

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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No. 9.



Prepare to Meet Thy God.

Now is the time to prepare for the coming of our Lord. The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, "All things continue as they were from the beginning;" "To-morrow shall be as this day, and much more abundant." "We will go deeper into pleasure-loving." But Christ says, "Behold, I come as a thief." At the very time when the world is asking in scorn, "Where is the promise of His coming?" the signs are fulfilling. While they cry, "Peace and safety," sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief.

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly are men ranging themselves under the banner they have chosen. Restlessly are they waiting and watching the movements of their leaders. There are those who are waiting and watching and working for our Lord's appearing. Another class are falling into line under the generalship of the first great apostate. Few believe with heart and soul that we have a hell to shun and a heaven to win.

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure-lovers are still crowding to theaters, horse-races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his

agencies at work that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy forever shut.

Solemnly there come to us down through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

MRS. E. G. WHITE.

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THE BREAKING OF THE DAY.

'Tis almost time for the Lord to come,

I hear the people say,

The stars of heaven are growing dim,

It must be the breaking of the day.

O, it must be the breaking of the day,

The night is almost gone,

The day is coming on,

O, it must be the breaking of the day.

The signs foretold in the sun and moon,

In earth, and sea and sky,

Aloud proclaim to the race of men,

That the coming of the Master draweth nigh.

It must be time for the waiting church

To cast her pride away:

With girded loins and burning lamps,

To look for the breaking of the day.

There must be those in the field of sin,

Far from the fold astray,

Who once were happy in Jesu's love,

And looking for the breaking of the day.

Go quickly out in the streets and lanes

And in the broad highway:

And call the maimed, the halt and blind,

To be ready for the breaking of the day.

—Selected.

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WHERE ARE WE?

As it is necessary for a business man to take account of his position, financially and otherwise; as the captain of a vessel must assure himself of the correctness of his course—so the individual Christian, and the churches of Christ, must heed the exhortation, "Examine yourselves, whether ye be in the faith." This is specially needful in this age of discovery and inquiry on the part of man, and when God is shaking all things in earth and heaven that those things which cannot be shaken may remain.

Dispassionately and candidly it becomes

us to consider the utterances of prominent men who may be regarded as representative of the doctrinal tendencies of the time.

During the past ten days the Pan-Presbyterian Council has been in session at Liverpool, attended by a large number of prominent and representative men from the Continent, from the United States and Canada, and especially from England and Scotland. Ladies, also, from all parts of the world are present to take part in the International Women's Missionary Association, and to give addresses on foreign mission work.

The opening sermon of the Council was preached on Tuesday of last week by Dr. John Watson (Ian Maclaren). His subject was "Reasonableness the Touchstone (or Test) of Truth." The text was 2 Cor. 10:1, "The reasonableness of Christ," the word "reasonableness" being substituted for "gentleness." We make the following extracts:—

'One can see the development of a sixth sense in the race, and may well believe that with every age an increasing number of persons will hear the voice of God as did Abraham and Isaiah, St. Paul and St. John. It is one thing, however, to believe that God is truth, and has specially declared Himself through a receptive race, and another to accept any book, without question, as an infallible standard of truth. It is evident that such Scripture could only come to us through a human medium, and nothing can guarantee the veracity of the medium except the inherent reasonableness of his message, and of that the human reason as the reflection of the Divine must be judge. . . .

Christianity, of all religions, should be the last to appeal to credulity, and to teach superstition; its appeal should be ever to a man's judgment, and its hope to establish it in truth. The business of reason is to sift what is real from what is unreal, to crush and wash the quartz, to gather the particles of pure gold, and to offer the precious metal for the acceptance of faith. Reason searching the Bible and travelling through the history of the Church leaves the chaff and keeps the corn—taking Abraham's splendid faith, leaving the intended sacrifice of Isaac; taking the pity of God over Nineveh, leaving the fanaticism of Jonah; taking the spirituality of Psalms, and leaving their fierce invectives; taking St. Paul's love for Christ, and leaving his Rabbinical arguments. . . . And we know what to take by its radiant reasonableness, because nothing can be more becoming, more winning, more satisfying, and more like God.'

In making a few inquiries arising out of these paragraphs, we confine ourselves to the application of the argument and to the illustrations by which it was enforced, for the instances adduced in proof give the real bearing of the argument.

Are we then to receive as settled principles: That the Bible consists partly of corn and partly of chaff? and

That reason is to decide which is corn and which is chaff?

That while Abraham's splendid faith is to be accounted corn, his intention to sacrifice Isaac is to be accounted chaff?

If so, how are we to understand the Lord's arrest of Abraham's hand, because his not withholding his son had proved that he feared God? (Gen. 22:12.)

If Abraham's intention to offer up Isaac was "chaff," how are we to understand the commendation of his faith, in that when he was tried he offered up Isaac? Why is it recorded as the ground of his faith that he accounted that God was able to raise from the dead?

Is that part of James's Epistle (2:21-24) "chaff" in which he asks, "Was not Abraham justified by works when he had offered Isaac his son upon the altar?" and when he accounts for his being called the Friend of God by the fact that his obedience in doing so proved his faith in God.

Other questions might be asked concerning this righteous intention and act of Abraham, as well as concerning the other instances given in this strange sermon; but these may suffice for the present.—*The Christian.*

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TRUE GREATNESS.

As a preacher and writer, Mr Muller's style was as extraordinarily simple as was his manner of life. He never courted public notice or public applause, and those who knew him intimately were those who could best gauge the indifference of this man to those personal honours which are, by most men, so much accounted of. This it was, together with his child-like trust, and his consuming love for the Lord Jesus Christ, which lifted George Muller above his fellows. Had self-interest or self-seeking entered into his work, it could not have been honoured to the extent that it was honoured by Him whose invariable method is indicated in His own Word, "Them that honour Me I will honour."

"When God calls you home, beloved Mr. Muller, it will be like a ship going into the harbour full sail," was a remark recently made to him.

"Oh no," was the quiet answer, "it is poor George Muller, who needs daily to pray, 'Hold Thou me up that my footsteps slip not.'"—*Quiver*

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No amount of education, no advantages, however great, can make one a channel of light without the co-operation of the Spirit of God. The sowing of the gospel seed will not be a success unless the seed is quickened into life by the dew of heaven.

SIGNS OF CHRIST'S COMING.

1. Can we know the day and hour of our Lord's coming?

Ans.—But of *that day and hour knoweth no man*, no, not the angels of heaven, but my Father only. Matt. 24: 36.

We Are to Know When It Is Near.

2. While we can not know the exact day and hour, yet are we to know when it is near?

Ans.—Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors. Matt. 24: 32, 33.

3. When the things take place which are to constitute signs of His coming, how near may we know it to be?

Ans.—Verily I say unto you, *This generation shall not pass*, till all these things be fulfilled. Verse 34.

4. Was Christ sure that it would be just as he had said?

Ans.—Heaven and earth shall pass away, *but my words shall not pass away*. Verse 35.

NOTE.—While the exact day and hour of Christ's coming is not revealed in the Bible, yet the Lord tells us of certain things which will take place just before he comes. These events will constitute signs: so that when the people see these things come to pass, they will know that his coming is near, even at the doors. And Christ declares with absolute certainty that the generation which sees all these signs will also see his coming.

The World to be Warned.

5. Will the world be warned when the day of the Lord is near?

Ans.—*Blow ye the trumpet in Zion*, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel. 2: 1.

To-day, dear reader, we are living in the time when this very state of affairs exists. The signs of our Lord's coming are multiplying on every hand, and as a result, tens of thousands of voices are giving the warning message to every nation in the world. And this very movement, in itself, constitutes one of the most convincing signs of the soon coming of Christ. The Lord declares that signs shall appear, and that an alarm will be sounded when the day of the Lord is near. To-day we are beholding the signs. To-day our ears are made to tingle by listening to the most solemn message ever borne to the world. But, dear reader, should you presume to scoff at this idea, you would only add evidence to the proof: for scoffers are to constitute one of the signs. Let us, therefore, learn a lesson from the mistakes of the antediluvians, the Sodomites, the Ninevites and the Jews: and know that when God sends a message to the world, it never fails; but that our salvation will depend entirely upon the way we relate ourselves to it. To heed the warning will mean to take our stand with the children of the light, and be saved at his appearing. To reject it, will mean our destruction at the coming of Christ.

The Perilous Condition of the Religious World.

6. What does Paul say will come in the last days?

Ans.—This know also that *in the last days perilous times* shall come. 11. Tim. 3: 1.

7. Why will the times of the last days be so perilous?

Ans.—For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. Verse 2-5.

NOTE.—Here is a catalogue of nineteen sins which the apostle declares will be prevalent in the last days among those who have a form of godliness, but deny the power thereof. Candid observers will need no argument to convince them that the state of affairs here described, largely predominates in the religious world to-day.

As a result of this selfish, pleasure-loving spirit, the last warning message will be unheeded, and the day of God's wrath will be upon them like a thief. Reader, are you among this class? Can any of these sins be laid at your door? If so, your condition is perilous. Turn away from these things while mercy still lingers.

Signs in the Financial World.

8. To what class of men does the apostle James send special warning?

Ans.—Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Jas. 5: 1.

9. What have these men done?

Ans.—Ye have *heaped treasures together for the last days*. Verse 3.

10. What is the result of this heaping together of treasure?

Ans.—*Your riches are corrupted*, and *your garments are moth-eaten*. *Your gold and silver is cankered*; and *the rust of them shall be a witness against you*, and shall eat your flesh as it were fire.

