

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. 3

OUR BATTLE WITH EVIL.

THE will of man is aggressive, and is constantly striving to bend all things to its purposes. If it is enlisted on the side of God and right, the fruits of the Spirit will appear in the life; and God has appointed glory, honour, and peace to every man that worketh good.

When Satan is permitted to mold the will, he uses it to accomplish his ends. He often works under cover as an angel of light. He has synagogues for worship, and an immense number of followers. But with all his high professions, he is at enmity with God. He instigates theories of unbelief, and stirs up the human heart to war against the word of God. With persistent, preserving effort, he seeks to inspire men with his own energies of hate and antagonism to God, and to array them in opposition to the institutions and requirements of Heaven and the operations of the Holy Spirit. He enlists under his standard all evil agencies, and brings them into the battle-field under his generalship to oppose evil against good.

It is Satan's work to dethrone God from the heart, and to mold human nature into his own image of moral deformity. He stirs up the evil propensities, awakening unholy passions and ambitions. He says, "All this

his conditions are that integrity shall be yielded, conscience blunted. Thus he degrades the human faculties, and

powers of evil. He says: "Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts there-

of. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

The Christian life is a warfare. But "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this conflict of righteousness against unrighteousness, we can be successful only by divine aid. Our finite will must be brought into submission to the will of the Infinite; the human will must be blended with the divine. This will bring the Holy Spirit to our aid; and every conquest will tend to the recovery of God's purchased possession, to the restoration of his image in the soul.

The Lord Jesus acts through the Holy Spirit; for it is his representative. Through it he infuses spiritual life into the soul, quickening its energies for good, cleansing from moral defilement, and giving it a fitness for his kingdom. Jesus has large blessings to bestow, rich gifts to distribute among men. He is the



Except a man be born again he cannot see the kingdom of God.

power, these honours, and riches, and sinful pleasures, will I give thee;" but

brings them into captivity to sin. God calls upon men to oppose the

wonderful Counsellor, infinite in wisdom and strength; and if we will acknowledge

the power of his Spirit, and submit to be molded by it, we shall stand complete in him. What a thought is this! "In Christ dwelleth all the fulness of the God head bodily. And ye are complete in him." *Never will the human heart know happiness until it is submitted to be molded by the Spirit of God.* The Spirit conforms the renewed soul to the model, Jesus Christ. Through its influence, enmity against God is changed into faith and love and pride into humility. The soul perceives the beauty of truth, and Christ is honoured in excellence and perfection of character. *As these changes are effected, angels break out in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude.*

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. When the soul is renovated through the truth and brought into harmony with God the Lord will accept us as workers together with himself, for the salvation of others. Jesus will be our theme; his love burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but as a living force to change the life. But the power is of God through his Holy Spirit, which works effectually on hearts and minds. When Jesus left to his disciples the work which he had begun, he charged them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And he promised, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." And the disciples "continued with one accord in prayer and supplication," waiting for the fulfilment of the promise.

We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day. All manner of false doctrines, heresies, and deceptions are misleading the minds of men; and without the Spirit's aid, our efforts to present divine truth will be in vain.

We are living in the time of the Holy Spirit's power. It is seeking to diffuse itself through the agency of humanity, thus increasing its influence in the world.

For if any man drinks of the water of life, it will be in him "a well of water springing up into everlasting life;" and the blessing will not be confined to himself, but will be shared by others.

On occasions when the Holy Spirit has manifested its power among our churches or in our schools, some have given it a mere formal acknowledgement; others have met it with unbelief and resistance; and still others have given the heavenly Guest a confined range, limiting its power and its operations. It has been looked upon as an element to be restricted, controlled. The Spirit of God has unconfined range of the heavenly universe; and it is not the province of finite human minds to limit its power or prescribe its operations. Let no one pronounce judgment upon the Holy Spirit; for it will pronounce judgment upon those who do this.

To reject the Holy Spirit through whose power we conquer the forces of evil, is the sin that surpasses all others; for it cuts us off from the source of our power,—from Christ and communion with him. When there is a manifest awakening in church or school, and it is evident that the Holy Spirit is working, the first intimation of the heavenly influence should be honoured. Let the routine of study or work be secondary, and let every one co-operate with the divine agency, with heart thanksgiving that God has visited his people.

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother now than it was then. All our sins must be put away. Every darling indulgence that hinders our religious life must be cut off. The right eye or the right hand must be sacrificed, if it causes us to offend. Are we willing to renounce our own wisdom, and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid, and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object to be obtained?

The exhortation of the Spirit of God is of peculiar force at this time: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Mrs. E. G. WHITE.

