

THE ORIENTAL WATCHMAN

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

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WALKING.

"O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." The Lord does not expect any more of us than we are able to do, and since it is impossible for any man that walketh to direct his steps, He has condescended to walk with men. He says, "And I will walk among you, and will be your God, and ye shall be My people."

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." And so it is written of Enoch, that "he walked with God," and "he had this testimony that he pleased God."

Jesus Christ came down from heaven to walk with men so that men might walk with God. His walk and conversation was a perfect

pattern of all Christian godliness, and this He left to all His followers as "an example, that ye should follow His steps."

Therefore, "he that saith he abideth in Him ought himself also so to walk, even as He walked."

as I am in the world I am the light of the world," therefore all who follow Him must "walk as children of light." H. A.



"Can two walk together, except they be agreed?" No. It therefore follows that all who walk with Jesus must agree with Him. And since "the carnal mind is enmity against God," it must be laid aside; for "it is not subject to the law of God, neither indeed can be." "Let the wicked forsake his way, and the unrighteous man his thoughts," and "Let this mind be in you which was also in Christ Jesus."

Abraham and Isaac are an illustration of divine agreement. As father and son were taking their journey to offer the human sacrifice, it is repeatedly recorded of them, "and they went both of them together." And just as Isaac walked in perfect obedience with his aged father to the altar of sacrifice, even so we are to walk through humiliation and suffering with Him who was "led as a lamb to the slaughter."

Jesus said, "As long

VICTORY IN THE LORD.

The Eternal Purpose of God.

God has a definite plan or purpose, for every man. Paul refers to this fact more than once in his epistles, calling it "the eternal purpose," (Eph. 3: 11) thus showing that His purpose cannot be changed. Let us study it well for it will make a great difference to us if we fail to understand it. Here it is expressed: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly things in Christ: according as He hath chosen us in Him before the foundation of the world that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will." "In whom also we have obtained an inheritance being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." Eph. 1: 3-5, 11.

God hath predestinated us—arranged our destiny beforehand—that we should be holy and without blame before Him, in love. Then that we should be adopted into His family—Then, that we should receive an inheritance—Then, we might add, that the inheritance should be the earth—Then, that we should delight ourselves in the abundance of peace. For "the meek (those who will be taught His way, Psa. 25: 9) shall inherit the earth; and delight themselves in the abundance of peace." Psa. 37: 11.

What then is God's eternal purpose for us? Holiness—perfection in love—children to Himself—sharers of His blessings in the earth—abundance of peace. For all thy children shall be taught of the Lord and great shall be the peace of thy children." Isa. 54: 13. This is, has been, and always will be, the purpose of God for all men; for He is no respecter of persons.

The first step then, in the fulfilling of His purpose is to become holy, and perfect in love. God is love and His likeness must be stamped upon each of His children. This, as well as all the blessedness which follows can be obtained only in Christ. "He hath chosen us in Him." This thought was in the mind of Paul when writing to the Ephesian church he said, that he was praying for them,—That Christ might dwell in their hearts, so that they might be rooted and grounded in love, and that knowing the love of Christ, they might be filled with all the fulness

of God. Eph 3: 14-19. God is love, and to be filled with all of His fulness would be to be like Him. This likeness would fit us for a place in His family, for the inheritance, and all the blessings which would follow. All this we may obtain in Christ, for in Him all fulness dwells, (Col. 1: 19) and He that delivered Him up for us all, "how shall He not with Him also freely give us all things." Rom. 8: 32.

In the beginning, God's eternal purpose was put into execution. And God said, (to His Son) "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1: 26. First, the likeness to God, then the dominion—God's purpose begun. Did man continue in God's purpose? No. By sin he lost his likeness to God, and his right to the dominion. Consequently though all things were put under him, we see not all things put under him. "But we see Jesus." Heb. 2: 8, 9.

Jesus, the one who made man in the likeness of God, and gave him the fair dominion which he lost, has not forsaken him. We can by the eye of faith see Him and His efforts in our behalf. We see Him lay aside the glory which He had with the Father, and descend to a world of sin to seek and to save that which was lost, (Luke 19: 10.)—to save man, and to restore the dominion. We see Him clothe Himself in the humble garb of man, taking all the sin and misery of men upon Himself. Isa. 53: 4, 6. We see that holy face which was the express image of the Father's marred by the cruel sins of others. Isa. 52: 14.

Though He had taken our sins, we see Him in the midst of sin as a man, living a life of obedience for us. 1 Pet. 2: 22. Phil. 2: 8. We see Him gain the victory over the enemy for us at the very point where we failed. Mat. 4: 1-11. We see Him give His precious life to pay the penalty for our sins. Rom. 5: 6. We see Him gain the victory over death for us. Acts 2: 24. Rev. 1: 18. By His death we see that He has made sure the destruction of Satan and our delivery from the bondage of sin. Heb. 2: 14. We see Him ascend to the Father to appear in His presence for us. Heb. 7: 25 and 9: 24. We see Him sitting with the Father in the throne of power and dominion. Rev. 3: 21; Psa. 2: 6. We see Him receiving the dominion over the uttermost parts of the earth. Dan. 7: 13,

14. Psa. 2: 7, 8. We see Him sounding the glad tidings of the kingdom to all nations of the world. Matt. 24: 14. We see Him giving instructions that it is the first business of men to seek this kingdom and righteousness. Matt. 6: 33. We see Him saying that all things that offend, and them that do iniquity shall be gathered out of His kingdom. Matt. 13: 41.

We see an angel flying swiftly, that the Gospel may be quickly preached to every nation kindred, and tongue and people calling them to yield themselves to God, and to worship Him that made heaven and earth, Rev. 14: 6, 7. We see Jesus coming in the clouds to gather the harvest of the earth. Verses 14-16 and Rev. 1: 7. We see all nations gathered before Him. Matt. 25: 31, 32. We see the final separation being made between the righteous and the wicked. Matt. 25: 32, 33. We see Jesus saying to the righteous: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. We see that by Him the long lost dominion which was given at the first is restored. Micah 4: 8. We see that the earth is made new. Isa. 65: 17; Psa. 104: 30. We see that it is the greatness of the dominion under the whole heavens. Dan. 7: 27.

We see that all who have a part in it are righteous, that they have it for ever, and that it is all the work of God through Christ. Isa. 60: 21. We see that the eternal purpose of God is then fulfilled, and the earth is inhabited by holy beings. Gen. 1: 26, 28; Isa. 45: 17-19.

With the natural eye, we see not yet all things put under man; but by faith, we see Jesus moving on in the blessed work of redemption. And the day of restitution of all things is at hand. "Repent ye therefore and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts. 3: 19-21.

Signs of the near coming of Christ are now multiplying on every hand, and soon He will come in glory, and "Then shall He sit upon the throne of His glory." It rests with each individual by the choice which he makes whether he will have a part in the kingdom, or be shut out at last. Matt. 7: 21-23.

ELLERY ROBINSON.



"THE MORNING COMETH."

ONE of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again His banished." The doctrine of the second advent is the very keynote of the sacred Scriptures.

From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroy-

er's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of His saints, to execute judgment upon all." The patriarch Job, in the night of his affliction, exclaimed with unshaken trust: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; . . . in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."

The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The Psalmist sung of the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence. . . . He shall call to the heavens from above, and to the earth, that He may judge His people." "Let the heavens rejoice, and let the earth be glad. . . . before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

Said the prophet Isaiah: "Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

And Habakkuk, wrapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." "He stood, and measured the earth; He beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; His ways are everlasting." "Thou didst ride upon Thine horses and Thy chariots of salvation." "The mountains saw Thee, and they trembled. . . . The deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation; at the light of thine arrows they went, and at the shining of Thy glittering spear." "Thou wentest forth for the salvation of Thy people, even for salvation with Thine anointed."

When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled." "In

My Father's house are many mansions." "I go to prepare a place for you, . . . I will come again, and receive you unto Myself." "The Son of man shall come in His glory, and all the holy angels with Him. Then shall He sit upon the throne of His glory, and before Him shall be gathered all nations."

The angels who lingered upon Olivet after Christ's ascension, repeated to the disciples the promise of His return: "This *same* Jesus, which is taken up from you into heaven, shall *so* come in like manner as ye have seen Him go into heaven." And the Apostle Paul, speaking by the Spirit of inspiration, testified: "The Lord *Himself* shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Says the prophet of Patmos: "Behold, He cometh with clouds; and every eye shall see Him."

About His coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Then the long-continued rule of evil shall be broken; "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of His people."