11. What is about to take place?

Ans.—*For the coming of the Lord draweth nigh* . . . Behold, the judge standeth before the door. Verses 8, 9.

NOTE.—The last days will be marked by an unparalleled *heaping together* of treasure. Riches are a great blessing if properly used. Rich men are indispensable: but when men are simply amassing great treasures to be left to corrupt and corrode, and no one to receive any benefit therefrom, this is wrong; and *the rust of such treasures* will be a *witness against* those who amass them. A witness against them from the fact, that, if they would have taken heed to the last warning message, they would have known that to heap treasure together for the future would be a vain thing, and instead of doing this they would see to it that their wealth should be used to the glory of God: so that when the judge shall open the door and come in upon the world they would be found among the faithful servants giving the world meat in due season, and would hear the "well done, good and faithful servant."

12. What other wrongs does the Lord accuse these rich men of?

Ans.—Behold the hire of the laborers who have reaped down your fields, *which is of you kept back by fraud*, crieth: And *the cries of them which have reaped* are entered into the ears of the Lord of sabaoth. *Ye have lived in pleasure on the earth, and been wanton*; ye have nourished your hearts as in a day of slaughter. Verses 4, 5.

NOTE.—It is not only wrong to heap up treasure to be destroyed when the end comes; but to defraud the poor man, who is forced to work every day for a bare living, of his rightful wages, in order to heap together this treasure, is a crime which will call down the judgments of God. But is not this the very state of affairs as it exists to-day? Behold the vast combines of wealth, for the purpose of controlling every commodity of life, in order to extort from the people their money. And in order to counteract the grinding influence of the money-power, see the multitude of labor organizations which have recently sprung up. And, as all know, the relations between these two factions are all the time becoming more strained. The rich are becoming more oppressive, while the oppressed are becoming more desperate: and even the most conservative predict a terrible struggle.

Dear reader, are you among the poor in this world's goods? Do you almost despair, as you struggle against the tide of oppression, trying to make ends meet? The Saviour bids you to "be patient" a little longer. He even now stands before the door, patiently waiting for the precious fruit of the earth to become fully ripe. Now is the time to prepare to meet God; and your trials will soon be forever past. But on the other hand, should you be among the wealthy, now is the time to sell that ye have and give alms. Do not hoard it up here to be destroyed in the fires of the last days: but now, just now, while probation still lasts, is the time to transfer your investments from that which is earthly, and perishable, to that which will not pass away; "for where your treasure is, there will your heart be also."—Selected from the *Family Bible Teacher*.

DOCTRINES OF DEVILS.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4: 1.

Here is foretold a turning away from the true doctrine, the genuine faith, THE FAITH, and a giving heed to the opposite, the doctrine of devils, the doctrine of the one who is declared to be the "father of lies." "Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." John 8: 44.

Origin of the Two Doctrines.

The mind of the Bible student immediately flies back to the origin of these two doctrines. In Gen. 2: 17, God said: "Thou shalt surely die." In Gen. 3: 4, is the record that the serpent said to the woman "Ye shall not surely die." Did human language ever express a plainer contradiction? Just so surely every repetition of the same falsehood, in whatever words expressed, has been, is, and must forever be directly contrary to the truth. With this agree the words of Paul in Gal. 5: 17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would."

So well has the author of the false doctrine succeeded, that by it, he has deceived every flesh-born son of the first Adam, who has not been transformed by the regenerating influence of the Spirit of truth. These are so "contrary the one to the other," that every intelligent person must be conscious of having been at some time, within the reach of both these influences. When tempted to turn from the way of life, they have heard the pure and gentle tones of the "still small voice," saying "Thou shalt surely die;" and then the discordant tones of another voice saying, "Ye shall not surely die."

Since his first success, in using the serpent as a medium, he has employed many other mediums to aid him in leading souls to give heed to the doctrines of devils, but his doctrines are always a direct contradiction of the truth; and John 17: 17 says "Thy word is truth;" and Prov. 30: 5 says "every word of God is pure." But just listen to the voices that are sounding

in the world in these days, in plain contradiction to the pure word of truth.

Strange Voices.

From one direction comes the sound of voices saying, "Ye shall not surely die, for thou art a living spirit that can never die, but will reappear in the living body of a horse, an ox, a sheep, or some other animal." But Eccl. 3: 19, 20, says, "For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go to one place." Then he tells to what place they go: "All are of the dust, and all turn to dust again."

From another direction we hear: "Ye shall not surely die, but will have to serve a term in a place called 'Purgatory, where fiery flames prepare you for a world of happiness.'" But Job 14: 14 says, "If a man die shall he live again? all the days of my appointed time will I wait till my change come." But where did Job expect to wait? Job 17: 13: "If I wait the grave is mine house."

But listen again, and you hear other voices saying: "Your friend is not really dead; but, on the contrary, he is now singing songs of praise with a more melodious voice, among the angels." But Ps. 115: 17 replies: "The dead praise not the Lord, neither any that go down into silence." But the medium responds: "They do not really die; it is only the body that goes down into silence; the thinking part is now more active than ever." A plain contradiction of Ps. 146: 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

And yet another medium with an air of assumed eloquence, says:—"Ye shall not surely die. There is no death. But when thy bounding heart shall cease to beat, thou shalt enter at once, a broader field of knowledge." To this, Eccl. 9: 5, 6 replies: "For the living know that they shall die, but the dead know not anything."

Isa. 8: 17 speaks of a time in the last days, when a company of watching ones will be looking for the coming of the Lord; and in verse 19, is revealed another company who will at the same time, be advocating the "doctrines of devils:"

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" As surely as we are in the last days, the spawn of the dragon seems to be so marvellously multiplied in all the malarious marshes that the stagnant waters swarm with strange modern mediums.

We are living in a time when the devil is "working with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish because they receive not the love of the truth that they might be saved." If there ever was a time of general departing from the faith and giving heed to the doctrines of devils, it is now; for these doctrines are being wafted on every breeze, "chilling as from the northern iceberg;" and it need not be surprising if he who listens and gives heed to them, should fall asleep some warm summer evening, and be entertained by such a midnight concert as "unclean spirits like frogs" are capable of delivering. But happy that man should he ever awaken from that delusive dream and find the first bright beams of the morning sun casting their splendour upon the page of the open Bible. Behold, Eccl. 9: 5, 6 reads the same as ever: "For the living know that they shall die; but the dead know not any thing: . . . neither have they any more a portion forever in anything that is done under the sun." The words of Gen. 2: 17, still remain unimpeached and unimpeachable: "THOU SHALT SURELY DIE." But let us not forget that this threat was conditional; and let us turn our eyes to the sure hope: Zech. 9: 12, "Turn you to the strong hold, ye prisoners of hope." And let us not forget the many promises in which the sure hope is revealed, such as Isa. 26: 19: "Thy dead men shall live, together with my dead body shall they arise." Also Eze. 3: 21: "If thou warn the righteous man, that the righteous sin not, and he doth not sin, HE SHALL SURELY LIVE." G. K. OWEN.

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Luther used to say, "When one comes and knocks at the door of my heart and asks 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out, and Jesus Christ now lives here.'" The risen Christ comes anew to, and into those whose self has been crucified to be in them a new life of glad service.—*Selected.*

"A MORE SURE WORD OF PROPHECY."

AN EXPOSITION OF REV. 14: 9-11 IN FOUR PARTS.

THE WORSHIP OF THE BEAST.

No. 3.

The Mark of Papal Power.

What then constitutes the "mark of the beast" or the mark of Rome in its papal form? We need not conjecture about this, for Rome herself has told us. Her own claims and assertions, boldly published, make the matter plain. We cite from her doctrinal text-book. The "Abridgment of Christian Doctrine" says (p. 58):—

"Ques.—How prove you that the Church hath power to command feasts and holy days?"

"Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same Church."

Now, however, even these "other feasts" are rapidly receiving the honour of Protestant recognition.

The "Doctrinal Catechism" says (p. 351):—

"Ques.—Have you any other way of proving that the Church has power to institute festivals of precept?"

"Ans.—Had she not such power, she could not have done that in which all modern religionists agree with her,—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority."

Rome points to the "act of changing the Sabbath into Sunday" as the sign of her power and authority. And well she might, if she could in reality effect such a change; for the power that can change or abrogate a law, is superior to the power which made the law; and the power that commanded the observance of the seventh day is God Himself. God points to the Sabbath as the sign of His power; the Papacy points to the act of changing the Sabbath into Sunday as the sign of her power. And as by keeping holy the day which God commanded to be kept we manifest our allegiance to Him who is the Creator, so by observing the day which the Papacy has set apart to be observed in the place of the Sabbath, we do homage, though it may be ignorantly, to the Papacy in the place of God. And when with the evidence clearly before us that the first-day sabbath rests not upon the authority of God but upon that of "the church," we

choose to observe it in the place of the Sabbath of the Lord, we signify that we owe allegiance to the Papacy and not to God.

How it came about.

And this evidence is now before us; for nowhere in the Word of God is Sunday mentioned as the Sabbath, or as a sacred day, or a day to be religiously observed, while on the other hand the history of the Papacy plainly reveals the steps by which "the Church" substituted the observance of the first day for that of the seventh. Sunday—the day of the sun—was the great festival day of the pagans, the day most honoured in their worship; and as the purity and simplicity of the Christian worship became gradually lost, and the pagans were brought in large numbers into the Church, still retaining for the most part their pagan beliefs and practices, a strong influence was exerted toward giving special honour to that day.

