypt, and God sent them quails, upon eating which they at once sickened, and many died,—a most impressive lesson, pointing to the divine order so clearly announced in the instructions of God to Adam, "Behold, I have given you every herb-bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1: 29, 30. God might have created for the sustenance of the children of Israel quails or antelope, or any other sort of animal food; but he chose to send manna instead, as he was seeking to bring a people into the closest possible harmony with himself, and a purative diet was one of the most powerful agencies that could be brought to bear upon them to cleanse them from the physical impurities and diseases and the moral maladies and corruptions that they had acquired in Egypt.

There is an important physiological fact which may be instructively considered in this connection. The divine order in relation to diet recognizes the vegetable as a means of storing up divine energy derived from the sunlight for the use of man and other animals. We derive all our energy,—bodily heat, muscular strength, mental strength,—from food; all our physical and mental powers are derived from food. The vegetable kingdom is the divinely-appointed means of storing up energy through the sunlight in forms which can be used by man and the lower animals. An animal is an engine, a machine, for consuming energy; the vegetable stores, the animal uses, energy. A single grain of corn, through the marvelous processes of growth, stores up energy enough to make several hundred kernels of corn, all of which are formed from air and earth and water. The hog, for example, requires several pounds of corn to make one pound of hog, which, when made, has less than half as much energy in it as a single pound of the original corn; so with all other animals. Animals use up or destroy energy, while vegetables gather and store energy. For one animal to subsist upon another, then, is equivalent to feeding a furnace with small stoves, or a stove with oil-lamps.

An animal is composed of three things: living matter, nutrient matter or food, and waste or dead matter. The vegetable consists essentially of two things: living matter, and nutrient matter or food. When an animal chooses flesh food instead of vegetable food, he does not, by so doing, increase the amount of living matter, nor the amount of nutrient matter, for flesh food is less nourishing than vegetable food; but he does increase the amount of waste or dead matter, for he adds to the dead matter of his own body, that of the animal upon which he subsists. It is thus apparent that, for bodily purification, to render the blood and tissues pure, and to increase the vitality and resistance of an animal, a pure, natural diet, such as God arranged at the beginning for the nourishment of man and beast, is absolutely essential; that a diet of flesh, even if the animal was, when killed, in a state of so-called health, must necessarily produce blood and body contamination. Hence we see the wisdom of a pure diet as one of the most important means of physiological regeneration for the people who had, for several generations, been living under the deteriorating influences of Egypt.—*Selected.*

Christmas Dinner

Christmas should be a time of peace and good-will towards every one, and this kindness should be thought of when the Christmas dinner is planned for, that the digestive disorders so common on holiday occasions may be avoided.

A dinner composed of natural foods prepared in a wholesome, easily digestible manner satisfies the demands alike of the palate and the system. Let us enjoy a healthful dinner, that we may have clear minds and a general all round fitness to observe Christmas in the proper spirit.

Christmas Menu

TOMATO SOUP

BROILED NUTTOLENE WITH GREEN PEAS

WALNUT ROAST—SORREL JELLY

CAULIFLOWER SHREDDED POTATOES

POMELLO SALAD

PLUM PUDDING FRUIT NECTAR

Tomato Soup

Three cupfuls strained stewed tomato,
Two-thirds teaspoonful salt,
One-half teaspoonful sugar,
Two tablespoonfuls butter,
One-half teaspoonful grated onion,
One tablespoonful flour.

Brown the flour and onion in a little butter. To the tomato juice add the salt, sugar, and butter. Pour this over the browned flour and onion, and boil two minutes.

Broiled Nuttolene with Green Peas

Cut the nuttolene in slices and broil on a wire frame over red hot coals until a nice brown. Place the slices along the center of a hot platter, and make a border of the freshly stewed green peas. Serve at once. The broiled Nuttolene is very pretty with the green peas, besides being an appetizing and nourishing food.

Walnut Roast

One cupful toasted bread crumbs,
One cupful crushed nut meats,
One cupful hot cream,
Two eggs,
One teaspoonful onion juice,
One teaspoonful salt.

Beat the eggs, and add the cream, bread crumbs, nut meats, onion juice, and salt. Let the mixture stand for ten minutes, then bake in a pan in a moderate oven for one-half hour. Serve with the sorrel jelly.

Pomello Salad

One pomello shredded (a red one is preferable),
Two oranges peeled and sliced thin.

Be careful to discard all the bitter portion of the pomello. Alternate layers of orange and pomello, and pour over it the golden dressing.