It is then that the peaceful and long-desired kingdom of the Messiah shall be established under the whole heaven. "For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."

The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future of His disciples, filling their hearts with joy and hope, that sorrow could not quench, nor trials dim. Amid suffering and persecution, "the appearing of the great God and our Saviour Jesus Christ"

was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words."

On rocky Patmos the beloved disciple hears the promise, "Surely, I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus."

Mrs. E. G. WHITE.

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ZION'S GLAD MORNING.

HAIL to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning;
Zion in triumph begins her mild reign.

Lo, in the desert, rich flowers are blooming;
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing,
Wastes rise in verdure, and mingle in song.

See, the dead risen from land and from ocean;
Praise to Jehovah, ascending on high:
Fallen are the engines of war and commotion,
Shouts of salvation are rending the sky.

—Thomas Hastings.

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WHEN JESUS COMES.

Some people seem surprised at the eagerness which is displayed for the return of the Lord Jesus to this earth again by some Christians. But why should they not be eager for His return, when that return means reunion for the parted, immortality for the mortal, health for the sick, life for the dead, land for the landless, habitations for the homeless, plenty for the destitute, bread for the hungry, water for the thirsty, sight for the blind, hearing for the deaf, speech for the dumb, strength for the weak, youth for the aged, liberty for the captives, riches for the poor, "beauty for ashes," a "garment of praise for the spirit of heaviness," "the oil of joy for mourning," peace for the troubled, rest for the weary, gladness for the sorrowing, songs for the sighing, society for the friendless, perfect bodies for the afflicted, mansions for huts, crowns for crosses, light for darkness, wisdom for ignorance, strength for weakness, harmony for discord, with an eternal inheritance in the kingdom of God for all His ransomed people.—*Selected.*

"A TRAITOROUS WATCHMAN."

THREE young men died, one by accident, and the others by disease, within a short time says the Methodist *Christian Advocate*. They regularly attended church, and a Methodist church. For the preceding six months not a word had been said in the pulpit, in the prayer-meeting, or in the Sunday-school, of the nature of a direct appeal to men to begin a Christian life. There had been sermons about the Bible which had made the congregation laugh, two, at least, partly political sermons, and one on "How to Get Married and Be Happy Afterward." If it could be proved that these three young men who died without hope in God, will not rise up in judgment against such a man, it would demonstrate the falsity of Christianity; but the Word of God has provided for such a case in the following malediction upon the "watchman" who is recreant to his commission: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

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A SON OF GOD.

SIR H. M. Stanley tells that once in the heart of dark Africa a native was dragged before him by some of his followers for stealing a gun. Stanley looked at the gun; it clearly belonged to his expedition. The poor man who had it was frightened at the mention of Stanley's name, and could hardly find his voice or say a word, only, "I am a son of God; I would not steal!" This he repeated again and again. It was all he could say.

Stanley was interested, and it dawned on him that this man was probably one of the converts of some of the missionaries labouring in that region, and he accordingly gave him the gun, and allowed him to go, while they pursued their way.

At the next station where they stopped, they found the gun waiting for them. It appeared that the gun had probably been lost. This man had found it; and when he was set free, he at once went to the missionary for instructions, and by his direction it was sent where Stanley would get it.

But what a light must have touched that darkened son of Africa, who, though brought up in all vileness, and theft, and sin, had come to realize the glorious dignity of a Divine paternity, and say, "I am a son of God; I would not steal."—*Selected.*



THE DAY OF JUDGMENT.

THE consideration of this theme leads us to contemplate an event of unusual interest, and of the deepest significance,—one indeed which concerns the whole human family; for it is expressly declared that “we shall all stand at the judgment seat of Christ.” Rom. 15:10.

No more imposing scene could be imagined than that which was so graphically pictured in the vision given to Daniel, the prophet of God:—

“I beheld till thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued, and came forth from before Him; thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened.” Dan. 7:9, 10, R. V.

What an awe-inspiring spectacle is this, depicting the majesty of the God of heaven, set in the Great Assize to dispense the awards of justice! Amid such conditions heaven’s seal is placed on earth’s transactions, either to recognize them with approbation and reward, or to recompense them with condemnation and punishment.

While we speak of the judgment as being one work, yet it is presented to us in a two-fold phase, which may be termed respectively the “investigative,” and the “executive;” the former relating to a case in the stage of inquiry, and the latter to the passing of the sentence.

For the purpose of investigation at this august tribunal, the most perfect system obtains. We notice there are records, witnesses, an Advocate, and statutes of judgment. “The books were opened.” In heaven’s book-keeping system there are at least two sets; the “book of remembrance,” and the “book of life.”

Through the former “God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Eccles. 12:14. Its unerring records will “bring to light the hidden things of darkness, and make manifest the counsels of the hearts.” 1 Cor. 4:5.

Of the countless throng of angels assembled, each has a mission to perform, as representing those on earth whose attendants they were; and as the case of each one is called up for examination in the judgment, there is seen the application of the word: “my witness is in heaven, my record is on high.” Job 16:19. It is thus, representatively, that all stand before the judgment in its investigative administration, while on the occasion of the executive pronouncement each will appear in person.

There, too, stands the “Advocate with the Father, Jesus Christ the righteous,” to plead the cause of those who seek His intercessory office. Our confession of sin enables Him to confess the sinner; and while there can be no palliation of sin, for it is inexcusable, yet faith in the blood of atonement removes the accusation of guilt, and the mediation of Christ on the sinner’s behalf results in the registration of his name in the “book of life.”

It is associated with the solemn events of the judgment that the inviolable character of the law of God is established. Amid the profoundest sense of reverence and awe, inspired by the presence of the holy God, will the great Judge weigh the lives of each in those incomparable balances. The administration of these precepts assures the utmost impartiality. Every verdict passed, will meet with universal acquiescence, and admit of no appeal.

In the apostolic age and afterwards, the announcement was made of a judgment to come. It was thus that Paul reasoned before Felix. Acts 24:25. The records of conduct and character were then being laid up in the archives of heaven, held in reserve for the time when the proclamation should go forth: “The hour of His judgment is come.” Rev. 14:6. No saint can enter upon his promised reward, nor sinner enter upon his threatened doom, ere the condition of each passes in review before the tribunal of heaven. The message which heralds the commencement of those momentous proceedings, closes with the announcement of the coming of the Lord. Rev. 14:14-16.

The Scriptures of truth which acquaint us with the facts of the judgment, are equally clear upon the time of it. The prophetic declaration, “Unto two thousand three hundred days [to be understood literally as years], then shall the sanctuary be cleansed” (margin justified) (Dan. 8:14), undoubtedly points to the period when the divine trial would be instituted. With the year before us when the commandment went forth to restore and build Jerusalem, B.C. 457,—as the point of commencement for that period (Dan. 9:25; Ezra 7); it is a simple problem to find the close of the years, and it brings us to the autumn of A.D. 1844.

With the coming of the Lord is associated the resurrection of the righteous dead, and the translation of the righteous living; but upon the decisions of the judgment now in session will depend who will be thus changed. The owner of every name written in the “book of life” will be mustered at Heaven’s great roll call; and mingling with all the holy angels, be led by Christ in a triumphal entry into the city of God. But what of those placed on the left hand in the separative decisions of infinite justice? The coming of Christ is to them the agent of death (2 Thess. 1:7-10), in which they lie for a thousand years. At the expiration of this period the scene, depicted with such vivid realism in Rev. 20 is enacted. The second resurrection brings to life every sinner that ever lived, but only as a prelude to the “second death,” into which they are shortly cast. The searching inquiry at Heaven’s bar in its execution, exalts the believer in Christ to the condition of eternal life, but places upon the unbeliever the ban of eternal destruction.

WM. KNIGHT.

THE WIDOW'S MITES.

WHEN the splendid Jewish temple
 Stood erect in days of old,
 Gleaming with its walls of marble,
 Starry gems and glittering gold,
 Spicy woods and fragrant incense
 Wafted perfume everywhere,
 While in every court, the people
 Thronged for sacrifice and prayer.
 Rich and noble, grand and lordly,
 Offered tithes of all their store,
 While the hem of priestly garments
 Swept the tessellated floor ;
 Stately Pharisees trod proudly,
 And their costly gifts displayed,
 Cast their gold into the treasury
 Where the offerings were made.
 Overlooking all, was sitting
 One of gentle, lowly mien ;
 Pharisee and priest ignored Him,
 He was but " the Nazarene !"
 Who could think that humble Stranger
 " Searched and tried the hearts " of men,
 Saw what prompted every offering,
 With His wondrous, God-like ken ?
 When a shy and shrinking woman
 In her garb of widowhood,
 One who knew both want and sorrow—
 Want perchance, of daily food—
 Brought her poor but grateful offering,
 Grieving that it was so small,
 Jesus said to those about Him,
 " She hath given more than all."
 Ah ! He knew of want and hunger,
 Grief and care, and sorrow too ;
 And the widow's paltry farthing
 Cost a sacrifice He knew.
 So all fruits of self-denial
 Are the gifts He loves the best :
 Not the richest or most costly
 Are the offerings most blest !