The strong antipathy felt toward the Jews also moved many who had little regard for either Scripture or reason, to wish to observe a different day from that observed by the Jews. But the Papacy—that principle of self-exaltation which had come into the Church and was seeking to manifest itself, which prompted the disciples of Christ to dispute which should be the greatest, and later on, prompted many similar disputes until the controversy was finally settled in favour of the Bishop of Rome—the Papacy found in Sunday a stepping-stone in the direction of that spiritual and temporal pre-eminence to which it aspired, and acted accordingly.

In the year 196, Victor, Bishop (or Pope) of Rome, undertook to compel all the churches to celebrate the passover on Sunday. This was a claim to supremacy. The historian, Bower, says of it, "This bold attempt we may call the first essay of papal usurpation."—*History of the Popes*, vol. 1, p. 18. And Dowling terms it, "the earliest instance of Romish assumption."—*History of Romanism*, p. 32. Although unsuccessful at this time, Rome never abandoned the claim, and finally, at the Council of Nice, A. D. 325, she carried her point.

Another very important step in the

elevation of Sunday to a position of supposed sanctity, was the edict of Constantine, commanding cessation from secular business on that day. This was issued in 321 A. D., two years before he became even a nominal Christian, and is pagan in all its features. It said:—

Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by Heaven.

Of this edict Mosheim says:—

The first day of the week, which was the ordinary and stated time for the public assemblies of the Christians, was in consequence of a peculiar law enacted by Constantine, observed with greater solemnity than it had formerly been.—*Mosheim, cent. 4, chap. 4, sec. 5.*

Dean Milman says of it:—

This rescript, commanding the celebration of the Christian Sabbath, bears no allusion to its peculiar sanctity as a Christian institution. . . . But the believer in the new Paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week. . . . In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world.—*History of Christianity.*

Still the Bible Sabbath—the seventh day—was regarded as the Sabbath, and continued to be generally observed as such for many years. On this point Coleman says:—

During the early ages of the Church, it [Sunday] was never entitled "the Sabbath," this word being confined to the seventh day of the week, the Jewish Sabbath, which, as we have already said, continued to be observed by the converts to Christianity. . . . The observance of the Lord's day was ordered while yet the Sabbath of the Jews was continued; nor was the latter superseded until the former had acquired the same solemnity and importance which belonged at first to that great day which God originally ordained and blessed. . . . But in time after the Lord's day was fully established, the observance of the Sabbath of the Jews was gradually discontinued, and was finally denounced as heretical.—*Ancient Christianity, chap. 26.*

It was at the Council of Laodicea, A. D. 364, that the line was at length sharply drawn in the matter of Sabbath observance. Bishop Hefele gives the decree of this council thus:—

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honour, and as being Christians, shall if possible do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ.—*Canon 29.*

Such are a few testimonies that may be gathered from ecclesiastical history concerning the supposed change of the Sabbath from the seventh to the first day of the week. The Sabbath has not been changed, for it rests upon the power and authority of God; but the attitude of men toward it has been changed, and the honour and reverence due from them to the seventh day, transferred to the first day. We have seen in what way, by what power, and in what time, this change was made. And Rome boldly avows the fact, and points to the change as the proof of her authority and power.

The Issue Before the World.

The Reformation called out the Protestant bodies from the communion of Rome, but did not separate them from all her errors, and to this error the Protestant world has largely clung, in spite of the fact, which the simplest can see for themselves and which eminent men among them have acknowledged, that Sunday observance is entirely without foundation in Scripture. Professing to take as their rule of faith the Bible alone, they have, by their persistent adherence to Sunday, exposed to their enemies the fatal weakness of inconsistency, and a point of vulnerability in their spiritual armour which invites attack and overthrow.

And now Rome challenges the Protestant world to prove themselves entitled to the confidence of mankind as the possessors of the true principles and practices of the Gospel of Christ. She has taken her stand upon the vantage ground given her by this Protestant adherence to an institution having no support in the Word of God, but resting solely upon the traditions of men and the authority of "the Church." In thus abandoning the Word of God Protestants have abandoned the only weapon that can give victory against Rome,—the "sword of the Spirit," Eph. 6; 17. When an appeal is made by them to Scripture against any dogma or practice of the Papacy, Rome has but to remind them that there is no scriptural warrant for the observance of Sunday, and they are obliged to yield their ground. Having indorsed Rome's position, consistency demands that they should be one with her; for if Scripture alone is not a sufficient foundation of faith, there is no reason for refusing the traditions and authority of the Roman Church, since they are as good as any that can be had. Certainly it is not strange, under the

circumstances, that a constant and widening stream is flowing from Protestant communions into the fold of Rome.

Every day this issue between the sabbath of Rome and the Sabbath of the Lord—between the sign of the authority and power of Rome and the sign of the power of God—is being more clearly brought before the world. God is calling the attention of men to Himself as the Creator and Redeemer, and to His Sabbath, which marks those who keep it as worshippers of Him who alone has creative and redemptive power; while on the other hand the Papacy is striving to draw the world to herself, and to a confession of allegiance to her.

Not only is this issue before the world, but it is being forced upon the attention of men, and they will be forced to a decision respecting it. There are laws upon the statute books in this and other lands requiring the observance of the first day of the week as a day of rest; and while for a long period these have been for the most part a dead letter, of late there have been marked manifestations of returning life. Scores of conscientious Sabbath-keepers in various countries have within the past few years been indicted and fined for refusing to honour the papal Sunday, and a number have suffered imprisonment. In all nations there is a forward movement in the direction of a stricter observance of Sunday.

And this will not stop here; for the message of God is moving on and speaking in louder tones to all nations, calling men to worship the true God by keeping holy His Sabbath; and day by day the conflict deepens. Ere long all will find themselves in a position compelling them to decide whether they will knowingly choose to acknowledge the power of "the beast" and thus receive his "mark," or embrace that which is the sign of God's power as Creator and Saviour, and thus mark themselves worshippers of Him.

"Choose ye this day whom ye will serve." The day of choice for good or evil comes to all men; for by their own choice the destiny of men is determined. And happy is he who "this day" decides to honour God by keeping His holy day, and esteems the reproach of Christ greater riches than the treasures of this world.—

E. J. WAGGONER.

—:o:—

The sin of settling down on blessings we have won, instead of sharing them and helping others to win them, never fails to find us out.—*R. W. Barbour.*

WIDOW AND INFANT MARRIAGE IN INDIA.

THE almost universal prevalence of the married state in the East is one of the things that characterize Oriental life. In European countries sentiment and prudence act in the direction of checking marriages; and religion also, in the West, makes not unfrequently for celibacy. In India it is just the reverse. Not only the sentiment of the people but religion also throws its influence in favour of married life. "A Hindu must marry and beget children to perform his funeral rites, lest his spirit wander uneasily in the waste places of the earth. If a Hindu maiden is unmarried at puberty, her condition brings social obloquy on her family, and, on a strict reading of certain texts, retrospective damnation on three generations of ancestors." There are, however, certain conditions which hamper the general obligation to marry. In the first place, in India the field from which the choice of a wife can be made is restricted; for example, the members of a particular social group, usually supposed to be descended from a common ancestor, or to be associated with a certain locality, are forbidden matrimonial alliance; the prohibited degrees of marriage are also many and varied in their application; a woman of a particular group is forbidden to marry a man of a group lower than her own in social standing; and further, as is well known, in several Hindu communities widows are forbidden to marry again.

Of all the peculiar usages which are associated with marriage in India none, according to the Census Commissioners, has impressed itself so distinctly on the census statistics as the customs of enforced widowhood and infant marriage. The report gives a very interesting account of the origin of the prohibition of widow marriage, which we quote here:—

"For the ultimate origin of the prohibition of widow marriage among the higher castes we must look back far beyond the comparative civilization of the Vedas to the really preventive belief that the dead chief or head of the family will need human companionship and service in that other world which savage fancy pictures as a shadowy copy of this. To this belief is due the practice of burning the widow on the funeral pile of her dead husband, which is referred to as an

(Continued on page 143.)

A WARNING MESSAGE.

WILL there be a warning message to prepare the world for Christ's coming? This question admits of but one answer: *Of course there will be such a message.* The character of God, his mercy and love, his great interest in our welfare and salvation, his justice and compassion for his creatures, demonstrate beyond all question that when their eternal well-being is in jeopardy, he will surely give them warning of danger.

In all the great crises of the past, he has ever done this. When he was about to destroy the antediluvians by a flood of waters, he sent forth his servant Noah, "a preacher of righteousness." God's Spirit strove with them one hundred and twenty years. He warned them by preaching; warned them still more effectually by the preparation he was making to save his own family and the animals and birds that were to be preserved to repopulate the earth, 2 Peter 2: 5; Genesis 6.

The flood came, and swept away every inhabitant. So it will be when Christ comes. "As it was in the days of Noah so shall it be also in the days of the Son of man."

Wicked Sodom and the cities of the plain were visited, even by angels of God, and righteous Lot and his daughters that believed were cared for and rescued.

Even proud, wicked, Gentile Nineveh was warned by Jonah the prophet, and the city was spared just because the people believed the message God sent them. So much for faith in God's word.

Have you ever read the book of Jeremiah? If not, read it carefully. It is largely filled with that great prophet's efforts to warn the Jews of the destruction of their wonderful temple and the city of Jerusalem. The most solemn appeals were made to cease living in sin and rebellion against God. They were plainly told that if they did not, their city should cease from being a city, and lie utterly waste and desolate. Such proved to be the result, and that awful captivity of seventy years followed.

Even the Egyptians were fully warned of the results of their sins in oppressing the Israelites. Moses and Aaron pleaded with Pharaoh, and mighty signs and wonders were performed. These were unheeded, and their whole army was engulfed in the waters of the Red Sea.