Golden Dressing

Two eggs,
One-fourth cupful lemon juice,
One-fourth cupful orange juice,
One-third cupful sugar.

Beat the eggs and add the other ingredients. Cook in a double boiler, stirring constantly, until slightly thickened. Cool as quickly as possible.

Plum Pudding

One pound raisins,
One pound currants,
One pound bread crumbs,
One pound sugar,
One pound apples,
One pound Brazil or other nuts, chopped,
One-fourth pound almonds, chopped,
Six eggs,
Three-fourth pound mixed candied peel,
Grated rind of one lemon.

Mix all together and moisten with the eggs thoroughly beaten. Pour into a buttered mould and steam for eight hours. Serve with a boiled custard.

Fruit Nectar

Three cupfuls orange juice,
Three cupfuls pineapple juice,
Two cupfuls sorrel juice,
One cupful lemon juice,
One and one-half cupful sugar,
One cupful water,

Put all together, and place where it will be cool. The sorrel juice may be left out, or other red juices used.

An eminent German physician has stated that more typhoid fever has been carried about in the leaves of lettuce, radishes, cress, tomatoes, cabbage—used for cold slaw—and similar raw vegetables, than in any other way except by drinking water. He modifies the statement by saying that the danger is that polluted water is used for cleansing the raw vegetable, while great pains is taken to boil suspected water used for drinking purposes. Occasionally infection has been traced to the fertilizing material applied to the soil in which vegetables have grown, and all such vegetables are exposed to infection from the dust and dirt of the street. Cooking vegetables will destroy all such germs. Housewives should be warned of this danger, where there is reason to suspect that a water supply is unsafe.—*The Trained Nurse.*

“It is ours to aid in relieving and softening life's hardships and misery.”

- - Our - -

Young People

THE SHEPHERD BOY

Among the beautiful stories

The good old Book does tell,
Is the one of the shepherd laddie,
Which the children know so well;
Of David, so young and faithful,
Watching his father's sheep,
On the slopes of the rugged mountains,
And in valleys dim and deep.

There were savage wild beasts prowling
Through rocky gulch and glen;
There were dangers that well might startle
The hearts of stalwart men;
But he tuned his harp on the hillside;
And chords to his firm touch rang,
While the cliffs and the caves re-echoed
The wonderful songs he sang.

Did he think, as he trod the pathways
Over the mountains steep,
Bearing the weakest lambkin,
Or tracing a wandering sheep—
Did he think of facing a giant
With a handful of tiny stones?
Did the fair-haired poet-shepherd
Dream of wars and kings and thrones?

Perhaps, for a boy's wild fancies,
In those days so far away,
Roamed into the unseen future
As recklessly as to-day.
And mayhap a glimpse was given,
Through the mists of coming time,
To the boy: a glimpse of the triumphs
That would make his life sublime.

—Selected.

Two Blots of Ink

This is a story of two blots of ink and what became of them. The blots were on one of the pretty pages of Marian's beautiful gold-and-blue birthday book. They did not belong there, of course, any more than frowns belong on the faces of little children. But there were frowns on Marian's face when she saw the ugly blots, and there were tears in her eyes, too. But no one could blame Marian very much either for frowns or tears, for she did love her beautiful book. Poor little Dick, who had spilled the ink, felt almost worse than Marian did. After a bit, seeing that Dick was just about heart-broken, Marian sobbed out, "N-never mind, Dickie, I know you didn't mean to"; and then Dick, who was only four years old, began to cry also, for somehow he felt worse when Marian forgave him than he did when she was angry.

Uncle Jim heard the commotion, and ran down-stairs to the nursery, two steps at a time; for he dearly loved his little niece and nephew, and he never liked to

hear them cry. Besides, he had a wonderful way of chasing away frowns and turning tears into smiles.

"I'm afraid you can't help us this time, Uncle Jim," said little Marian, while Dick added, hopefully and with a most pleading look, "Well, maybe he can, Marian."

Uncle Jim picked up the birthday book, and saw at a glance what had happened. No need to ask who spilled the ink, and no need to ask whose book was spoiled. Somehow, Uncle Jim knew things without asking.