—Mrs S. N. Walsh, in *Advocate and Guardian*.

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SEIZING OPPORTUNITIES.

A LADY once writing to a young man in the navy, who was almost a stranger, thought, " Shall I close this as anybody would, or shall I say a word for my Master?" And lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, " Here we have no continuing city," and asked if he could say, " I seek one to come." Tremblingly she folded it, and sent it off. Back came the answer, " Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow, shot at venture, hit home, and the young man shortly after rejoiced in the fulness of the Gospel of peace. How often do we as Christians close a letter to those who have no hope, " as anybody would," when we might say a word for Jesus? Shall we not embrace each opportunity in the future?—*The Word of Life*.

THE DISEASE AND THE CURE.

GIDEON OUSLEY, whose faithful ministry was crowned with wonderful results, tells how he was called to preach, in the following very striking and suggestive way :

" The voice said, ' Gideon, go and preach the Gospel.'"

" How can I go ?" said I ; " O Lord, I cannot speak, for I am a child."

" Do you know the disease ?"

" Oh, yes, Lord, I do."

" And do you know the cure ?"

" Indeed I do, glory be to Thy holy name !"

" Go, then, and tell them these two things, the disease and the cure. All the rest is nothing but talk."

The disease and the cure ! Ah, there is the root of the matter ! What business has a preacher to talk about anything else but that?—*Selected*.

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HELP HIM UP AGAIN.

A CABMAN signed the pledge for Rev. Charles Garrett, but soon after broke it. Conscience-stricken and ashamed, he tried to keep out of the way of his friend ; but Mr. Garrett was not to be put off. One day he found the poor, miserable man, and, taking him by the hand, he said :—

" John, when the road is slippery, and your cab horse falls down, what do you do with him ?"

" I help him up again," replied John.

" Well I have come to do the same," said Mr. Garrett affectionately ; " the road was slippery, I know, John, and you fell ; but here's my hand to help you up again."

The cabman's heart was thrilled. He caught his friend's hand in a vice-like grip ; and said :—

" God bless you, sir ; you'll never have cause to regret this ; I'll never fall again." And to this day he kept his word.—*Selected*.

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A TRUE LIFE.

A LIFE spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk—a life spent in the narrow shop—a life spent in the labourer's hut—may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Farrar*.

REVEALED SECRETS.

" Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by his Spirit." 1. Cor. 2 : 9, 10.

O who hath power to unfold
 This message richer far than gold,
 And tell the dying sons of men
 Lost Paradise is found again ?

What tongue can tell in touching tones,
 That speak amid the dying groans,
 And wake again the hope of life
 In such a world of deadly strife ?

What voice with strong celestial power,
 Will speak the message for this hour,
 And tell the world the wondrous story,
 The kingdom in its matchless glory ?

Bright angels that in strength excel,
 Ye who can speak and sing so well,
 Will ye not lend your glorious voice,
 And make the hearts of men rejoice ?

O cherubim and seraphim,
 Will not the perfect healer
 Say unto you : " In words of love
 Reveal the Great Revealer ?"

I listened for a voice to speak,
 And yet I heard but one reply :—
 A still small voice said : " Do not seek
 This message sounding from the sky."

" Thou son of man, unto My house,
 A watchman I appointed thee :—
 Hear ye the warning from My mouth ;
 The message to them bear from Me."

O Spirit of the living God,
 Preserve me 'neath Thy chastening rod,
 But teach me while the fires burn,
 The lesson Thou wouldst have me learn :

And never let me count it loss
 To see thy love consume the dross ?
 Then let the fiery flames roll on
 Till all defiling stains are gone.

Let sordid self soon pass away,
 And mould again the worthless clay.
 With Thy pure love the vessel fill,
 And manifest Thy righteous will.

A coal from off Thine altar bring
 And touch my lips and make them sing.
 O tune my tongue to speak Thy praise,
 And tell me all Thy wondrous ways.

Erect Thine altar in my heart,
 And fit me thus to share a part
 In bearing to a fallen world
 Love's beauteous banner all unfurled.

Here at Thy feet my soul would bow
 And plead that Thou wilt teach me how
 To walk with Thee from day to day,
 And teach the world Thy glorious way.

Enkindled by celestial fire,
 My waking spirit, rising higher,
 Would soar beyond these prison bars,
 And read Thy secrets in the stars.

G. K. OWEN.



THE TEMPLE OF GOD IN HEAVEN.

THE true believer never tires of recounting the experiences of the Saviour while among men. With what interest the record of every loving act is read and re-read. Each minute detail, with its depth of meaning, demands attention. And it is by dwelling much upon these themes that hearts are thrilled with the divine presence.

"Not to be ministered unto, but to minister," was His motto, and this made Him always a welcome guest. His presence was sought by the afflicted, and none were sent empty away. When the Baptist sent to know if He was the Promised One, the reply returned to the lonely prisoner was: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

The Sacrifice.

We follow this life of unselfish service to the Garden, and to Calvary, where the fate of a lost world hangs in the balance. His love does not fail; He drinks the cup. We join in the tears of those who witnessed His last agony and burial, and rejoice with those who beheld Him a victor over death and the grave. We follow to Olivet, and behold His disappearing form as the cloud receives Him out of sight. We hear the message of the shining ones: "This same Jesus shall so come as ye have seen Him go into heaven."

The Priest.

He has passed beyond our range of vision, but His service has not ceased. "Now of the things which we have spoken, this is the sum. We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and

of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

As the holy places made with hands were "like in pattern to the true," and the service of the ancient priests was "an example of heavenly things," we will briefly sketch the typical service.

The Temple.

The writer of the Epistle to the Hebrews, Chap. 9:6, 7, after noting the furnishings of the holy places states,— "Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second, the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people." Among the many ceremonies of the daily service, were the trimming of the ever burning lights, the offering of a perpetual incense, a continual burnt offering, and the sin offerings which were brought occasionally as required. Here the Lamb of God was represented, as "the light of the world," the perpetual intercessor, and the atoning sacrifice for the fallen family.

The Atonement.

In the Holy of Holies was the ark containing the tables of the law, covered by the mercy seat overshadowed by the cherubim. This was the throne from which God communed with His people. Here the closing work of the yearly service was performed, when the high priest entered on the tenth day of the seventh month, and sprinkled the blood of the sin offering on the mercy seat, making atonement for all the sins which had been confessed during the year. Then coming forth and placing his hands on the head of the scapegoat, he confessed the accumulated transgressions, "putting them upon the head of the goat." The

sanctuary was cleansed. The goat was taken into the wilderness never to return, and with him the sins of the repentant Israel passed away for ever, while the unrepentant were destroyed from among the people. Lev. 23:29.

The Sanctuary.

Thus the whole Levitical system was a beautiful object lesson of the service of Christ. The sanctuary above is the central point in the government of the kingdom of God, the basis of all missionary operations. Human channels are used, but the Source of all light, all grace, all power, is in the sanctuary. Repentance, forgiveness of sins, righteousness, the Holy Ghost, and all other graces, are gifts secured through His continual ministration.

The Cleansing.

And now, at the end of the two thousand three hundred days of Daniel's prophecy, in the autumn of 1844, we reach the closing work, the cleansing of the heavenly sanctuary. Dan. 8:14. By faith we see our great High Priest draw aside the veil, and enter the Holy of Holies. Here is seen the ark of His testament, wherein are the ten precepts which condemn all sin. Rev. 11:19. For those who, by the grace of God have overcome, forsaking all their transgressions of that holy law, atonement is made. The seal of God is set upon their foreheads, and the record of other sins is cancelled. Rev. 7:3. While the names of those who continue in disobedience will be blotted from the book of life. Rev. 3:5. Then the decree will go forth,— "He that is unjust, let him be unjust still, and he that is righteous, let him be righteous still." Rev. 22:11. Then the atoning blood will cleanse no more. Then the mediatorial robe gives place to the garments of the avenging King. And with the glittering crown upon the brow once pierced by thorns, He proclaims the word, "Behold I come quickly, and My reward is with Me, to give every man according as his work shall be."