Christ's remarkable discourse recorded in Matthew 24, Mark 13, and Luke 21, was a clear prediction of the destruction of Jerusalem. The Jews heeded not the warning. The siege under Titus was one of the most terrible the world ever saw. Women ate their own children. Hundreds of thousands were carried off as slaves; the nation was scattered, and has never been gathered, and their city was utterly obliterated.

But not a disciple of Christ was in the city; all had heeded Christ's warning, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." They fled away to the mountains, and were saved. So much for believing God.

We see from these references to the past that it is ever according to God's plan to warn the people of danger. Then those who believe him will be in safety.

What, then, shall we say of the greatest event that will ever occur—the second coming of Christ? Will all that have an interest at stake in that solemn event be left in unconscious ignorance of its approach, never know of it or have any chance to know of it till like a clap of thunder out of a clear sky it is everlastingly too late to prepare for it?—O, no, not by any means. God has not so changed in character as this would imply. There will be a warning message proclaimed to the ends of the earth. All who will believe God's word and make preparations, will have a chance to be ready for it. They will say, when they see him come in his glory with all the holy angels, "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." Isa. 25: 9.

Did you ever know anybody to wait for a thing that he did not expect? It is impossible. This scripture is *positive evidence* that God's people, when the Lord comes, will be looking for him and prepared to receive him. Why?—Because they have believed the warning message that preceded his coming.

What says the apostle Paul concerning this matter? "But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thess. 5: 4, 5.

The apostle had just been speaking about the world's being overtaken as by a thief in the night. Why?—Because they believed not the "sure word of prophecy," which Peter says is a "light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19-21.

The dawn of the day is the glorious event of which we speak in this paper—the coming of the Lord Jesus Christ to gather his people home. We are now living in the long night of moral and spiritual darkness, where the curse reigns, sin and rebellion against God run riot, and sickness, sorrow, woe, oppression, bloody war, and universal death, triumph over mankind.

It is not always to be so. The time is soon to come when the Almighty God will say, "There shall be no more death," no more tears, "neither shall there be any more pain: for the former things are passed away." Rev. 21: 4.

Thank God, we live just before the dawning of that day. O weary, sorrowing, sin-sick, perishing souls, look up! The morning breaketh. We see from the "sure word of prophecy" that we are nearing that happy day when life and immortality will take the place of woe and corruption, sickness, sorrow, and death. It comes, O, it comes! yea it is near at hand. Are you ready for the great transition? Can you say with the beloved apostle, "Come, Lord Jesus, come quickly?" *If not, why not?* Ah, do you love this poor sin-cursed world too well—its fashions, its pleasures, its lusts, its wealth? If so, you are without hope and without God in the world. When the world perishes, you will perish with it. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world; and the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2: 15-17.

The world passes away when the morn of eternity breaks at Christ's second coming. *It is near and hasteth greatly.* Ah, yes; there is a message of warning going forth to the world even now. Its notes are sounding even *as you read this paper.* It is the keynote of the whole system of our faith.—*Southern Watchman.*

THE
ORIENTAL WATCHMAN

Editorial.

WHEN WILL CHRIST COME AGAIN?

If there is one phase in the grand subject of Christ's second coming which should predominate in commanding our interest and consideration, it is that phase which deals with the time of our Lord's returning. In meeting this question we shall do well to remember that there are two extremes; and therefore a possible danger that we shall adopt either one or the other, and so miss the happy medium, which is the truth as it is in Jesus.

In one extreme men are led to say, "We know nothing and can know nothing about the time when Jesus will come." On the other hand are those who presume to be able to make known the very day and hour of His appearing. Both these positions are extreme, unscriptural and untrue. Jesus says, "But of that day and hour knoweth no man, no, not the angels of heaven, but my father only:" and Paul adds, "But ye brethren, are not in darkness, that that day should overtake you as a thief."

"Not in Darkness."

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." The revelation of the Father's will is the expression which the Holy Ghost has given to us in the inspired Word of God. Those who follow the Word of God and believe its teachings implicitly, will not walk in darkness; for, says the Psalmist, "Thy Word is a lamp unto my feet, and a light unto my path, . . . and the entrance of Thy word giveth light."

It is to the word of God then, the "more sure word of prophecy," that we turn "as unto a light that shineth in a dark place." There are many lines of prophecy which bring us down through the ages to the great consummation of this world's history and the glorious appearing of our Lord and Saviour Jesus Christ. These prophecies have been recorded "for our admonition upon whom the ends of the world

are come," and are a public announcement of the disestablishment of all earthly monarchies and the establishing of the kingdom and appearing of our Lord.

A Conspicuous Advertisement

It is unreasonable and an injustice to the character of God, to think that He will send His son without first giving definite signs whereby the world may know His coming is near. At the first advent of Jesus an announcement was made, and centuries before He was born, the holy prophets of God gave utterance as to the place, manner, and time of the birth of Christ. He has done no less in arranging the great event of His Son's second coming, "and unto them who look for Him shall He appear the second time without sin unto salvation."

When an enterprising business man advertises his business, he places the advertisement where it will be conspicuous and most easily seen. What he desires is the attention of the public and so he puts out that which will attract and catch the eye and interest of the people. Now God is not less mindful of arousing public interest in the coming of the kingdom of His dear Son.

Signs in the Heavens.

We will consider briefly one of the prophetic utterances of Jesus which was spoken in answer to the inquiry of the disciples. "And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" And Jesus, after giving to them a prophetic view of the history of this world to the close of time, said, "There shall be signs in the sun, and in the moon, and in the stars."

You will observe that the signs which are to be a "sign of Thy (His) coming, and of the end of the world" are to appear in the heavens. The reason for this must be obvious to all, for they must appear where they will be conspicuous and most easily seen, so that they may attract the attention and interest of all who dwell on the earth.

From the beginning of the history of our world, the heavens in all their silent glory were, according to the foreknowledge and infinite mind of the Eternal One, to perform a two-fold mission during the earth's history. Turning to Genesis, we read, "And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be

for signs, and for seasons, and for days, and years." And now, once in the end of time, after centuries had rolled away, Christ the Creator, even Jesus, mindful of the full design of the creation of the heavenly bodies, declared to His disciples that the signs of His glorious appearing should be seen in the sun, moon, and stars.

Speaking of the time of tribulation, which undoubtedly refers to the time of persecution endured during the dark ages when the iron hand of Papal Rome for twelve hundred and sixty years held sway, Christ says, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven. . . . And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

Begin to Come to Pass.

And when these things *begin* to come to pass. They began to come to pass as Mark foretold and history records "in those days after that tribulation." Those days beginning 538 A. D. and continuing 1260 years, ended in 1798. And the "tribulation of those days" which began to wane under the Reformation of Martin Luther and his associates was finally ended by the suppression of the Jesuits in 1773. So the prophecy of Christ marks the first sign to appear in the heavens somewhere between the years 1773 and 1798.

And what does history show? Just as the church was emerging from under the shroud of Papal darkness and error, God in His mercy lifted up in the heavens the sign of Christ's coming—a beacon light of glory to those who were keeping faithful vigil. On the 19th of May 1780, the sun was darkened and the moon would not give her light. For centuries since the creation of the world these lights had declared the glory of God by shining, but now, according to God's design for them, they were to declare His coming glory or His glorious appearing by refusing to shine.

It was this sudden reversal of the natural which attracted the attention and interest of the inhabitants of earth. As the attention of all the world was attracted to the heavens, seeking for an explanation of the remarkable event, so the heavens declared to all the world the coming glory of the great King. History once more repeated itself. As the wise men of Babylon could not read the hand-writing of God on the wall of the royal palace, even

so the wise men of modern times looked up with interest and dismay to the movement in the heavens, but they could not give any interpretation.

Eye Witnesses.

We quote from good authority. "The dark day, May 19, 1780—so called on account of a remarkable darkness on that day extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. The true cause of this remarkable phenomenon is not known."

Herchel, the great astronomer, says:—"The dark day was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain."

But the wise shall understand. When Daniel came into that royal palace, it was not difficult for him to read his Father's hand-writing, and give an interpretation of that of which those venerable heathen magicians had no knowledge. Even so, the students of God's Word read the expression of God in the heavens, and gave an interpretation of that which human wisdom and philosophy was at a loss to explain.

The Triple Sign Completed.

But in 1780 those signs began to come to pass, and it was not until Nov. 13, 1833, that the great star-shower, which completed the triple sign in the heavens, appeared. A celebrated astronomer recording it says; "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been seen since the creation of the world."

"Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near even at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away but my word shall not pass away."

Living in Borrowed Time.

Seventy years have passed away since, the triple sign appeared in its completion and some of the generation who witnessed that sign in the heavens must live to witness the Coming of Christ in the heavens. And since "the days of our years are three-score years and ten," we find ourselves living in borrowed time and on the very verge of the eternal kingdom of our Lord and Saviour Jesus Christ.

Let this proclamation be sounded far and wide. The kingdom of God is nigh at hand; for the King is even at the doors. This generation shall witness the glorious triumph of Christ and His people "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

H. A.

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HOW TO GET ON WITH DISAGREEABLE PEOPLE.

SOONER or later, I suppose, it falls to the lot of all of us to live, for a longer or shorter period, with a disagreeable person. Not that they are *really* disagreeable in themselves, perhaps they may be even attractive and loveable to some people; but to *us* on account of their temperament and tastes differing so widely from ours—they appear difficult to get on with.