"Come up to the studio," he said so cheerfully that all the tears stopped at once. Uncle Jim was an artist, and there was nothing the children liked better than to be allowed to enter this big, bright room. In less time than it takes to tell the story, he had taken his paint brushes and changed the biggest blot into a pretty hat with a cunning little girl face peeping beneath its wide brim. Then he put what Dickie calls a "lot of curlicues" on the small blot, and there were neither frowns nor tears to be seen when the children ran down-stairs again; and the artist smiled as he heard Dickie saying, happily, "I just knew Uncle Jim could think of something."—*Picture Lesson Paper.*

Ida's Perversity

On a wide Western prairie, in a ten-by-twelve schoolroom, were gathered a score of pupils, all creditably busy save one. She was a sweet-faced child but for the look of settled obstinacy, which had drawn the lines about the mouth into an unmistakable "I won't," and puckered the fair brow into a frown.

The teacher, herself not many removes from childhood, had exhausted the ways and means at her command; and still the little girl's perversity showed no signs of relenting. No word of command, device, or strategy would unlock the sullen lips and induce her to utter a letter or a syllable when asked to read.

She had been sentenced to sit in a far corner to "think on her ways," to stand before the school in disgrace, or to listen to kindly remonstrance, all to no purpose. The sad-eyed reproach and wonder in the faces of more tractable scholars set the seal more tightly, it seemed; and the silence grew painful.

A stalwart offender would nerve one to sterner measures; but so puny an arm resisting law and order, the very pity of it touched the teacher's heart to tenderness. At length a look of puzzled in-

decision and utter sadness came into her face; her eyes grew misty; and, swayed by a sudden impulse, she bent over the wee rebel and kissed her.

In a trice the tense muscles relaxed, and the child threw her arms about her teacher's neck in a burst of tears and sobs that shook the last vestige of rebellion from the penitent heart.

Ah! little girl, we can stand out against offended justice, bear blame and punishment; but love will melt very Gibaltars. —*Christian Endeavour World.*

Good Manners in the Home

There are not a few young people who are only on their good behavior when away from home. They put on their good manners like a "go-to-meeting" garment, only to be worn on special occasions. A boy who is polite to somebody else's sisters and rude to his own is certainly not forming the character of a true gentleman. Good manners have their existence in the instincts of men and women; they are the necessary and unconscious expression of our characters. The Bible rule for good manners is radical; it goes down deep to the root of the whole matter. "Thou shalt love thy neighbour as thyself." Neighbours are not only those outside our own households, but also those within them.

"Where we love is home,—
Home that our feet may leave, but not our hearts."

Some day we may perhaps gaze on the form of our loved ones, still in the sleep of death; and then our hearts will be torn by the recollection of some unkind word or uncourteous act which we would give all we possess to recall, but too late. Let us *now*, by our manners and behaviour, by our sweet words and loving acts, scatter sunshine in our homes, and among those with whom we are in daily intercourse. Bring the flowers of love to the living; do not wait to deck their casket. Many an act of love has been performed at a grave which if it had been done in the home long before, might have saved the life of the loved one. Boys and girls, be gentlemen and ladies at home.

WALTER K. JAMES.

A Fletcherite

A little girl was overheard talking to her doll, whose arm had come off, exposing the sawdust stuffing: "You dear, good, obedient dolly! I knew I had told you to chew your food fine, but I didn't think you would chew it so fine as that."—*Junior Christian Endeavour World.*

THE HOME

PRESSING HIS GARMENT'S HEM

The Saviour passed along the way
From country lane to city mart,
Where crowds were moving to and fro,
With many an aching heart,
They touched the seamless robe he wore,
They pressed his garments' hem;
And, lo! the tender love he bore,
Brought health and joy to them.

Unseen, he walks the earth to-day,
Our daily paths beside,
When lonely, 'mid the fields we stray,
Or join the restless tide.
He will not bid us hold our peace,
Our eager prayers condemn,
But we may clasp his pierced hand,
And press his garment's hem.

—Mrs. Mary Wingate.

When God Makes Christmas Presents

Just why Julius Adler's parents saw fit to name him after a Roman conqueror would be hard for me to tell. Perhaps they admired Caesar's genius, and thought his very name would one day inspire their young son to mighty deeds. However that may be, the boy was "Julius," and never in the wide world did heroic name rest so ill on boyish shoulders. For he was not a conqueror; he was a model of failure—a perfect specimen, a model of his kind!

I don't deny that Julius's brain was "miserable," the way he used it—any brain would be—and for a fact it was small. But at the same time, it was fair of quality, and he need not have worried. A vest-pocket chronometer often keeps far better time than the great steeple-clocks—if you treat it right.

But Julius didn't see the philosophy of that. He simply clung to the one morbid idea that because he didn't have a steeple-clock brain, therefore he was doomed to failure.