A few more days the door of mercy stands ajar. The "grace of God that bringeth salvation" is still accessible. Let all make haste to "do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

M. A. ALTMAN.

THE
ORIENTAL WATCHMAN

Editorial.

THE EVERLASTING GOSPEL.

As a divine supplement to the sacred volumes known as the "Book of Nature" and "The Prophecy of Scripture," another edition has been published in living characters in the person of God's only begotten Son. "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom he hath appointed heir of all things, by whom also He made the worlds."

The Word made Flesh.

Jesus Christ was the Word of God incarnate, or divine language in human form. He was a perfect expression of God's will toward mankind, and came in answer to the world's need. When the angelic host announced His birth to the Bethlehem shepherds, they sang, "Glory to God in the highest, and on the earth peace, good will toward men." And so it was that when Jesus the Prince of Peace began to minister, He said, "I came not to do My own will, but the will of My Father which sent Me." And again, My meat is to do the will of My Father which sent Me, and to finish His work. The will of God toward all men has been peace, even to him that is afar off and to him that is nigh. "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Thus Jesus was born the Word Incarnate. "And the Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

"An Horn of Salvation."

"Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began." A horn is a symbol of power and in these verses Jesus is presented to us as the little horn

of salvation. Later He is introduced by the Apostle Paul as the "Mystery of Godliness;" for he says! "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Although He is called the "mystery of godliness," He was the revelation of the mystery of godlikeness, revealing the image and likeness of God among men.

The Third Edition.

Christ was in His own person the third edition of the eternal power and divinity of God. He came forth like the first two volumes by the overshadowing presence of the Holy spirit. And, being anointed by the "Holy Ghost and with power," He "went about doing good, and healing all that were oppressed by the devil; for God was with Him." Turning to Mark 1: 39-42, we read, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." "And He preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed."

"If Thou Wilt."

This is what the poor dying leper said when he met the Son of man in that Galilean street. It was a most uncommon thing for a leper, who by priestly law was pronounced unclean, to come near to any man. The law required that every leper should lift up his voice in the street proclaiming himself unclean, unclean, lest any suffer contagion. And doubtless this poor afflicted one had walked the narrow street of Galilee uttering his woeful cry. But now as he meets Jesus, he recognizes in Him a Saviour, he expresses his faith in His saving power, saying, "If Thou wilt, Thou canst make me clean."

Jesus did not put him off with any offers of future attention. He did not say, "Yes I will see what I can do for you, come round to my surgery and I will prescribe for you. Neither did He suggest that for their mutual benefit the miracle of cleansing should be made the cause for a public assembly. But He, being the "Great Physician" of both body and soul, was able

to minister to the present need, a present-tense salvation, by virtue of His own divine life. Nor was He afraid to touch him, for being charged with the divine current He was able to swallow up mortality in life. So He said,

"I Will; be Thou Clean.

And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed."

"And again He entered into Capernaum after some days; . . . and they came unto Him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee."

"But there were certain of the Scribes sitting there, and reasoning in their hearts, Why doth this man speak blasphemies? Who can forgive sins but God only? And immediately when Jesus perceived in His Spirit that they so reasoned within themselves, He said unto them, Why reason ye these things in your hearts?"

Power of Forgiveness Illustrated.

Human reasoning can never admit the working of divine power. The Scribes reasoned that because they could not see the power of forgiveness working in behalf of the palsied man, they did not believe it and the words spoken by Jesus were idle blasphemous words because nothing was accomplished by them. And so Jesus, knowing their hearts, prepared to give them a practical demonstration of His forgiving power.

And Jesus said, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Never before was such a revelation given as that which Jesus gave. He spake as no man spake, because He lived as no man lived, and then died as no man died. But His death opened the way for the counterfeiting of His power and this Jesus said

would come. He said many will come after me saying I am Christ, and shall deceive many," but the same is "anti-Christ." And also through the Prophet Daniel the Lord prophesied the rising of "a little horn" of destruction, a counterfeit of the little "horn of salvation." And again, in 2 Thess 2:3-7, the "man of sin" is revealed counterfeiting the man of righteousness, also the "mystery of iniquity" counterfeiting the mystery of godliness."

Now because of these things God is making a final appeal by preaching the Everlasting Gospel to all that dwell upon the earth, and to every nation, kindred, tongue and people, saying with a loud voice, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

H. A.

—:o:—

CALLED TO SERVE.

THE call of God is, as it has always been, the call to service. There is no room or place for officialism in the church of Christ. Every living member of His Body—the church—is called not to officiate, but to serve. Going back to the days of the calling of the disciples, we read, "And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him. And going on from thence, He saw other two brethren, James, the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him." Matt. 4:18-22.

As these humble fishermen left their nets to be trained by their great Teacher into an efficiency that would make them successful fishers of men, there is revealed in their aspirations, a lack of understanding regarding the real purpose for which they were called. With an imperfect faith they looked for Jesus to establish a worldly kingdom, with its attendant seats of honour, power, and glory. Day after day they expected that Jesus would manifest His power, delivering them from the Roman yoke of oppression. Their highest hopes could not reach beyond the thought of a temporal kingdom with temporal power. And as the disciples met together

in the school of Christ too often their minds would be diverted from the lesson of the day by the thought of self-exaltation.

"And James and John, the sons of Zebedee, came unto Him, saying, Master, we would that Thou shouldst do for us whatsoever we shall desire. And He said unto them, What would ye that I should do for you? They said unto Him, Grant unto us that we may sit, one on Thy right hand, and the other on Thy left hand, in Thy glory."

"Grant unto us that we may sit," said two of the members of the little church of Christ. "Ye know not what ye ask," said Christ. Sitting denotes lordship, authority, dominion,—the place to be occupied only by those who have authority to pass judgment. We read in Daniel 7:9, "I beheld till the thrones were cast down [placed] and the Ancient of days did sit, . . . thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set and the books were opened." In this brief, but graphic description of the judgment scene, we notice that the King of kings, even the Judge of all the earth, sits, while an innumerable company of ministering angels stand before Him to serve. The king sits, while the subjects stand. And again: when Daniel and his captive companions were carried into Babylon to serve the king of Babylon, the record says, "that king Nebuchadnezzar appointed them meat and drink: so nourishing them three years, that at the end thereof they might stand before the king. . . . Now at the end of the days . . . the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king."

Jesus had called the disciples from their work, that they might labour with Him. He did not come to judge or condemn, but to save. He says, "I am come a light into this world, that whosoever believeth in Me shall not abide in darkness. And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." And in seeking for co-labourers Jesus had no seats of worldly honour for self-exaltation to offer, no positions of rulership for the execution of judgment; for He said, "To sit on My right hand and on My left hand is not Mine to give; but it shall be given to them for whom it is prepared."

When the other members of the church, the ten, heard that James and John had aspired to sit in the highest seats on the

throne of His glory, and had even tried to secure them first, "they began to be much displeased with James and John. But Jesus called them to Him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

The princes of the Gentiles [heathen] exercise lordship and dominion, "but it shall not be so among you." The members of the church of Christ are not to sit in judgment one upon another, criticizing and condemning. They have a more noble and unselfish ministry, being called by love to serve one another. And when any member climbs up into the judgment seat to judge another, in passing judgment he condemns himself. "Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself." But, says one, quoting from 1 Cor. 6:2, "Do ye not know that the saints shall judge the world?" Yes; we are even told that the saints shall judge angels, but not yet. "Therefore judge nothing before the time, until the Lord come."

"Then answered Peter and said unto Him, Behold, we have forsaken all and followed Thee; what shall we have, therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." That is to say, after the disciples have served according to the will of God, standing daily before Him, they shall sit and reign with Christ upon His throne. "It shall be given to them for whom it is prepared."

After Daniel had served in Babylon he was promoted by the king, and "Daniel sat in the gate of the king." And even today, all who will stand to give faithful service, dedicating all the powers of their being to God, which is but their reasonable service, shall be made kings and priests, sitting at the right hand of God. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

H. A.

HEALTH AND TEMPERANCE.



BATHING.

THE sweat is carried to the surface of the body by means of numerous little canals, or sewers. Their minute openings are the pores of the skin. There are upwards of two million pores, and they are scattered everywhere on the body. The sweat, or perspiration, is composed of effete waste matter, which the body gets rid of by means of these sewers. If these wastes were retained, they would poison the body and cause disease. A large part of the sweat is water, and this soon evaporates, leaving behind a very thin, oily layer of impure matter, which we may properly call dirt. This is constantly accumulating, and after a time acts as an obstruction to the narrow, delicate canals. Hence it becomes necessary to remove the accumulating dirt in order to prevent disease. The body is most easily cleansed by the use of water and soap.