It is very important to learn the Divine art of living with uncongenial people; for to be continually "rubbed the wrong way," to daily meet with jars and friction, will slowly but surely wear away our very life. Our health and our spirit will gradually disappear, yes, and it is to be feared, alas! our grace also.

Going through life I have learned some valuable lessons which have helped me to bear patiently with disagreeable people, when it has been my lot to meet with them.

The first is this that, if you find some one trying and hard to live with, you may be almost certain that they also find things about *you* that are irritating to them.

I remember that when as a child I confided to a mutual friend how difficult I found it to get on with a companion, I was more than surprised when she quietly remarked: "She says that you are so very trying sometimes." I had never dreamt that I had been in the least to blame! And as the years have rolled by since then I have noticed again and again that, if there is friction, it is almost invariably felt on *both* sides. How often it has helped me to be patient if some one has rubbed me the wrong way to say to myself: "No doubt, although I am not conscious of doing or saying anything wrong, I am trying her as much as she is trying me."

Another useful lesson experience has taught me is, that, if a person is irritable and cross and difficult to please, very

often the reason is because they are suffering (all unknown perhaps to those around them) in mind or body; and, if we only knew *all* their pain, we should feel it was pity instead of blame they deserved.

A third lesson I have learned in some measure is, if people are disagreeable, to make allowances for their natural disposition, and not to expect the same sympathy and consideration from those who are not naturally sensitive and tender-hearted, as from those who are. The former cannot be expected to know what a little thing will hurt the latter.

I have noticed on different occasions, when some one who had been born, as it were, without sympathy or tact, said what seemed to be an unpleasant or cutting thing, it was not that he meant to be unkind or to wound; it was simply because he had the misfortune to have a bad manner and to possess no natural tact. If we are different from such, let us thank God for it, and say to ourselves: "Who maketh thee to differ from another, and what hast thou that thou didst not receive?"

Mrs. Charles has beautifully expressed what I am trying to say when she wrote: "How many of our resentments would die out by simply realizing that the deeds or words or omissions which wound us were not meant, or that, if indeed they were meant, they arose from a difference of character, or a want of imagination, which prevented the perception of how they would pain!"

But though the three lessons we have mentioned are very useful and precious, they do not go deep enough. If we are to get to the root of the matter, we must learn a more spiritual truth, viz., that our relations with our fellow-men largely depend upon our relations with God, that we can only truly keep in touch with those we live with by keeping in touch with God.

This is the most important fact for us to learn, that we keep right with men when we keep right with God.

How searching are Pastor Stockmayer's words; "When nothing comes between us and God, there will be nothing coming between us and our brethren." The smallest friction with our friend, our neighbour, or our fellow-worker, ought to be an alarm call to awaken us to the fact that all is not right between our soul and God. If we are finding it difficult to "let our yieldingness be known unto all men," the reason is that we are not sufficiently yielded to *God*.

One who has had large and long experience in dealing with Christian workers says: "The soul that is filled with the Holy Ghost is adjustable both to God and man. The easiest people to get along with are those most filled with God." If, then, we have not learned to get on with disagreeable people, and cannot yet bear and forbear, we may well question if we know what it is to be filled with the Spirit.—*The Life of Faith*.



HEALTH AND TEMPERANCE.

POWER IN PRAYER HEALS DISEASE.

It is no doubt God's will that all should come to understand that He only is able to heal disease. There is no power in medicine to cure. We may mollify the sore with oil which is able to keep out the foreign matter—but neither the oil nor salve nor any chemical combination will cause the sore to heal—for it is God alone that is able to make new tissue. If we keep this in mind we shall see how important it is to recognise the help of God in healing disease. An instance of the healing power of God is brought to our notice in a recent report of our Mission in China by Drs. Selman and Miller which will be of interest to all:—

"The Lord has promised in Mark xvi, 17, 18, that "these signs shall follow them that believe, they shall lay hands on the sick, and they shall recover." We have seen the Lord make this promise good. A young man was brought into our mission, having an affection of the left forearm. The arm was greatly swollen. We found on examination that the swelling was caused by pus. The pain was very great and the fever high. We made an opening down upon the cavity, and gave exit to a large quantity of decayed flesh and bone. Amputation was the only resource to save the man's life. There was no place to perform the operation but the open court-yard, where we have already been treating the patients who have come to us; for as yet we do not have sufficient funds to rent a place where we can have a dispensary. Having already begun to treat this case, and it was very evident that the man would soon die, we came to a place of great need. It was our extrem-

ity and God's opportunity. So calling in two of our Chinese converts, we stood about the man laying our hands on his head, and asked the Lord to heal him. We explained to him that only Jesus could heal him, for we ourselves could do nothing for him. After prayer, we told him that Jesus had done the work, and immediately he stopped groaning for pain, and his face brightened up. The arm had been growing worse from day to day, but following that day his recovery was very rapid. The man's arm was saved as the result of the Lord's work. Calls are coming to us from the country and cities round about, and every week some one will come begging us to go with him, and to preach to a company who want to hear the new doctrine. Just to-day, a cart and two men have come from a city 40 miles to the north of us, requesting that brother Pilquist go back with them and tell them further about Jesus."

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"I can not be credited with saying anything too strong in condemnation of cigarette smoking. To my mind nothing will make a weakling out of a man so quickly as the cigarette. The danger is in inhalation of the smoke, because of the enormously increased absorbing surface (of which there is said to be one thousand four hundred square feet), with which the smoke comes in contact, and from the direct irritating effects upon the bronchial tubes."—*Dr. John H. Chew.*

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The weakest among us has a gift, however seemingly trivial, which is peculiar to him, and which, worthily used, will be a gift also to his race for ever.—*Ruskin.*

HEALTHY SLEEP AND HOW TO GET IT.

ANY person who cannot sleep is ill. A person who is always sleepy is also not well. A healthy person sleeps only during the time allotted for rest, and his sleep will be at an average of the same duration.

Now comes the question, How long shall we sleep? Of course what is suitable for one does not necessarily apply to all. Children, because they are continually growing, need plenty of sleep. Old people need only a little sleep.

For a grown-up person, a sleep of from seven to eight hours' duration should be sufficient. *Septem horas dormire sat* (a seven hours' sleep suffices) was an old Roman proverb.

How do we obtain a healthy sleep? One of the foremost necessary conditions is the thorough ventilation of the sleeping apartments. Without the right amount of fresh air, a healthy sleep is not possible.

If you want to sleep well, you should, not partake of any late supper. If the stomach has to attend to its duties of digestion while we sleep, it cannot rest.

And with the stomach there are also other organs affected. For the same reason you should also abstain from partaking of any hard-digestible dishes at your evening meal. There is one point which should not be overlooked, and that is, to have some rest before going to bed.

He who overworks himself steadily, be it either bodily or mentally, as also he who excites himself or broods over his sorrow, will not be able to enjoy a healthy sleep.

The right time to sleep is undoubtedly the time before midnight, because the sleep before that time is the most beneficial, as is well known and proven by scientific research, and counts double.

Nine o'clock or a little later is the right time to go to bed, and if possible do not go to bed later than ten o'clock. The above may be taken as a general rule, but of course there are some exceptions to every rule.—*Health.*

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WHAT TO DO FOR AN ACID STOMACH.

If the stomach sours immediately after meals, the cause is not fermentation, but the formation of an excessive quantity of hydrochloric acid. There is no harm in this, for there is also formed a sufficient amount of pepsin whereby the acid may

be neutralized. Without pepsin, hydrochloric acid is simply an irritant. If the pepsin is present, the acid combines with the principal elements of the food, and thus aids digestion and does not irritate the stomach.

One cause of hyperpepsia is an inactive skin. Another is the excessive use of salt in the food. It is hence clearly indicated to discard the use of salt and to render the skin active by means of sweating baths. A sweating bath should be taken at least three times a week, a couple of hours before the principal meal is the best time. Food should be chewed very thoroughly. It is on this account best to eat the food dry. An eminent English physician requires his patients to chew each morsel of food one hundred times. Long chewing creates a liberal quantity of saliva, which permits of the formation of pepsin. An excess of starchy foods should be avoided. Meat gives temporary relief, but at the expense of making things worse, by exciting the gastric glands, so increasing the amount of acid formed. Some of the best articles of food for those suffering from hyperpepsia are the following: Yolk of eggs hard boiled, or soft boiled and well mixed with granose flakes; zwieback, or twice-baked bread.

The moist abdominal girdle should be worn at night. This consists of a towel wrung out of very cold water, wrapped tightly about the body, covered first with a mackintosh, then several thicknesses of flannel, sufficient to maintain a warmth and prevent chilling. Any person who will faithfully follow the simple suggestions made will rarely fail to be benefitted.

J. H. KELLOGG.

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HOW TO CURE A COLD.

Begin where the cold begins. If you get your feet wet, soak your feet in hot water as soon as possible. If you have become generally chilled, take a hot bath. If you have exposed the back of the neck, apply a hot fomentation to the back of the neck. Immediately after the hot bath, go to bed. On this account it is better to take the bath at night, but go to bed at any rate. Drink a quantity of hot water or hot lemonade, and perspire for an hour. The surface of the body should then be rubbed vigorously with a towel wrung out of cold water, frequently re-wet so as to keep the towel cool. Dry the skin well and rub it until warm; then wrap up warmly in bed. Protect the head, put on

several extra blankets so as to keep warm open the window wide so as to allow the cold air to circulate through the bedroom all night. Shield the head from direct draught. If it is a slight cold, it will be nearly cured by morning. If the cold has gotten two or three days' start it will not be dissolved so easily, and additional treatment will be required. Every night before going to bed, take a long bath at 95 to 98 degrees. The duration of the bath should be thirty to sixty minutes. After the bath go to bed, wrap up warmly, and sleep with the window open as above suggested. Cold air is one of the best of remedies for a cold.