He was getting worse and worse, too. The doctor at last began to warn Mr. Adler. If that boy doesn't quit his worrying, he'll lose his mind, sir! You'd better see to it that he has something to take his attention off himself."

So, as the holidays were coming on, the lad was sent on a visit to his brother Fred in Boston town.

Fred was not named after any conqueror; but he had striven with circumstances, and become a successful artist—the pride of the family and of many friends. Of course, he and his wife did their best to entertain Julius. But everything bored

him. Nature hadn't given him a good brain! and, poor boy, that was all he could think of.

The entertainers soon saw there was no virtue in perseverance with him; so Fred went back to his work on a new painting, leaving his brother to shift for himself.

Now, Julius liked the studio. He enjoyed watching his brother paint, and moreover in the studio he was out of the way of "visitors"; so it came to pass that he spent a good part of his time there. Pictures, as nothing else, seemed to draw him out of himself; for, like his brother, he had a strong artistic temperament.

And there the new painting began to interest him. In it a young man was sitting at a study-table covered with books. Across it a learned old professor sat in the attitude of listening intently to some question the youth was asking. In the face of the young man was perplexity; in the face of the old, encouragement, wisdom, and love. It was called, "The Training of the Prince."

Julius learned that in countries where kings live, the princes and princesses are provided with teachers to accompany them, and study with them at all times, so to help and guide them continually that they may become great men and women.

"Ah!" thought Julius, "perhaps if I could have such a training,—if I could have some one always on hand to help me that way, answer my questions, and show me just what to do,—I could be something even yet." So he went on with his dream, painting bright pictures of what he could do and what he could be, till he was all aglow with enthusiasm. But soon again came the thought, "You can't have the teachers, you know," and back he was thrown on his old despair. He was again a victim of nature's spite, feeling worse than before, utterly forsaken and wretched!

"I'm going home in the morning," he burst out. "I just can't stay here any longer."

"Why Jule!" said Fred, "going to leave us on Christmas day! Surely you'll stay to-morrow?"

But Julius could not be persuaded. He packed his things, and prepared to take an early train for Willowby.

That night being Christmas eve, the little family, Fred and his wife and child, gathered around the fireplace, played some simple games, and told stories, while the sad-faced brother sat back in a cozy corner, looking on gloomily, but

not caring to join them. By and by the hour of retiring came, and Fred took down the old Bible to read the "chapter," this time the fourteenth of John. By the flickering light, he read those familiar words where Jesus comforts his disciples. "Let not your hearts be troubled," and all down the page till he came to the promise of the Teacher, the Comforter, which Christ would send to teach all things, and abide forever, that men's joy might be full.

"What!" thought Julius, listening intently, "what is that about a Teacher to teach you all things? Why, that fits the painting to a T. surely." And all at once the parallel of the chapter and the picture burst in on his mind with irresistible force. Was it possible that his air-castles could be real! Was it possible there was a Teacher for him? Eagerly he asked Fred to read the chapter again. The brother and his wife were surprised at the interest of his tone. What could it mean?

In the fire Julius's imagination traced over the "Training of the Prince," glorified and real. He himself the prince,—a prince of the house of David, and heir together with Christ! Across the table, with a look on his face of ineffable love, wisdom, and kindly might, sat the greatest Teacher the universe knows, the Spirit of God—the Comforter. Ah, now he saw it all! Like the kings of the earth, the King of kings has provided for the training of the princes and princesses who one day will wear the crowns. It mattered not about the small brain now, the King would make up for it. With its healing balm, the reality of Christianity swept in over his mind, filling it with peace and content.

"Fred," he said, in a voice that was strained to keep back the joy he felt, "Fred, if you don't mind, I think I won't go home in the morning?"

"Why God bless you, brother?" exclaimed Fred, "nothing can make me happier than to know that you will stay."

The others added their heartfelt thankfulness to Fred's, and then wishing him good night, they left the boy sitting by the fire.

"I think," said Fred, as they mounted the stairs, "I think Julius has received a Christmas gift from God to-night."

And Julius had. Often since then I have seen the lad go to the hardest kind of study, and work with the confident air of one who is sure of success. He worked just as if he felt the presence of the Great Teacher by his side, ready to help him do that for which his natural powers are inadequate. And he succeeds, as he only can to whom God gives success. He doesn't claim success on his own merits, either, but says plainly that God gave him a Christmas present once, and he has it yet.

EDISON DRIVER.