Uncleanliness is a prolific cause of disease. This is especially true of some of the loathsome skin diseases. A boy suffering from some skin affection was brought by his mother to the famous Dr. Abernethy. The eccentric doctor, seeing at once that the child suffered more from the lack of cleanliness than anything else, said, "I can cure your son if you will strictly follow my directions. Get a large tub, fill it every day two-thirds full of warm water, put the little fellow into it, and then rub him all over with the

best Castile soap and a coarse towel."

"But, doctor," exclaimed the astonished mother, "that would be giving my child a bath!"

"True," replied the physician, "it is open to that objection."

It is a moral duty to give our bodies the best possible care. It is only through careful study, and attention to physical laws, that we can expect to enjoy health. Neglect means disobedience, and the sure result is sickness and suffering. Filth invites disease.

Warm baths best serve the purpose of cleanliness. The temperature should be from eighty degrees to ninety degrees Fahrenheit. It is not well to remain in a bath too long. Then it becomes debilitating. Five to fifteen minutes is usually long enough for a warm bath.

The temperature of a hot bath should be ninety-five degrees, or above. It belongs to medical practice, and is used for treating the sick. Hence it has no legitimate place in a healthy home.

Cold baths vary in temperature from thirty-five degrees to sixty-five degrees. Only healthy, vigorous persons should take a very cold bath. Such baths act as a tonic. They give vigour to the system and increase its powers of resistance. A cold bath should always be brief, and as soon as it is over, there should be a prompt reaction; that is, the skin should glow with warmth. If the body reacts slowly or not at all, the bath is harmful. A cold bath is pleasant and healthful if properly taken. It should be followed by vigorous rubbing with a coarse towel.

DR. A. B. OLSEN.

CLEANLINESS AND HEALTH.

THE late Sir B. W. Richardson said: "Cleanliness covers the whole field of sanitary labour. Cleanliness means purity of both air and water; cleanliness in and around the house; cleanliness of person; cleanliness of dress; cleanliness of food and feeding; cleanliness in work; cleanliness in the habits of the individual man and woman; cleanliness of life and conversation; purity of life, temperance,—all these are directly in man's power."

GRAPES.

As an article of food no fruit is equal to grapes, and they can be eaten with absolute freedom by all persons. When converted into raisins, they have a food value second to none among the dried fruits. The percentage of sugar is so great that as an article of diet they should find a place on every table. One is not obliged to swallow the seeds unless he so desires.

Stewed with prunes or figs, raisins impart a delicate flavour which is greatly admired by those who have tried it. There are many ways to prepare raisins which, if generally known, would greatly increase the demand for them. Containing, as they do upwards of thirty per cent. of sugar, we have bulk for bulk, a greater concentration of nutrition in raisins than in any other food. They are so cheap that every family can use them almost as freely as bread.—*Public Health Journal.*

AN ELOQUENT SPEECH.

I HAVE been thinking since I came into the meeting to-night, about the losses I've met with since I signed the total abstinence pledge. I tell you there isn't a man in the society has lost more by stopping drink than what I have. Wait a bit till I tell you what I mean.

There was a nice job of work to be done in the shop to-day, and the boss called for me. "Give it to Law," said he, "he is the best hand in the shop." Well, I told my wife at supper-time, and says she, "Why, Laurie, he used to call you the worst. You've lost your bad name haven't you?" "That's a fact, wife," said I; "and it isn't all I've lost in the last sixteen months, either.

"I had poverty and wretchedness, and I've lost them. I had a ragged old coat, and a shocking bad hat, and some waterproof boots that let the water out at the toe as fast as they took it in at the heel. I've lost them. I had a red face and trembling hands, and a pair of shaky legs, that gave me an awkward tumble, now and then. I had a habit of cursing and swearing, and I've got rid of that. I had an aching head and heart, and worse than all the rest, a guilty conscience. Thank God, I've lost them all!"

Then I told my wife what she had lost. "You had an old ragged gown, Mary," says I; "and you had trouble and sorrow, and a poor, wretched home, and plenty of heartaches; for you had a miserable drunkard for your husband. Mary, Mary! thank the Lord for all you and I have lost since I signed the pledge!"—*Liberator*.

—:o:—

THE HARVEST OF HEALTH.

THE normal condition of all God's creation is health, not disease; until sin came into the world there was no such thing as sickness. The nearer we get into harmony with God, the nearer will we approach that condition. The whole idea in getting a sick person well is to get him into harmony with God, but the usual plan is to give him drugs, which will make him feel better, when he is really worse.

Let me illustrate the folly of that. Suppose I take a little child and lift it high into the air. The child may think that it is as tall as I am, but is it?—No, as soon as I put it down again it is the same as it was before. So when people indulge in stimulating drugs, they may feel for a little time as if they had reached the summit of health, but soon there comes a letting down, and then they are worse than they were before. How is the child to get to be as tall as I am?—By growing; and in the same way the sick man is to be restored to his health. He has to plant good seed, and then give it time to develop, and the harvest will be sure.

Some one asks whether people have to work as long to get their health back as they did to secure disease. Does it not take as long to raise a crop of wheat as to raise a crop of tares?—Yes, but God is very merciful, he is continually trying to build us up and strengthen us. He says, "Turn ye, turn ye, for why will ye die?" When we have wholly submitted ourselves to God's law, it is wonderful how rapidly health returns.

A sick man is like a heavily-loaded waggon going uphill with the wheels locked, adding to its burden. He is like a child digging his heels into the carpet while his mother is trying to lead him across the floor. He is like these things because he is usually resisting the efforts of nature to make him well.

I recall a striking instance of this kind. A man who had had Bright's disease for

many years, and had made a fairly good recovery by a strict diet and conscientious adherence to health principles, one day yielded to appetite, and ate something which he ought not to have eaten and which he knew would hurt him. The punishment was immediate; his kidneys became paralysed—went on a strike—and the man was dead in less than thirty-six hours, in spite of the best medical attendance. Had he been true to principle and refrained from eating that which he knew was not for his good, he might have lived for a long time.

When a man can get hold of the thought that God is working in him and trying to make him well, and can be induced to cooperate with Him in an intelligent way, that removes the locks from the wheels of life, and lessens the burden placed on nature.

One thing is essential in order to make a good recovery, and that is for the man to dedicate himself wholly to God, and resolve to use the strength that he may regain in God's service. Under these conditions, most remarkable recoveries are made, for there is wonderful power locked up in the simple remedies used, when God has a chance to impart the fulness of His blessings.

DAVID PAULSON.

—:o:—

Abstemious Living.—The advantage of living temperately is often strikingly shown in hospitals by the rapidity with which those who have thus lived recover from wounds. Many a man who has lived grossly and thought he was in good health, has found in case of some trifling accident that his vital forces were actually low, retarding the healing process. A despatch from the Larissa hospital illustrates this. A war correspondent speaks of the wonderful vitality of the Turk, and says:—

"The doctors also remark upon the extreme rapidity with which their patients recover from their wounds, and attribute it to the abstemious lives they lead, drinking no wine, and eating very little meat."

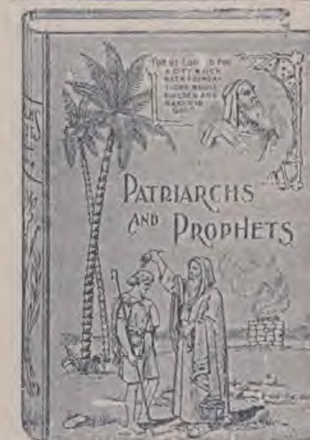
About twenty-two acres of land are necessary to sustain one man on flesh meat. The same space of land, if devoted to wheat culture, would feed forty-two people; if to oats, eighty-eight; and if to potatoes and cabbages, 176.

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 And strength in your utmost needs;
 Have faith, and a score of hearts will show
 Their faith in your work and deeds.
 Give truth, and your gifts will be paid in kind,
 And song a song will meet;
 And the smile which is sweet will surely find
 A smile that is just as sweet.
 Give pity and sorrow to those who mourn,
 You will gather in flowers again
 The scattered seeds from your thought outborne
 Though the sowing seemed in vain.
 For life is the mirror of king and slave,
 'Tis just what we are and do;
 Then give to the world the best you have,
 And the best will come back to you.

—Madeline S. Brigham.

:o:

THE PALM-TREE AND THE WORM.

"WELL, I call that splendid!" exclaimed Miss Patty. "I knew God would open up my way, but how He was going to do it I could not tell. Here's an offer of rooms, rent free, coal and gas, and seven-and-sixpence a week," and her grey curls seemed to laugh as well as her face.