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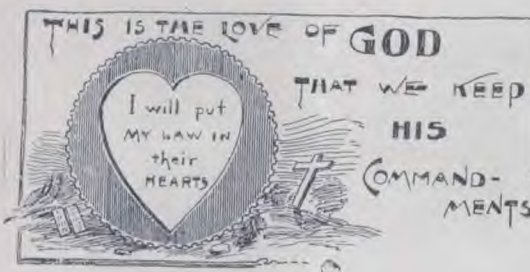
A LOST OPPORTUNITY.

A CHRISTIAN worker, who heard of a poor girl's death, was anxious to know whether she had died a Christian; so he went to her minister and asked: "Was Mary a Christian?" "I don't know," was the rejoinder. "Three weeks ago I felt that I should go and speak to Mary about her soul, but work of various kinds was pressing. Mary was in my congregation, and I satisfied myself that I could speak to her at any time; so I did not go, and now Mary is dead, and I don't know whether she was a Christian or not."

The man next went to Mary's Sunday-school teacher, and asked: "Was Mary a Christian?" "I don't know," was the answer. "Two weeks ago I felt that I ought to speak to Mary about her soul; but I was busy and I said to myself, 'I can see Mary at any time in my class,' and I didn't go. And now Mary is dead, and I don't know whether she was a Christian or not."

Mary's mother was next asked: "Was Mary a Christian?" She replied: "I don't know. A week ago I felt I ought to ask Mary whether she were a Christian, but I thought there was no need of being in a hurry. Mary was living with me, and I could see her every day. And now she is dead, and I don't know whether she was a Christian or not."

The three people most responsible for Mary's soul resisted the promptings of the Holy Spirit to speak to her, and now she was gone to her endless eternity, and the opportunity was forever lost—*London Christian.*



THE EXAMPLE OF CHRIST.

For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps. 1 Peter 2:21.

In Christ we have a perfect rule of life; He is man's example in *all things*. He came to show us how to live, and in His life magnified the precepts of the law. Isa. 42:21. He did no sin. When reviled, He did not revile in return, nor "stand up for His rights." When reviled, buffeted, and spit upon, He "opened not His mouth." When men lied about Him He did not waste His time running from place to place to have it straightened up; He simply lived the lie down. His life was a complete refutation of all the vilification of His adversaries. He did this for us; He was our example.

Speaking of a certain ordinance, He said, "For I have given you an example, that ye should do as I have done to you." John 13:15. Reader, we believe that Christ is the only perfect rule of life this world has ever had, and that we should follow Him in all things. This is why the writer observes the seventh day as the Sabbath. Jesus kept this day during the whole of His life on earth. "And He came to Nazareth where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath day and stood up for to read." Luke 4:16. Mark you, this was the "custom" of the Saviour. It was the way He lived. Every Sabbath found Him, not at secular work, but resting, and going to the house of worship. Is His example right in this matter? Do we err when we follow the example of Christ in reference to the Sabbath?

The writer was holding a meeting a year or so ago, when a number embraced the Sabbath. During one of our services a clergyman came in, and before the services closed, arose and rebuked us for being so foolish and deluded as to observe the seventh day for the Sabbath. During the course of his conversation I asked him the following questions: Do you believe that Jesus is man's example in all things?

No answer. Do you believe that we will do wrong if we do as he did? He evaded the question. I continued: Do you believe that a man will do right every time if he follows the example left by Jesus while here in the world? To my astonishment this professed shepherd of Israel said, "No." He further said: "I know what you are getting at. If I say, Yes, you will ask me why I do not observe the day for the Sabbath which He observed." Shame and pity for him filled my heart, to think that, to escape a plain duty, a professed minister of Christ turned from the example of the Son of God and declared His life not a perfect pattern for us.

I could not refrain from wondering what must be the spiritual status of the congregation over which he ministered. But this was the only way, seemingly, left for him to retreat; for if Jesus is man's example, it is plain that He is our example in Sabbath-keeping, and we should observe the same day that He did,—the seventh day.

And, further, He declares that He is the same "yesterday, and to-day, and forever." Heb. 13:8. We have an unchangeable Saviour, praise the Lord! He is the same now as when He was on earth; to-day He would still keep the same day. This must be true, else He has changed. So, then, if He kept the seventh day when on the earth, and would keep it to-day were He here in the flesh, why should not His children who are here keep the seventh-day Sabbath? He says that He is the "Lord even of the Sabbath day." Matt. 12:8.

Reader, will you follow the example of the Saviour in reference to the Sabbath? If not, why not? G. B. THOMPSON.