The Watch-Tower

"The Night is far Spent; the Day is at Hand"

How Catholics Look Upon It

There are a great many Protestants, and they are continually increasing, who not only admit, but contend that the Roman Catholic Church is a Christian church, a sister church. They do not quite believe all her doctrines; they still believe her, however, to be a Christian church. They feel greatly offended if the Catholic Church is criticized; but one finds no such sentiments on the part of Roman Catholics. The coming together of Roman Catholicism and Protestantism is all on the part of Protestantism. Take, for instance, an editorial in *The Western Watchman* of September 9. In discussing a marriage between a professed Catholic and a Protestant woman, the editor says:—

"There was a time when Catholics could validly marry outside the church, but that time is past. For over a year every Catholic who marries before any other than a priest is not married. His partner becomes a mistress, and the children, if any are born to them, are declared illegitimate. The laws of the little State of Missouri may consider them married, but the whole Catholic world pronounces the union a concubinage." "When a Protestant marries a Catholic outside his church, she consents to pose before the whole Catholic world as a mistress and only a mistress." "Those children can not be denied baptism, but they must be recorded as illegitimate. A man posing as a Catholic who asks a woman to marry him before a squire or a Protestant minister, simply insults her. He wishes her to become his concubine. To marry him and preserve her self-respect, it would be necessary for him to publicly renounce his Catholicity."

Certainly this is clear and unequivocal. Protestants know just where Roman Catholics stand. *The Western Watchman* is one of the leading Roman Catholic papers in the United States; and the acknowledged dean of Catholic editors is the Rev. D. S. Phelan, who has charge of it.

China Hostile to Christianity

The Eighty-fifth Year Book of the Berlin Missionary Society, quoted from by *The Literary Digest* of September 18, declares that the sentiment of the Chinese government is distinctly hostile to Christianity. "The Wai-Wu-pu, or Board of Foreign Affairs, at Peking, has issued a decree forbidding any Chinese to found an independent church, or to collect any funds for the church. A general desire seems to prevail that the extension of Christianity in China should be checked." This certainly is a discouraging aspect; and yet another gentleman recently from China, the Rev. Lord William Gascoigne-Cecil, declares that he found great friendliness to his work throughout China, and that there is no bitter feeling against Christianity in China. Yet in the light of both of these statements, there is probably great difference of opinion in the Chinese Empire regarding Christianity.

"The truth-seeker will not be deceived."

Rome Losing in Austria

Reports from certain districts in the empire ruled by the Austrian monarch, record a considerable turning to Protestantism from the Social Democrats. It is further stated that during 1908 five priests joined the "*los con Rome*" (away from Rome) movement, and the evangelical charities have had an unusually successful year, a hospital and several new schools having been established. The State still continues unfriendly to the movement, and it is still the lot of Protestants in Austria to be fined for refusing to salute Catholic processions, and buried in the suicide corner of graveyards when they die. But the outlook for liberty in that country is hopeful.

Constitution and Koran in Turkey

The belief which has arisen since the overthrow of absolutism in Turkey, that liberty, equality, and fraternity will now take the place of hatred, oppression, and massacre in the new Turkish nation, is not shared by some of those most interested in the outcome. The trouble is, it is said, that the Koran will not permit Mohammedans and Christians to live peaceably where the government is in Mohammedan hands, whatever form of constitution may be adopted. The patriarch of the Armenian Catholic Church is quoted as saying, with reference to the professions made by the Young Turk party: "The declaration of lofty principles may for a time deceive Europe as they have in the past; but they will never inspire confidence on the part of those who know from past experience that Western civilization is inapplicable to Turkish society so long as the Mohammedan canon law remains as a tenet of the so-called constitution." "The Armenian national existence," he is further quoted as saying, "was never, even during the darkest days of the reign of the deposed Sultan, so seriously threatened as it is now under the rule of the present Young Turks."

Latest Phase of Religious Freedom in Russia

The latest enactment of the Russian Duma touching religious liberty makes the following provisions:—

1. All citizens of age shall have the right to choose their own religion, and be free to change it according to the dictates of their conscience.
2. Children from the age of fourteen to twenty-one shall have the right to choose their religion with the consent of their parents.
3. Parents shall have the right to determine the religion of children up to the age of fourteen.

This measure was fiercely denounced by the clerical party in the empire.