"What all that and no work along with it?" asked her neighbour.

"Oh yes, of course there's a little bit to do—keep some offices clean, open the doors in a morning, and do a little cooking for the master but that's not much."

"I never saw anybody like you for looking at the best of things," her friend replied. "Most of us would have thought of the work first, and what we were getting would have come out later on, if it ever did come out at all."

"Ah!" said Miss Patty, nodding her head, "but God taught me which to put first. Now, isn't He good? Do say so for once in your life! Why it's just as if He'd caused a palm tree to grow up all at once in the wilderness, for me to pitch my tent under."

It was the neighbour's turn to laugh now: "I do declare," she said, "I never saw anybody

in all my life like you for making pictures."

Patience Ames Bridges had been nurse to an invalid mother for many years. The mother had died lately and with her their little income had ceased. They had not been able to save anything, and when funeral expenses were paid, dear, sunny Miss Patty was left penniless, possessing nothing but a little furniture sufficient for two rooms, with no trade in her fingers, not at all clever with her needle, too old for anybody to want as servant, and too uneducated to teach anything—"too uneducated," did I say? no, that is not correct, for she knew a great deal about God, and had taught theology to many, her favourite subject being, that all things which happen to us, either come from God, or are allowed by Him, and therefore in everything we should give thanks.

Miss Patty was duly installed in her new quarters, and found things just as comfortable as she expected, informing her employer that while not forgetting to thank him, she considered he had but carried out God's plan for her.

"So that's the way, Miss Patty, you look at things, is it?" he said pleasantly: "I've never found out yet that God had any plan for me."

Six months passed peacefully on, and then one sunny morning, just after she had been feasting her eyes on the beauties of a lilac bush which grew in the back garden, and was now glorious with blossom, Miss Patty received notice to quit. "I am very sorry to do this," said Mr. Norman Low, "but I am entering into partnership and transferring my business to the offices of my partner," he was just going to add, "it is all in God's plan for you and therefore there is no cause to complain,"—but refrained, thinking this would be a splendid test of the genuineness of her religion, and really anxious to know how she would take it.

"And I am sorry, too, sir," was her calm answer, "for I have learnt to like you."

"What do you think you will do?"

"I have no idea, sir, but it will be all right, God is arranging it all, and I thank Him for it."

"But do you thank Him for causing you to leave here?"

"For allowing it, sir, perhaps, not causing it. Yes, my work is evidently finished, or I should not be leaving. Perhaps He thinks a change will be good for my health. It shows He is still thinking about me."

"May I ask if you have any money by you? Please excuse my asking this."

"I don't mind you asking a bit, sir, for I know you mean it kindly. No, I have nothing

saved, for I had got rather short of clothes, so had to spend all I got."

"And yet you are not afraid of the future?" he asked, looking at her very keenly.

"No, sir, God will take good care of me if I keep true to Him."

When Miss Patty got into her own room, just a little gloom came over her; there was a little battle, a little prayer, but she came off victorious. In her prayer she said, "I do thank Thee, O Lord Jesus, that I did not show any doubt before that unbeliever. Do keep me loyal. Let me never bring any discredit on Thee, dear Lord. May my tongue be paralyzed before I do that." Then she prayed that in her reading of the Bible she might be guided to a clear message for her very own self. And that prayer was answered.

Later on in the day as she was clearing away the master's lunch, he said to her, "Well, Miss Patty, have you had any guidance yet?"

"Oh, yes, sir, I asked God to give me a straight message from the Bible, and He did, though at first I could not understand it, but when I did, it came to me like a vision. And this is what I got: I cannot tell you the exact words, but this is the story I read: One of God's messengers wanted to watch a certain city to see what would happen to it, for he was expecting the people there were going to have a pretty bad time of it; so he made himself as comfortable as he could in his outdoor quarters, then his Heavenly Father, in order to keep him from the hot sun, caused a palm tree to grow up all of a sudden, and you may be quite sure that messenger got to love that palm tree like anything. I told a friend of mine that coming here was just as if God had caused a palm tree to spring up in the wilderness for me to build my tent under, though I never had a thought about that messenger then. But do you know, God not only caused the palm to grow but He called for a little worm, and told it to gnaw at the root of the palm, and it did, till the palm died. And my! wasn't that messenger angry! God said, 'Are you very angry?' and he said, 'Yes I am, and so would anybody be. I just loved that palm with its cool green leaves. What will become of me without it I don't know!' But do you know, sir, though that palm tree was a proof of God's love, that worm was a bigger proof still. The tree showed God's love to one poor man, but the worm caused him to see God's love to thousands and thousands of men and women! I've had my palm, now I see the little worm gnawing away at it, and I shall see some day, that God's love is bigger than I thought it."

The old lady's face was radiant; as Norman looked at her, tears came into his eyes and a longing into his heart, but a forced laugh broke from him: he was not going to let this strange old lady see any weakness on his part. "Well, Miss Patty I'm sure you are very complimentary indeed! Don't you see, according to your way of putting things, if these rooms have been a kind of palm tree for you, I must be the worm? A nice portrait to give me, isn't it?"

Miss Patty's face grew solemn, and then she said with dignity, "No, sir, I do not liken you to the worm the fact of your partnership is the worm."

"That's a nice way of getting out of it, but never mind, I'm not offended. I only hope,"

and his voice grew grave in spite of himself, "the vision of love will indeed grow bigger for you."

The next day was Sunday, and Norman Low was walking along a road with a friend when they passed a street preacher.

"I wonder," said the friend, "if those men ever really believe what they talk about!"

"I think some do," replied Norman, who was already beginning to see things in a rather different light.

"Well I shall never believe what they say till I find somebody who *lives* religion. I never have yet; they're all a lot of humbugs."

"Do you mean to say you have never met one real Christian?"

"Not since I've been grown up, and able to judge properly."

"Well, you are coming to-morrow morning to my office, I'll introduce you then to one, for if ever there is one it is Miss Patience Ames Bridges."

"What did you say her name was? Who is she?"

"Patience Ames Bridges, long enough, isn't it? She is a sort of housekeeper in my offices, but is leaving next week, for, as you know, I am giving them up."

Norman Low's first words to Miss Patty on Monday morning were, "Has the vision grown yet?"

"No, sir; but the Book says, "'If the vision tarry, wait for it,' so I'm waiting. It's sure to come, quite sure."

He was sorting over his letters, when all at once he called out, "Here is a letter for you, Miss Patty;" and in another moment was deeply engrossed with his own affairs.

At lunch time there was the same question, "What about the vision?" and to his astonishment she answered, "Yes, sir, its growing! would you mind reading this letter? I was waiting for you to ask me."

The letter was as follows: "Dear Miss Bridges. From your name I think you must be the daughter of my mother's cousin and bosom friend. I have often thought about you and wondered where you were. If you are indeed the person I think you are I should be delighted if you would come and be my housekeeper, as I am without one at present. That is if you can put up with a crusty old bachelor. Anyway, I should like to be your friend. You can give your answer to Mr. Low. George Hearn."

Before he read through the brief epistle, he exclaimed, "That's splendid!" but when the signature was reached, he repeated the name aloud, twice over, "George Hearn! George Hearn."

"I should like to find out," said Miss Patty, "how he got to know about me."

"George Hearn! Why I told him."

"But you did not know he knew me, sir, did you?"

"No, not a bit of it, nor did he say he knew you; not one word did he utter about that."

"But if I had not told him about you he would never have made you this offer, and he is rich, I can tell you."

"Did he tell you, sir, he wanted a housekeeper?"

"No. I was telling him if he wanted to see a real Christian I would introduce him to you That was all I said. You have only yourself Miss. Patty, to thank for this piece of good fortune. Had you grumbled at your fate, I should have said, 'yes, she's like all the rest, a goodweather Christian, nothing more; her religion doesn't stand when tested,' and I should never have been led to mention your name."

"No, no! God must have all the praise, sir; but for His help I should have been sure to have done a bit of murmuring. Now can't you see how gracious He is, sir? Can't you see what a big vision of His love I've got now? And don't you think I shall only do right if I praise Him even more for the worm than I did for the palm."

"I shall always think I've been the worm though," trying to smile, and then in a grave voice added, "but it's worth while remembering God used me to give you the clear vision. I want you to pray for me, Miss Patty, that I may see Him for myself."

Twelve months afterwards dear Miss Patty, dressed now in a black satin gown, had the joy of hearing Norman Low publicly testify to his faith in God, and the blush came to her cheeks, as if she had been a girl, as he added, "And it all came about through one woman's sunny trust in God."