The diet must be regulated. A fruit diet is best. A cold is really a fever. It is due to an accumulation of poisonous waste matters in the body. Oxygen burns this up. Fruit acids assist in the elimination of the poisons. Meats of all kinds must be avoided. Drink water or fruit juice to the amount of two or three quarts a day. A little dry bread or zwieback with fruit should constitute almost the

sole food for a day or two, or until the worst symptoms are relieved.—*Battle Creek Idea.*

—:o:—

FOOD COMBINATIONS.

For persons whose digestion is naturally weak this is a matter of especial importance. The following table represents the best and worst food combinations.

GOOD COMBINATIONS.

- Grains and Fruits. Grains and Milk.
- Grains and Meat, or Eggs.
- Grains and Vegetables.

FAIR COMBINATIONS.

- Grains, Sweet Fruits, and Milk.
- Meat and Vegetables.

BAD COMBINATIONS.

- Fruit and Vegetables.
- Milk and Vegetables.
- Milk and Meat.

Those foods agree best whose chief constituent elements are digested by the same fluid, in the same part of the alimentary canal, and in about the same length of time.—*Good Health.*

TASTY FOOD RECIPES.

SAGO SOUP.

Wash, soak, and cook one cupful of dahl in plenty of water until tender; rub through a colander, return to the fire, adding enough hot water to make three pints in all, and a few slices of onion. Wash three tablespoonfuls of sago in warm water, and stir gradually into the soup; simmer for half an hour, or until well dissolved. Remove the onion, and season with salt. Add a few spoonfuls of thin cream or rich milk to the beaten yolk of an egg, and stir into the soup a few minutes before serving.

LETTUCE SALAD.

Wash, and shred two heads of lettuce. Boil two eggs until hard, remove the shells, and mash the yolks fine; mix well together, the juice of one or two lemons, two or three tablespoonfuls of water, one dessertspoonful of sugar, one-half teaspoonful of salt, one tablespoonful of sweet cream, adding this last to prevent curdling, and the yolks of the eggs, and pour over the lettuce. Cut the whites of the eggs into rings and arrange on the top. A few onions sliced fine may also be added.

POTATOES WITH CREAM.

Pare, and cut as many as desired into small cubes, put into boiling water with a little salt, and cook from fifteen to twenty minutes; when done, drain off all the water, let it dry a few minutes over the fire, then add a cup of thin cream and a little chopped parsley; simmer for two or three minutes, and serve at once.

LEMON PIE.

To one cupful of boiling water, add an heaping tablespoonful of cornflour blended in a little cold water. Boil up, and remove from the fire, and stir in two-thirds of a cup of sugar; let cool and add the beaten yolks of two eggs, and the juice and grated rind of a lemon. Bake with under crust only; when done meringue the top with a tablespoonful of sugar and the whites of the eggs beaten stiff; return to a slow oven to brown slightly.

BOILED ONIONS.

Cut off the tops and bottoms, remove the outer skins, and put to cook in cold water; boil fifteen minutes; then drain, and cook in boiling salted water until tender; turn into a pudding dish, and cut into small pieces; pour over a cupful of hot milk sauce, and a few bits of butter, sprinkle the top with bread crumbs, and bake until brown.

BAKED PEARS.

Take good, sound pears, cut in halves, pare, and fill an enamelled pie dish, sprinkling sugar through them; pour in a cupful of water, cover tightly, and bake slowly till tender. Serve cold. Or, wash, wipe, and bake whole in a shallow dish, putting in a very little water.—*Friend in the Kitchen.*

THE HOME CIRCLE.

THE MAN OF THE HOUSE.

He came down the road, walking with a slow, halting step, as if an invisible weight were bound on his feet. His wife, looking from the window, was struck by his pallor. In a fleeting glimpse she saw, with eyes suddenly illuminated, that William was growing old. That haggard face, those stooping shoulders, that look of discouragement, were wholly unlike her blithe, cheery husband.

William Forbes did not, as usual enter his house by the front door. He went round to the back, and stood at the head of the lane, looking down and waiting for the hired man Silas Beam, who was driving home the cows. The little delay gave Mrs. Forbes her opportunity.

tranquility. She resolved to find out what it might be.

When dinner was over, the good plain dinner that was so appetizing and wholesome for a tired man, who daily carried a cold luncheon from home to the store, Molly and Jack went to the Christian Endeavor meeting, and their parents were left alone.

"Will," said Ellen suddenly, "what troubles you? Is anything wrong?"

"Nothing, except that when this month ends, I shall lose my job."

She caught her breath in surprise and dismay.

"Why, Will," she exclaimed, "you've been

Silas go. He can find work without any trouble. We've a little saved, a little more, Will, than you know about, for I've always been laying by something for a rainy day. We'll all pull together. "Where there's a will there's a way."

The young people came gaily in from their meeting to find their father and mother chatting as eagerly as if they were children planning for a pic-nic.

"You two are real lovers, aren't you?" said Molly, as she kissed them good-night.

"Lovers! why, yes," said her mother. "That's what makes our home so worth while. We are very happy, Molly, and we are going to be happier."

Molly did not get her dainty suit that season, but she looked like an opening rose in her old one nicely made over, and so thought young Louis Parke, who had long covertly admired her, but had feared to take on himself the responsibility of marrying a girl brought up in the great comfort and luxury which Mrs. Forbes, by good management, had always provided for her home. A chance remark of his sister's, that Molly Forbes had more economy about her than most girls, and knew how to wear a dress longer than any of her friends, decided Lewis, that a poor young man might venture to seek her for his life partner. And as Molly had liked him from school-days, love was an easy step forward.

William Forbes tried a twelve-month of amateur farming; but he was not a shining success in this. If his wife had not developed a remarkable talent for buying and selling as well as raising produce, they would have lost all they invested. Here she proved herself an example of what a woman can do when she is allowed to enter an open door of opportunity. Yet the experiment was not all loss, for the out-door life and exercise made a new man physically of Mr. Forbes, who had been shut in most of his mature years, except for outings, which involved absence from home, long railway rides, nights in Pullmans, and home-sick tarryings in hotels.

One day Mr. Forbes received a letter. It was from a business house in town, and offered him a position superior to his former one, both in emolument and honor. At the end of the letter there was this sentence, "We want a Christian man, one who respects and keeps the Sabbath, as we do ourselves."

"I told you, William, the hand of Providence was in it, when you lost your old job, did I not?"

"Yes," he answered, "dearest wife, you did."

—Selected.



"Molly," she said, "not one word to your father to-night about your new suit."

"But, mother," remonstrated twenty-year-old Molly, who had set her mind on a lovely India silk with a blouse trimmed with lace and embroidery, and a jacket besides, "how can I go to Aunt Phebe's unless I get some new clothes? How can I mother?"

"I don't know, dear. I only know you must not bother papa this evening. I mean it. Not a single hint, Molly. And you, Jack, don't ask your father for a cent."

"All right, mother," answered Jack, putting his Latin reader on the shelf and taking down his algebra.

Mr. Forbes came in. As his wife met him cheerfully, taking his hat from his hand, and drawing forward an easy chair, he smiled but wanly. In twenty-five years of marriage, he had not failed to answer the challenge of her smile with his own responsive brightness. But latterly, dearly as they loved one another, and complete as was their mutual comprehension, Ellen Forbes was aware that William was keeping something back from her; that he was not wholly at his ease, that there was a distress of some sort tugging at his

with Rice & Kildare since you were a lad."

"Yes, that is true."

"Of what do they complain? What have you done amiss?" The wife's tone was indignant. Her eyes snapped. She knew that her husband had served his employers faithfully, that he had not stinted any labor nor scanted any service.

"It is of what I cannot do that they complain, Nellie. Since old man Rice died, and Mr. Kildare senior retired, the younger men have come into power, with new methods. I am too slow for them. They want me to go on the road as I always have, two or three times a year, but they insist that I must travel on Sabbath, and I have declined."

"Certainly you could not go back on your record, trample the Fourth Commandment under foot and travel on the Lord's day. You did perfectly right to stand up for your life-long convictions, and I'm proud of you. Never mind about securing another place. There's work enough right here on this bit of a garden and farm."

"I'm no farmer, Ellen."

"I am. I was raised on a farm. We'll let

THE POWER OF WORDS.

WORDS have a wonderful power for good or ill. Many a fortune would be gladly spent if, by so doing, one could recall some little word or words spoken, perhaps, without a moment's thought. What a marvelous stream is this constant flow from the lips of humanity! There are times when a lack of words is a misfortune, but more frequently it happens that trouble is caused by ill-advised speech.

While one may not see the influence of every word, yet each one spoken is a factor in shaping the conditions of his life. No word uttered is ever lost. The vibratory power of speech becomes a part of the individual who has given it expression. These vibrations, in the aggregate, constitute the quality and character of the life.

A considerable part of life is spent in conversation, in the home, in the office and in society. All these words constitute a force that tends either toward health, happiness, peace and success, or, toward sickness, misery, discord and failure. The man who talks incessantly of sickness, living his many complaints over and over again in thought and speech, makes the conditions he describes infectious. He literally creates disease. The man who delights to talk of wholesome things, whose ordinary conversation gives rise to pleasant pictures of life and power, is a blessing to everyone he meets. Each word he speaks is filled with the contagion of health. When one listens to such an individual the sluggish organs of the body catch the infectious tones, and vibrate in unison. Their particular work is well done, and strength and health are increased.