Refreshing Candor

When Thomas E. Edison was asked the cause of a recent wide-spread magnetic disturbance, he frankly confessed that he was ignorant. "If I only knew," he repeated again and again. Professor Larkin of Mt. Love Observatory, in a recent note in a daily paper, remarked: "I have no conception of

the real meaning of the title of this note, 'Cosmic Expression.' Really there is more pleasure in writing up subjects of which one is totally ignorant, than upon familiar things imagined to be known. I do not know what cosmic manifestation is. I asked a man two years ago what 'cosmic manifestation' is, and he told me that man is the highest manifestation yet made. This has kept me satisfied until now." And so normal man ought to be the highest manifestation, in this world, of the work of God. Sad to say, he is often the lowest. But the candor is refreshing, and recalls the words of the apostle Paul: "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know."

Temperance Agitation in Chicago

A temperance parade in Chicago, September 25, numbered 25,000. They marched through the streets crying their rallying note of "Down with the Saloons." Major-general Frederick D. Grant headed the parade. One of the exhibits was a big wagon hauling a black coffin followed by sixty-seven men robed in ghastly sheets, each of whom carried a banner on which was given the name and manner of death of persons who have died in Chicago in the last few years as the result of the saloon. Most of these banners recorded murders in saloons on Sunday. A woman dressed in deep black accompanied by several small children bore a banner on which was inscribed: "My Husband and Our Father Made Drunk in Chicago Saloons Killed Himself." This ghastly exhibit told a little, but O, so little, of the fearful ravages and evils wrought by the saloon! Only the revelations of God's judgment can tell the whole story.

The Calamity Record Goes On

The year 1909 has a record for calamities not behind any of its predecessors of modern date. It has brought the most destructive earthquake in modern history, and one of the most disastrous floods ever known in the western hemisphere, the latter taking place on the northern border of Mexico, August 27, 28. The city of Monterey was the scene of the greatest loss of life and property. According to statements published in the *Mexican Herald*, a conservative estimate of the loss of life places the number of victims above two thousand, while thirty million dollars (Mexican) is the estimated loss of property. The catastrophe was the result of a cloudburst in the Santa Catarina river above the city, which caused so sudden a rise of the water at Monterey and other towns along the river banks that escape was impossible to those living in its path. Some of the streets in Monterey were flooded to the tops of the houses. This fresh disaster adds force to the query as to why calamities by fire and flood, earthquake and storm, have become so numerous within the past few years. Why, when the progress of modern science, which is supposed to protect life and property, has reached its very climax, and men boast most loudly of its achievements, should the helplessness of man before the forces of nature be just at this time most strikingly shown? Is it not that God is speaking to a rebellious world, reminding its people of his existence and his sovereignty, and of their helplessness apart from him?—*Selected.*

THE MARCH OF EVENTS

—Conversation by wireless telephone is said to have been carried on by two lieutenants of the French navy between Toulon and Port Vendres, a distance of 155 miles.

—The Turkish government is seeking to float a loan of Rs. 92,400,000 to settle the deposed sultan's debts, meet deficits of the imperial budget and payments to Oriental railways, etc.

—Mr. Bottomly, a member of the English Parliament, has looked over the list of breweries and allied companies, and he finds in them the names of more than a thousand clergymen.

—An enterprising firm in Bombay advertises Wright, Latham, Bleriot, Santos-Dumont, or other famous aeroplanes delivered anywhere in India on short notice, together with the services of an experienced aviator.

—By the use of powerful electric lights surrounding a baseball field in Chicago, it has been made possible to play the game at night. It is expected that similar arrangements will be made in other large cities for playing this game in the evening.

—In order to enable New York City to expand, it is now proposed to fill up East River, thus joining New York and Brooklyn with solid ground, and run a canal across the western end of Long Island to take the place of the East River approach.

—A German company is now being formed for the purpose of conducting an air navigation business. It is the intention of this concern to carry passengers between Berlin and the principal cities of the empire, and to begin operations in May of next year.

—Sir Arthur Conan Doyle has taken up the task of arousing the conscience of England in regard to the cruelties still practised in the Kongo country. He declares the Belgian administration of affairs in Kongoland "the greatest crime in the history of the world."

—Mr. Geo. H. Cove, of Summerville, Mass., has invented a solar thermo-battery which is claimed to produce enough electric current during ten hours' sunlight to supply thirty tungsten lamps for three days. This turning of sunlight directly into electric light has great possibilities before it, and opens up a new field of exploration for inventors.

—A ton of flies was shipped from Brazil, where they are plentiful, to London, where they are highly prized for chickens, captive birds, and fishes. The favorite hunting-place is the Amazon River. All the fly-hunters need to do is to float with the stream and scoop the insects out of the air. The fly market is quite active, a strong demand having trebled the prices.—*Round Table*.