"The vision is growing," she whispered to her self.—*Charlotte Skinner.*

—:O:—

HELPING PEOPLE.

TWENTY years ago a discouraged young doctor in one of our large cities was visited by his old father, who came up from a rural district to look after his boy.

"Well son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor, while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:—

"I thought you told me that you were not doing anything! Why if I had helped twenty-five people in a month as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it, though," explained the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "Money! What is money in comparison with being of use to your fellow-men. Never mind about money; you go right along at this work every day. I'll go back to the farm, and gladly earn money enough to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men."—*Selected.*

LITTLE THINGS.

A DAISY is a little thing—
Grows, perchance, unheeded,
Yet the little simple flower
On the earth is needed.

A rain-drop is a little thing,
Many make the showers;
Little moments flitting by
Make up all the hours.

One little star at close of day
Vainly seems to twinkle,
Till at length the shining host
All the blue arch sprinkle.

A smile is but a little thing
To the happy giver,
Yet it oftentimes leaves a calm
On life's boisterous river

Gentle words are never lost,
Howe'er small their seeming,
Sunny rays of love are they
O'er our pathway gleaming.

Ah, it is the little things—
Little joys and trials,
Little pleasures, little griefs,
And little self-denials.

Little hopes and little fears
Fill our morn and even;
Little beams of love and faith
Light our way to heaven.

—*Selected.*

—:O:—

LOVE ONE ANOTHER.

LOVE one another in spite of your differences, in spite of your faults. Love one another, and make the best of one another, as He loved us, who for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalene, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. It is very easy to fix our attention only on the weak points of those around us, magnify them, to irritate them, to aggravate them: and by so doing, we can make the burden of life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the love wherewith Christ loved us; this is not the new love wherewith we are to love one another.—*Dean Stanley.*

—:O:—

THE BEST ARGUMENT.

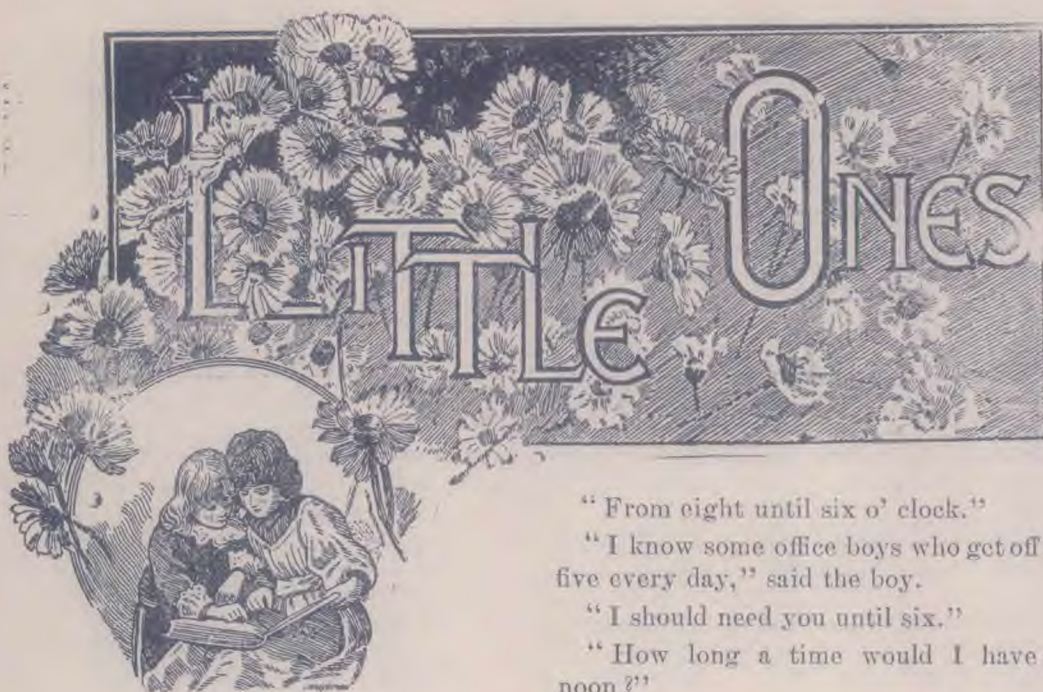
DR. BARNARDO relates that he was once standing at his front door on a bitter day in winter, when a little ragged chap came up to him and asked for an order of admission into home.

To test the boy he pretended to be rather rough with him.

"How do I know," he said, "if what you tell me is true. Have you any friends to speak for you?"

"Friends!" the little fellow shouted, "No, I ain't got no friends; but if these 'ere rags,"—and he waved his arms about as he spoke—"won't speak for me, nothing else will."

So, your very needs are the strongest appeal to the Saviour. And if you come to him with all your heart, just because you need Him, you shall have His sympathy and love.—*Selected.*



BE PATIENT.

THEY are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow!
They are such little hands!
Be kind—things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon; and so
The hands are tempted oft, you know.
They are such fond, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or showers—showers soon dispelled
By looking in our face;
Love asks, for such, much grace!
They are such fair, frail gifts!
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by;
Give them not love, but more—above
And harder—patience with the love.

—Selected.

—:o:—

TOO MANY QUESTIONS.

A NEATLY dressed, bright enough looking boy came to apply for a situation as office boy, in response to an advertisement inserted in a daily paper by a gentleman with whom it would be an advantage to any boy to be associated. The duties were not irksome, the pay was more than office boys are usually paid, and the boy would have the kindest treatment. But before the gentleman could ask the boy a few questions he wished to ask him, the boy began a little catechism of his own.

"How many hours a day would I have to be here?" he asked.

"From eight until six o'clock."

"I know some office boys who get off at five every day," said the boy.

"I should need you until six."

"How long a time would I have at noon?"

"An hour—from twelve until one."

"Some boys get an hour and a half. Would I have to get here exactly at eight every morning?"

"It would be best for you to make it a rule to be here every morning at that time. Boys ought to learn to be punctual."

"Well there isn't much to do that early in the morning, and I thought may be it wouldn't make any difference if I didn't get here just at eight every morning. I suppose you wouldn't want me to go out on my own account if it happened to be a dull day, and you just didn't need me?"

"I couldn't tell just when I would need you. Besides if I paid you for your time between eight and six o'clock, that time would rightfully belong to me."

"Do you ever give any half-holidays?"

"Not often."

"Do you pay a fellow for putting in extra time—say, if I had to stay after six some night?"

"If a boy wanted pay for a few minutes extra service, I would pay him."

"I wouldn't ever have to do anybody else's work, would I?"

"I think not."

"I know a boy who is often asked to do things it isn't his business. Well I suppose I might come and try it, and see how I like the place?"

"No, I don't think I care to have you do so," replied the gentleman calmly. "I am quite sure the place would not suit you. In fact, my boy, I fear that you will never succeed in any place until you get rid of your fear of giving honest, faithful service in return for the wages paid you. The

boy who is afraid of doing too much, never does enough, and is always ready to shirk his duty. I would in all kindness advise you not to ask any of the questions you have asked me of the next person to whom you apply for a place. They indicate the disposition of a shirk, and the boy who starts out in life determined to do as little as he can for the money paid him, is a shirk, and will be a failure in life."—*Harper's Young People.*

—:o:—

A DREADED TASK.

A TASK never grows smaller or lighter by sitting down and lamenting that it must be done, and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billy," said his father one day, when I was at the farm, "why don't you go to work on that little patch of potatoes?"

"Ah," whined Billy, "there are so many of them I'll never get them hoed."

"You won't if you don't begin soon."

"I hate to begin,"

"How are you ever going to do the work if you don't begin?"

"Well I'll begin pretty soon,"

His father walked away, and I heard Billy exclaim in a tone indicating great mental distress:—

"Plague on those old potatoes! It makes me sick to think about them!"

"Why do you think about them, then?" I asked laughingly.

"I've got to," he replied dolefully, with a sorrowful shake of the head.

"I've been thinking about them ever since I got up this morning."

"How long now, Billy, will it really take you to hoe them?"

"Well at least an hour."

"And you have been distressed about it ever since you got up?"

"Well, I hate to hoe potatoes."

"And you've been up a little more than five hours?"

Well, I—I" Billy began to grin, took up his hoe, and said, "I never thought of that!"

And the potatoes were hoed in just forty minutes.—*Golden Days.*

THE BOYS THAT ARE WANTED.

The boys that are wanted are good boys,
That are noble in mind and heart,
Who would scorn to oppress the weak ones,
But who bravely take their part.
The boys who are wanted are true boys
Who have taken Christ for their Lord,
Who have given their lives to His service,
And who strive to obey His Word.