Some people love to tell of their troubles. Their words are messengers of misery. If one values his happiness, he should avoid the chronic dispenser of woeful words. A vast amount of unhappiness would be prevented if the subtle power of words were known. Never utter a word that will start a vibration of misery. Speak the word of joy. Troubles that seem like mountains will often need a microscope to find them after a few bright words are spoken. Do not be afraid of uttering a joyful word. Even though things look blue, speak it without a fear. A few happy words will often melt the blue tinge from one's spectacles, and then the world appears in natural colors.

How careful one should be to speak words of harmony and peace. A cruel or harsh word is the poorest investment in the world. Not one person in a million realizes the full power of harmony. He who can speak a word of perfect harmony, has a mightier power than all else. Harmony is the key-note of health, happiness and success. Disease is another name for inharmony. Inharmony of mind and body are so closely related that it would be impossible to separate them. He who desires harmonious conditions of life, must express positive words of harmony and peace. Many a raging storm in body as well as mind has been quelled by the assuring message, "Peace be still!" Do not wait for another to speak the message. The divine power is latent within every being.

The same principle is applicable to the attainment of success. Each individual can speak the word of prosperity or failure. Some people incessantly talk failure, and wonder why they

do not attain better results. The reason is clear. All their efforts are tinged with the word failure. Who cares to deal with the man who inscribes failure on his own banner? To repeatedly speak a word is to invite the conditions named. Photograph the word success on consciousness. Whatever form of success is desired, demand it with confidence. One will soon breathe an atmosphere which is literally filled with the vibrations of success. The result of this will be that the successful words will be backed up by equally successful action. In this way, life will become a success in the complete sense of the word.

Commence from this time to weigh your words, and speak them with power and wisdom. By this means, life will become the joyous success which represents the true and normal existence.—*Segnogram.*

:o:

CONFIDENCE BETWEEN PARENTS AND CHILDREN.

LOVE and confidence are almost synonymous words. It is difficult indeed to repose full confidence in those we do not love, and love without confidence is almost absurd.

If we should ask a child if it loved its mother, invariably it would answer yes. If we should ask a mother if she loved her child, it would seem like an insult to her: for is it not an axiom that all mothers love their children?

Yet, as we look around us on every side, and see parents with children growing up to manhood and womanhood apparently strangers as to the real, true feeling and emotions of the heart, we wonder whether there is really true love there or not. Is it not rather a kind of selfish interest in each other because they belong to us?

O mothers, are you satisfied to be mothers only in name? Can you afford to allow your daughter to grow away from you, choosing rather to tell some girl friend just how she feels than to unfold it all to you, thus offering you the grand opportunity of giving the counsel your age and experience afford?

O how many young girls would have been saved from the delusive by-paths of sin could their mothers but have taught them from infancy up, to tell it all to mother! Instead of reproving, she should lovingly counsel, show her the better way: she will soon learn to love it. Talk with your children of all that interests them. Enter heart and soul into their feelings, become an indispensable part of their lives until they are well over the critical years in which they need a counsellor so much: and then, O, then, they will turn to you for comfort, counsel, and consolation through all the succeeding years.—*Pacific Health Journal.*

:o:

TWELVE BUSINESS RULES.

HOME may not be grand or luxurious in its appointments, but it may be made the best and most sacred place on earth by the thoughtful display of kindly words and kindly actions. These are within the reach of all.

HERE are a dozen rules and regulations which any man will find it advantageous to apply to his business life. They are those of the president of the London Chamber of Commerce, who has proved their value.

Have a definite aim.

Go straight for it.

Master all details.

Always know more than you are expected to know.

Remember that difficulties are only made to be overcome.

Treat failures as stepping stones to further effort.

Never put your hand out further than you can draw it back.

At times be bold: always prudent.

The minority often beats the majority in the end.

Make good use of other men's brains.

Listen well; answer cautiously; decide promptly.

Preserve by all means in your power "a sound mind in a sound body."—*London Letter.*

:o:

HOW DO YOU TREAT THE CHILDREN?

AS THE boys grow up, make companions of them, then they will not seek companionship elsewhere.

Respect their little secrets; if they have concealments, worrying them will never make them tell, and patience will probably do the work.

Let the children make a noise sometimes, their happiness is as important as your nerves.

Allow them, as they grow older, to have opinions of their own: make them individuals, not mere echoes.

Remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

If you have lost a child remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Impress upon them from infancy that actions have results, and that they cannot escape consequences even by being sorry when they have acted wrongly.—*Talmage.*

:o:

AN ACT OF GALLANTRY.

The train had pulled out from Hoboken heavily loaded. Newark was the first station. In one of the cars, near the door, sat an Italian peasant woman with a babe in her arms, an older babe at her side, and a child of four clinging to her skirt. She was further encumbered with a big, shapeless, and very unwieldy bundle, in a newspaper, tied by a cord. When the train paused at Newark, she rose, baby in arms two other babies toddling after her, and tried to grasp her bundle, too.

"Madame, allow me to carry that bundle!" A young man, finely dressed, from boots to hat, with an unmistakable air of breeding, touched his hat, and picked up the big package. He also took the fat, dimpled hand of Baby Number Two, and simply, as if he had been assisting his mother, sister, or a friend of his family, escorted the burdened woman down the aisle, and helped her to the platform. She was too bewildered to thank him, as he lifted his hat again, and returning to his seat, resumed his paper. There was the gallantry of a real gentleman. That boy had been well brought up and showed it.—*Christian Herald.*

✂ ✂ OUR LITTLE FOLKS. ✂ ✂



A BRAVE LAD.

"Oh, mother, how splendid! My fortune is made. I shall be able to help you now, and shall buy my own clothes, and give you a new bonnet and cloak. I didn't think the lady and gentleman would take me at first, though."

Willie Wilson chattered away to his mother as they left the big house and turned out of the square down a narrow street leading to their home.

Mother replied with a tender smile and a gentle pressure of her little son's arm as they walked along together.

It was a cold wet night, and the gas lamps flickered miserably as a gust of wind came whistling round the corner. But their hearts were light, for had not Willie been successful in obtaining the first situation he had ever applied for?

He proudly jingled two pennies in his pocket, as if it already contained his first week's wages.

His new master and mistress had evidently been struck with the lad's bright face and his eager desire to help his mother, and had agreed that he should come every day, clean the knives and boots, run errands, and make himself generally useful.

His future employer had even hinted, with a smile, that good boys always had their wages raised, at which Willie's heart beat high! So it was arranged that he should start work on the following Monday.

"Mother," said Willie, as they sat at supper that night, after the little ones had gone to bed, "I will do my very best, and when I am grown up you shall not work any more, but sit in your arm-chair by the fire, and I will buy you everything you want. I promised father I would take care of you, and so I will."

"My brave boy," said mother, "I know you will do your best for your master and mistress, and then you will please your Heavenly Father too, dear."

On Monday morning Willie was up by six o'clock, for he was too excited to stay in bed any longer. He dressed himself, and stealing downstairs on tip-toe, lest he should awaken the family, started off at a run for his new place.

He arrived in good time, for he knew that anyone who wants to get on in life must always be punctual at school and at business.

Mary, the housemaid, greeted him kindly and gave him the boots to clean.

Now Willie was only thirteen, but he was a manly boy, and he made up his mind that those boots should shine as much as it was possible for anyone to make them. And he certainly was successful, for Mary afterwards declared that she could see her face in them.

Then he cleaned the knives, and I am quite sure that if you had used a magnifying glass you could not have discovered a speck of dirt on them. After breakfast, cook sent him on an errand, and asked him, when he returned, if he had flown to the shop.

Willie blushed and laughed, for he certainly had done the next best thing—he had run all the way, and had, moreover, brought exactly what cook wanted.

You see, Willie had tried to do his best at school—he had learned his lessons with all his might, and he had played games with all his might, so that it was easier for him now to do his work well.

It is always easier for girls and boys to learn good habits at school than to break themselves of bad ones when their school-days are over.

So time went on, until one day he was called upstairs, and his master said—

"Willie, do you think your mother would spare you to come and live here? I am very pleased with the way you are doing your work, and your mistress and I think it would be better for you to be here altogether."

Willie simply gasped with astonishment; then faltered out his thanks, and went downstairs wishing the day was over that he might rush home with the news.

That night even little Nellie and baby Jim knew that something unusual had occurred, for they were allowed to sit up to supper with mother and Willie.

So Willie's new life began, and he became a favourite with all the inmates of his master's house for he was a thoroughly trustworthy boy.

One night, when the household had retired to rest, and Willie was just settling himself down to sleep, he thought he could smell smoke.

Now it was a bitterly cold night, and most boys would have drawn the blankets over themselves and gone to sleep, thinking they must be mistaken. But Willie's suspicions were roused, and he felt that he must find out where that smell came from.

Lightly and swiftly he ran along the corridor, and downstairs, the smell increasing as he went. Wreaths of smoke were slowly rising the staircase, and bursting open the dining-room door, he found the room on fire.

A lamp-shade had dropped on to the partly raked-out fire, and had burst into flame, setting fire to the hangings near.

It was the work of a moment to rouse the household. Then half-dressed the boy rushed into the street and sped along to the fire-station. In five minutes the engine was playing on the flames, which by this time were rising high.

But Willie's promptness and good sense had saved the house, and a proud boy was he the next day, when, before the whole household his master warmly thanked him. He did more; he took Willie into his office, where he rose from one place of trust to another, until he became partner in his master's business.