—September 14, Mr. J. W. Castles, head of the Union Trust Company, committed suicide in New York City. Riches do not bring content. Sometimes the wealthiest men bear the saddest hearts. With vast wealth, and at the head of one of the greatest trust companies in the country, the rich man found his greatest relief in death. Better the riches of God's grace with little of earthly property, for his grace brings peace.

—The Alipore bomb case, in which a number of educated Indians were tried for conspiracy against the government, has after a year and a half of trying litigation, practically closed. This case has imposed a great strain both on the judges who tried it and the attorneys who conducted it. In the lower court, the death sentence had been passed on three men, lesser sentences on several others. In each case, the High Court has reduced the sentence of the lower court. The most important sentences are as follows: Three men for transportation for life, three for ten years' transportation, three for seven years' transportation, and two for five years' rigorous imprisonment. The High Court judges showed the greatest anxiety and used the greatest precaution in all connected with the case. The accused were given every opportunity to establish their innocence. Although the legal machinery involved caused vexatious delays, which should never have occurred, still the entire conduct of the case is a good example of the honest attempt of the British judicial system to do justice to all concerned, even under the most trying circumstances.

—The return of Halley's comet is now attracting much attention among astronomers and students. It has already come into the field of vision for those who have large telescopes. About May 10, 1910, it will reach perihelion. At present it is about 250,000,000 miles from the earth. It is expected to pass through the earth's orbit, and that in doing so, the earth will pass through the comet's tail, a distance of 13,000,000 miles separating the two bodies. This is the comet which in 1456 so frightened the papal church that a bull was promulgated by the pope against it.

—A strong movement is on foot for the purpose of encouraging the emigration of Anglo-Indians to Australia. Those who have had experience with the hard, wearing toil which accompanies pioneer work in new countries, know the disappointment that is sure to come to those who have lived in the midst of the easy-going life common to the tropics. Yet to the young man and woman who are willing to roll up their sleeves and work hard, enjoying the fruit of their own labour, Australia holds out splendid inducements.

—A Swami has just returned from America who claims to have made five thousand converts there to the cult of Krishna. He says that his trip was in the interest of Spiritualism. We feel quite sure that he did not preach all the truth concerning Krishna to his western audiences, if he made as many converts as he claims. We are certain that his advice to his own people on his return will not be very enthusiastically welcomed by all his countrymen. He characterized the present political propaganda of those who are agitating so vigorously the cause of politics as low patriotism. He warned his hearers that the statement of some Indians that Britain should withdraw from India completely and leave her to govern herself as an independent nation, was a bluff that would only provoke contempt. We cannot endorse all that this Swami has said, but his ideals are interesting, as they are the expression of the beliefs of that type of Indian who has given himself up to spiritual contemplation.

"The Saviour's early years are more than an example to the youth."

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Notice

Owing to circumstances beyond the control of the publishers, The ORIENTAL WATCHMAN is more than two weeks late this month. We are sorry that this is so, and hope that in the future it may not be late.

In this connection we might add that, beginning with the next number, the WATCHMAN will be issued in magazine form, 24 pages and cover. This will be a much more convenient form in many ways, and we trust will meet with the approval of our readers. We hope to improve the mechanical appearance of the WATCHMAN from month to month, and, with the excellent matter which it contains, it should be a paper of real worth.

TWO QUESTIONS

1. The Second Chapter of Genesis. "How do you reconcile the two statements concerning the creation of Eve? In Gen 1:27 we are told that God created man male and female on the sixth day; in Gen 2:21-25, Eve seems to have been created at a later date."—Z.

In Gen. 1 to 2:3 we have a summary of the facts of creation week. In Gen. 2:4-25 we have an appendix which is added to this account, not to tell what was done at a later date, but to add details that were left out of the briefer account. It seems clear that all the events of the second chapter took place during the first seven days of time.

2. "All the Cities of Israel." "Ye shall not be gone over the cities of Israel until the Son of Man be come." Matt. 10:23, last part. What coming is this? Is this a prophecy? Has the Son of Man come?—G.

A careful study of the methods of labour adopted by Jesus will give us a solution of this difficulty. It was the Saviour's custom to associate with him men, whom after he had trained, he could send out as evangelists. To begin with, he trained the twelve. He then sent them out two by two. Afterward he did the same with the seventy. After his resurrection, he promised to do the same for all believers under the guidance of the Holy Spirit.