The boys that are wanted are pure boys
Whose goings are kept by the Lord ;
Who at home, at school, and in playtime,
Shed their influence abroad,
An influence gentle, but mighty,
That all those around them can tell
They are noble, and pure, and Christ-like,
And copy their Master well.

—Dora Sharman

—:o:—

SURE SIGNS.

MANY centuries ago Solomon said,
“Even a child is known by his doings,
whether his work be pure, and whether
it be right.”

When I see a boy slow to go to school,
and glad of every excuse to neglect his
books, I think it is a sign that he will be a
dunce.

When I see a boy in haste to spend
every penny as soon as he gets it, I think
it is a sign that he will be a spendthrift.

When I see a boy hoarding up his
pennies, and unwilling to part with them
for any good purpose, I think it is a sign
that he will be a miser.

When I see a boy or girl “looking out
for No. 1,” and disliking to share good
things with others, I think it a sign that
the child will grow up a selfish person.

When I see boys and girls quarrelling,
I think it is a sign that they will be dis-
agreeable men and women.

When I see a child obedient to his parents,
I think it is a sign of great future blessings
from God.

When I see a boy fond of the Bible and
knowing it well, I think it is a sign that
he will be a good and happy man.
—Selected.

—:o:—

DONT BE COWARDS.

“I won't tell a lie! I won't be such a
coward!” said a fine fellow when he had
broken a little statuette of his father's in
showing it to playmates, and they were
telling him how he could deceive his father
and escape a scolding. He was right. So
was Charlie Mann right, and he was re-
warded for it, as the following story will
show:—

A young offender whose name was
Charlie Mann smashed a large pane of

glass in a chemist's shop, and ran away at
first; but he quickly thought: “Why am
I running? It was an accident; why not
tell the truth?”

No sooner thought than done. Charlie
was a brave boy. He told the whole
truth—how the ball with which he was
playing slipped out of his hand; how
frightened he was; how sorry he was too,
at the mischief done; and how willing to
pay, if he had the money.

Charlie did not have the money, but he
could work; and to work he went at once
in the very shop where he broke the glass.
It took him a long time to pay for the large
and expensive pane he had shattered, but
when he was done he had endeared himself
so much to the shop-keeper by his fidelity
and truthfulness that he could not hear of
his going away, and Charlie became his
partner.

“Ah what a lucky day that was when I
broke that window!” he used to say.

“Charlie,” his mother would respond,
“what a lucky day when you were not
afraid to tell the truth!”—Selected.

—:o:—

JESUS IN THE HOME.

A LITTLE girl went on an errand to an
elegant house. The lady was proud of her
home, and showed Jennie the carpets,
pictures, ornaments, and flowers, and
asked, “Don't you think these things are
lovely?”

“They are pretty,” said Jennie.
“What a beautiful home for Jesus to
visit! Does He ever come here?”

“Why, no,” answered the lady.
“Don't you ever ask him?” asked Jennie.
“We have only two rooms, but Jesus
comes and makes us happy.”

The lady told her husband what Jennie
had said, and he replied: “I have often
thought we ought to thank God for His
goodness, and ask Him to come and live
with us.”

They became Christians, and Jesus came
to live with them, and made them happy.
—The Lily.

—:o:—

A FAITHFUL DOG.

THE following touching incident will be
read with special interest by those who
possess that faithful and devoted friend—a
dog—as part of the family circle.

A gentleman bought a collie, which,
when taken home, after a fashion of his
kind, soon made himself one of the family,
and assumed special responsibilities in
connection with the youngest child, a girl
three years of age.

It happened one day in November that
the father was returning from a drive,
and as he neared his house, he noticed the
dog in a pasture which was separated by a
stone wall from the road. From behind
this wall the collie would spring up, bark,
and then jump down again, constantly
repeating it.

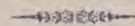
Leaving his horse and going to the spot,
he found his little girl seated on a stone,
with the collie wagging his tail and keep-
ing guard beside her.

In the light snow their path could be
plainly seen, and as he traced it back he
saw where the little one had walked several
times round an open well in the pasture.
Very close to the brink were prints of the
baby shoes, but still closer on the edge of
the well were the tracks of the collie, who
had evidently kept between her and the
well.

We need not tell you the feelings of the
father as he saw the fidelity of the dumb
creature, walking between the child and
what might otherwise have been a terrible
death.—Children's Record.

—:o:—

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"In the beginning."—We would suggest that Gen. 1: 1, is an introduction of the generations of the heavens and the earth, and therefore that the clause, "In the beginning," refers to the beginning of time; that is, so far as this world is concerned. Our finite minds cannot go beyond this, neither is it necessary to do so; for the infinity of eternity belongeth alone unto Him who is the infinite eternal one.

Darkness reigned.—Modern science offers many suggestions regarding the age of our world, and the condition of our world, in each particular age; but many of these suggestions are more modern than true. True science is knowledge; but much of the scientific knowledge of to-day, is science falsely so-called. True science will always harmonize with truth, and God's word is truth and therefore eternally true. We learn that in the beginning, "the earth was without form and void; and darkness was upon the face of the deep."

Let there be light.—And God said, "Let there be light, and there was light." We can only go back very feebly in our imagination to the beginning of days; when darkness reigned, and the earth was in its chaotic condition. It was without form and void; empty and desolate. And while the earth was in this

condition, darkness reigning over the face of the deep, God "commanded the light to shine out of darkness," and there was light. And the light shineth in darkness; and the darkness comprehendeth it not. The darkness was not able to envelope or overcome the light, so there was light. "And God saw the light, that it was good; and God divided the light from the darkness. And God called the light day, and the darkness He called light. And the evening and the morning were the first day."

God is light.—The manifestation of light is a revelation of God; for "God is light, and in Him is no darkness at all." The manifestation of light was not due to any expression of the sun, moon, or stars; for these heavenly bodies of light were not born until the fourth day. We speak of the moon shining with a borrowed light, and all that can be said of the moon, is also true of the sun. Behind the sun, "which shineth in His strength" is the Sun of Righteousness; and therefore all the sunlight is a reflection of the light and glory of God. When men worship the sun because it shines, they sin and come short of the glory of God. It would be just as reasonable to worship a pump, because by it water is brought up out of the earth. These things are but creatures of His creation; but God is the source of all life and light.

Time of the end.—The best guide we have of what the earth was like in the beginning, is the record of the view prophetic of what it will be in the end of time. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down. . . . For thus hath the Lord said, The whole land shall be desolate." This is the condition in which the earth is to be at the end of time, and then "darkness shall cover the earth once more.

"Gross darkness the people."—Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. "For, behold, the darkness shall cover the earth, and gross darkness the people." Once more in the end of time the Lord God speaketh. And since He changeth not, He still says, "Let there be light." But this time He speaks to His people, because darkness not only covers the earth, but gross darkness the people.

He commands His people to Arise to-day, and because, as he says, "the glory of the Lord is risen upon thee." All He asks is that we shall give a clear reflection of His glory upon the earth.

"Let your light so shine."—"Ye are the light of the world," says Jesus. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels." All the light which God hath caused to shine in our hearts, is to be given out to those who sit in darkness. We are to shine as the stars, not by doing, but by being. We have this treasure in earthen vessels; for as John says, "the life is the light of men." Our lives are to be a living testimony of the power and glory of God, and we are to be "living epistles known and read of all men." Let your light so shine that they may see your good works, and glorify your father which is in heaven." H. A.

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THE FOUNTAIN WITH THE CUP.

A CERTAIN man placed a fountain by the wayside and hung a cup near by with a little chain. He was told sometime afterward that a great art critic had found much fault with the design of his fountain. "But," he asked, "do many persons drink at it?" Then they told him that thousands of poor people, men, women, and children, slaked their thirst at his fountain. He smiled and said that he was little troubled at the critic's observations. He only added a hope that on some sultry summer day the critic himself might fill the cup and be refreshed.

The Bible is the fountain with the cup. Just now there seems to be an unusual number of critics. Some friends of the fountain seem to fear lest confidence be shaken and its honour be decreased. But we may be sure of this, that from the standpoint of its munificent Designer the only question is, "Do many persons drink at it?" and that God the giver of the fountain is satisfied with the knowledge that multitudes of earth's weary, wistful souls are slaking their thirst from its life-giving flow. O that men who are troubled with doubts and questionings and sceptical thoughts about the Bible would calmly examine it for themselves! O that in a candid, teachable frame of mind they would take it up and read it! —*Selected.*