Now this is not pleasant fiction but pleasant fact, for Willie's hopes were realized, and mother was proud of her son.—*Selected.*



UNION COLLEGE, COLLEGE-VIEW, NEBRASKA. U.S.A.

This college was founded in 1891 for the purpose of training young men and women for Missionary work. The founders of this institution had a firm belief in the near coming of Christ and it was their object to establish an institution where young men and women might receive a preparation which would enable them to carry the good news of the Coming of Christ to various parts of the world. Since its opening to the present time, the school has enjoyed a good patronage and there are to-day scores of young men and women in various parts of the world who received a Bible education within its walls and are doing what they can to present the Present Truth in many lands. This with its colleagues in America, England, Australia, South Africa, and even the Islands of the sea, is doing yeoman service in training young people to give the special gospel call—Christ's Second Coming.

WIDOW AND INFANT MARRIAGE IN INDIA.—Continued from page 134.

'ancient custom' (dharma purana) in the Atharva Veda. The directions given in the Rig Veda for placing the widow on the pile with her husband's corpse and then calling her back to the world of life appear as Tyler has pointed out, to represent a reform and a reaction against a yet more ancient and savage rite of widow's sacrifice, which they prohibited in fact but yet kept up in symbol. The bow of the warrior and the sacrificial instruments of the priest were thrown back upon the pile to be consumed; the wife after passing through the mere form of sacrifice was held to have fulfilled her duties to her husband, and was free to marry again.

The present attitude of the Hindu community towards re-marriage of widows is summed up as follows by the Census Commissioners:—"The most advanced class of educated men sympathize in a general way with the movement, but their sympathy is clouded by the apprehension that any considerable addition to the number of marriageable women would add to the existing difficulty and expense of getting their daughters married. Below these we find a very numerous class, who are educated enough to appreciate the prohibition of widow marriage supposed to be contained in certain texts, and who have no desire to go beyond that or any similar injunction, in support of which tolerably ancient authority can be quoted. Then comes the great mass of the uneduca-

ted working class, with rather vague notions as to the Shastras, but one in the reverence for Brahmans, and keen to appreciate points of social precedence. To them widow marriage is a badge of social degradation, a link which connects those who produce it with Doms, Bunas, and Bugdis, and low people of various kinds. Lastly, at the bottom of society, as understood by the average Hindu, we find a large group of castes and tribes, of which the lower section is represented by pure non-Aryan tribes, practising adult marriage and widow re-marriage, while the upper section consists of castes of doubtful origin, most of whom, retaining widow marriage, have taken to infant marriage, while some have got so far as to throw off sub-castes, distinguished by their abstention from widow-marriage."

Infant marriage has taken more root among the lower castes than the practice of enforced widowhood. It is strange that infant marriage is peculiar to India and India alone. The usual Brahmanical explanation of the origin of infant marriage the Census Commissioners regard as probably inadequate; it is this:—Marriage is a sort of sacrament, of which every maiden must partake in order that she may cleanse her own being from the taint of original sin, that she may accomplish the salvation of her father and his ancestors, and that she may bring forth a son to carry on the domestic worship of her husband's family. This the Census Commissioners regard as a sort of *ex post facto* explanation, inasmuch as it does not touch the question of age. In Vedic

literature there is not the slightest evidence for the practice of infant marriage. What was the cause of the change? The Census Commissioners think that the gradual lowering of the position of women from the ideal standard of Vedic terms may be due to the distrust of the virtue of girls induced by the example of pre-matrimonial license set by the Dravidian races. A girl would be married as a child in order to avert the possibility of her causing scandal later on. The rule to marry within the same social scale must also have operated in favour of infant marriage. The number of possible husbands for the girls of the higher classes must be always limited, and this compels the parents to endeavour to secure appropriate bridegrooms as soon as possible.

We shall conclude this article with a few statistics relating to marriage. Of the males in India, nearly 1/4 are unmarried, but three-quarters of the latter are under 15 years of age; of the males enumerated at the ages of 30 to 40, only one in 12 is celibate, and between 40 and 60, only one in 20. In the case of females, the figures are even more striking. Only one-third of the total number are unmarried, and of these three-quarters are under the age of 10 and seven-tenths of the remainder are under 15. To show the prevalence of infant marriage the following figures are given:—Among girls between the ages of 5 and 10, 1 in 10 is married; among girls at 10 to 15, 2 in 5, at 15 to 20, 4 in 5, and at 20 to 30, 6 in 7. Amongst females of all ages more than 1 in 6 are widows.—*Indian Ladies' Magazine*.

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PAYABLE IN ADVANCE.

Is there a present truth for our time, and what is it?

The present truth for Noah's time was the destruction of the world by a flood. For one hundred and twenty years he preached to the world this truth, till the word came "Come thou and all thy house into the ark: for thee have I seen righteous before me." Noah was faithful in living his faith and was saved.

The present truth in Lot's time was the speedy destruction of Sodom and the command to depart at once—he believed the messengers, accepted the warning and was saved. The Scriptures contain many examples of those who have had a present truth to give.

To-day, we are living in a time similar to that of Noah, and the present truth for our time is Christ's Second Coming. Among the inhabitants of the antediluvian world, only eight accepted the warning, and the rest, because of their unwillingness to accept the message given them, were destroyed. In no indistinct tones does the message come to-day: "Prepare to meet thy God."

Dear Readers:—As you read the articles on Christ's Second Coming, and your hearts stirred to prepare for that time. As the event draws near there will be two classes, those who have watched the signs foretelling that the time is near, and who have prepared by their lives to welcome the King of Kings and Lord of Lords, who will say at His appearing—"Lo this is our God we have waited for Him and He will save us." On the other hand those whose hearts are hardened by the deceitfulness of sin, will give the sad wail.—"The harvest is passed, the summer is ended and my soul is not saved." Reader, choose to-day to be among the first class.

The census-taking in India involves no little labour. The census information will require fully eight volumes: of these three have been issued. Regarding their value, it has been said "The Christian-missionary value of these three folios exceeds even their scientific importance. Not only do they reveal the extension of Christianity, but they furnish an analysis by skilful and impartial authorities of each of the nine religions whose multitudinous followers have as yet to be evangelized."

At a meeting of the London Spiritualist Alliance, the subject of happiness was discussed. The chairman said he did not believe such a thing as happiness existed. This is the conclusion a Spiritualist might be expected to arrive at. Spiritualists submit themselves to the control of evil, fallen, unhappy spirits, and they thus withdraw themselves from the Source of true happiness. Those who desire happiness must avoid the deceptions of Spiritualism. These promise happiness, but the promise is a false one.—*Present Truth.*

—:o:—
RULES FOR CHRISTIAN WORKERS.

From an exchange we take the following suggestions. They are very helpful and suggestive to the Christian worker and there is no doubt that upon these fundamentals rests the success to be obtained in Christian service.

"The moulding and fashioning of souls for the eternal kingdom of our Father is the most important work in which we can engage. It should absorb our best energies. For the most perfect and lasting work, certain fundamentals, which have been called the *indispensables* of character, are needed: Power of attention; power of industry; promptitude in *beginning* work; method, accuracy, and despatch in *doing* work; perseverance, courage before difficulties; cheer under straining burdens; self-control, self-denial, and temperance. Each one striving to win souls needs these prime qualities of character in order to do effective work."

The exemplary life of Judson and his successful labour afford reasons for the study of his life. Here are some of his own words which give the secret of his successful missionary efforts.

"Whatever others do, let my life be a life of prayer; observe three seasons of secret prayer every day; live under a constant sense of the presence of God; deny self at every turn so far as consistent with life, health and usefulness; learn to distinguish and obey the internal impulses of the Holy Spirit; keep turning the soul to God until it habitually rests in God; do nothing from your own will, but all from the will of God; see the hand of God in all events and thereby become reconciled to his dispensations; have the Scripture and some devotional book in constant reading; be sweet in temper, voice and word, to please the ever present Lord."

CHRISTIAN ARITHMETIC.

An English journal has compiled the following rules for Christian arithmetic from God's word:

Notation: "I will put My laws into their mind and *write* them in their hearts: and I will be to them a God, and they shall be to Me a people." Heb. 8: 10.

Numeration: "So teach us to *number* our days that we may apply our hearts unto wisdom." Ps. 90: 12.

Addition: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." 2 Pet. 1: 5-7.

Subtraction: "Put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." Col. 3: 8.

Multiplication: "Grace and peace be *multiplied* unto you through the knowledge of God, and our Saviour, Jesus Christ." 2 Pet. 1: 2.

Division: "Come ye out from among them, and be ye *separate*, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6: 17.

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SPIRITUAL EVOLUTION.

THE theory of evolution has taken possession, not only of science, but also of religion, in a large measure. A well-known writer says:—

"In the spiritual evolution the fading of one form means ever the coming in of a greater and a better. We are on the way to a better Christian thought system than humanity has ever known before. It is growing now under our eyes. It will be better than the old Romanism, and than the old Protestantism."

Is this a well-founded hope for the future? Is it not a very imperfect statement of past experience? When Eden faded, did a greater and better paradise follow? When the apostolic age faded, was it succeeded by a better day?

Spiritual growth only comes to those who feed on the "sincere milk of the Word." 1 Peter 2: 2. Those who allow human thought to lead them from the Word of God, are going back into the darkness, just as Eve, desiring the knowledge of good and evil, lost her first estate, and the Christian Church, spoiled by human philosophy, was beguiled into becoming the synagogue of Satan. It is a blind optimism which looks for human progress where God does not lead. "Lo, they have rejected the Word of the Lord; and what wisdom is in them?" Jer. 8: 9.—*Present Truth.*