It is interesting to compare the commission given on these three occasions. The three have some things in common, and each commission has something peculiar to itself that is not found in the other.

The first one (to which our correspondent refers) has the following points worthy of notice:—

1. The disciples were not to go in the way of the Gentiles. This command was reversed in the other two. No doubt this was because this commission was given at the beginning of his ministry, and Jesus was careful not to do anything that would prejudice the Jews as well as to give them the first opportunity of hearing the gospel message.

2. They were to provide no money for their travelling expenses. This was also given in the second commission but not in the third.

3. They were provided with all power, and were commissioned to preach the gospel of the kingdom.

Another fact that throws light on the meaning of the verse in question is that Jesus sent these disciples out two by two to do all preliminary work so that the people would be the more ready to receive him when he should come. This would lessen his labours. This thought is well expressed in Luke 10:1. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place. With these thoughts in mind, it would seem clear that the twelve were sent out as advance heralds of Jesus, and that haste was necessary as he himself would follow close behind them. They therefore, would scarcely have time to do the preparatory work necessary before Jesus would overtake them. "Ye shall not have gone over the cities of Israel till the Son of man be come."

It may be that this very condition was prophetic of similar conditions that would exist before Jesus should come the second time. If so, it would emphasize the necessity of haste on our part, as heralds of his coming, lest our work be not thoroughly done, and we be ashamed before him in that great day.

COMMERCE IN BUGS

Dr. L. O. Howard, who is the insect expert of the government, has just returned from Europe with a cargo of parasites which he is to turn on the gipsy moth that is eating up all the trees in New England. The introduction of this peculiar cargo throws a light on a new line of international commerce; for man the world round is going so far as to put insects, even unto those microscopic, to work in his behalf, and is thereby developing a trade in these small creatures.

The present importation of what the Department of Agriculture styles "parasitized material" consists in reality of the larvae of the gipsy moth itself, but infected with the egg of a certain European fly that

will in the end devour it and wax fat in the process. By the time it has performed this task it will have grown to flyhood, and will have arrived in America. Then it will go forth and plant its egg in the bodies of the young of the insect that is doing the big damage, and eat it before it eats the trees. It is really a big scheme in little things, and it works.

Upon the principle that "little fleas have other fleas to bite 'em" is being developed a score of activities. The San Jose scale, which is merely an accumulation of small insects, attacked the orange-trees of California some years ago, but a Chinese ladybug was discovered that regarded the scale as the staff of life, and this creature has since gone broadcast all over the world, saving the orange crop in many climes for that public which unknowing gave it no thanks.

In Africa the gadfly lays an egg in the heel of the camel, and thereby causes disease to the ship of the desert. In Texas is the digger wasp that preys on the gadfly. Presto, it is sent to Africa. Ticks occasion disease in domestic animals. There is a tick in this country that is suffering from a parasite that is killing all its kind in a limited area. This diseased tick is being scattered all over the world, that it may carry infection to its fellows. Bumblebees are necessary to the fertilization of clover by carrying the pollen from one flower to another, and where there is no bumblebee the seed of the clover refuses to grow. It would not grow in Australia when the English first went there, and it refused to perpetuate itself in the Philippine Islands when this country first became philanthropic in the far East. So the bumblebees were put on ice and deceived into the belief that it was winter and that they were hibernating while they were transported half way round the globe. Now Philippine clover seed is fertile.—*Washington Post.*

THE SCARS OF ALCOHOL

The Frenchman's face was hacked and notched.

"Have you been a duelist?" one asked.

"No, no," the man replied. "I have been a champagne maker." He touched his face. "These are champagne scars."

"Champagne scars," he went on, "decorate the visage of all the workers in the underground champagne mills of Rheims. They are caused by bursting of bottles. About one bottle of champagne in every ten bursts.

"There are miles and miles of champagne caves in Rheims, caves cut in the solid limestone rock, where millions of bottles of wine refine and ripen. And as the turners move along the rocks—each turns 35,000 bottles daily—they are continually saluted with explosions. Bang! And the glass splinters fly.

"Day after day each bottle must be turned, turned fifty times altogether, till the sediment in it has all mounted up and concentrated itself about the cork. Then the corkers remove the corks, let the sediment-thickened wine in the neck of the bottle blow off, and skillfully replace the cork again.

"The corkers' and turners' work is dangerous. These men are nearly all scarred like me."

This whole business scars the maker and the seller and the users. The whole world bears the scars of alcohol.—*Selected.*