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WHAT HAS IT DONE FOR YOU?

AFTER a noted sceptic had concluded one of his infidel lectures in a village in the north of England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in most antiquated attire, who went up to the lecturer and said:—

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but

am perfectly happy, because I look forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has *your* way of thinking done for you?"

"Well, my good lady," rejoined the lecturer. "I don't want to disturb your comfort; but—"

"Oh! that's not the question," interposed the woman; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavoured to shirk the matter again; the feeling of the meeting gave vent to uproarious applause, and the sceptic had to go away discomfited by an old woman.

Let us change the picture. The mother of Hume, the infidel philosopher, was once a professor of Christianity. Dazzled by the genius of her son, she apostatised from her early faith, and followed him into the mazes of scepticism. Years passed, and she drew near the gates of death, and from her dying bed she wrote the following pathetic letter:—

MY DEAR SON:—My health has failed me. I am in a deep decline. I cannot long survive.

My philosophy affords me no comfort in my distress. I am left without the hope and consolation of religion, and my mind is sinking into a state of despair.

You can afford me some substitute for the loss of the hopes of religion. I pray you hasten home to console me, or, at least, write to me the consolations that philosophy affords at the dying hour.

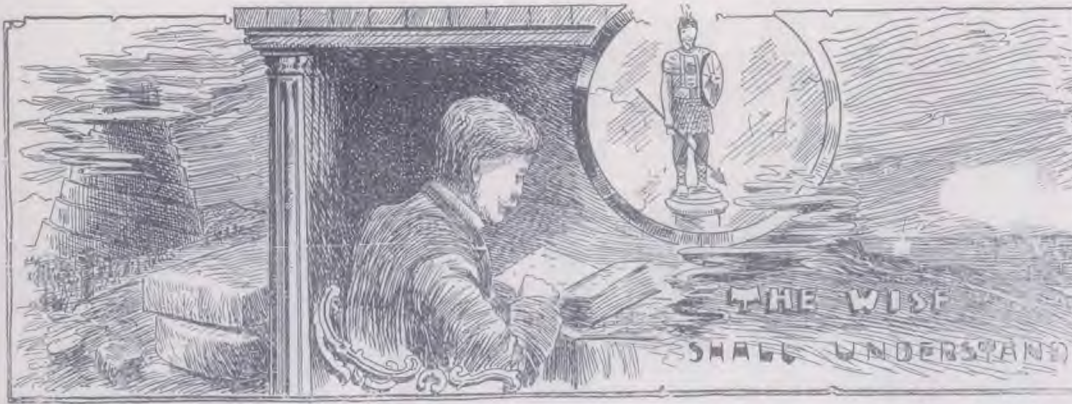
Such are the straits into which infidelity leads its votaries. To them death is at best but a leap in the dark, and they shrink with fear lest it be a leap into "the blackness of darkness for ever and ever." Said the learned and courted infidel Voltaire:—

In man, there is more wretchedness than in all animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not.

The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at the review of this dreadful picture, to find that it contains a complaint against Providence itself, and I wish I had never been born.

There is the best that infidelity can do for man. Listen now to the words of a dying Christian. Said the godly Hallyburton:

I shall shortly get a very different sight of God from what I have ever had, and shall be meet to praise Him forever. What a wonder that I enjoy such composure under all my bodily pains, and in view of death itself! What a mercy that, having the use of my reason, I can declare His goodness to my soul: I bless His name, I have found Him, and die rejoicing in Him. *Blessed be God that ever I was born.*—Bible Standard.



THE GREAT IMAGE OF DANIEL TWO.

AN image of gigantic form was shown to Nebuchadnezzar in a dream. Its head was of gold, breast and arms of silver, sides of brass, legs of iron, feet and toes part of iron and part of clay. Beginning with the most precious metal, there is a uniform descent till it ends with the basest. Finally a stone cut out of the mountain without hands smote the image upon the feet, dashed it to atoms, the wind carried away the fragments like chaff, and the stone became a great mountain and filled the whole earth.

This indicates that the image denotes something which occupies the territory of the earth, inasmuch as the stone which succeeds it, expanding into a mountain, occupies its place and fills the earth. With this the dream ends, and the state of things thus introduced is to be eternal. First there is change and degeneracy, indicated by the different metals of the image; lastly, a permanent, eternal, glorious condition of things, shown by the mountain filling the earth.

In his interpretation of the image, Daniel told Nebuchadnezzar, Thou art this head of gold. Verse 38. He did not mean Nebuchadnezzar as an individual; for he was speaking of kingdoms. Verses 39, 40. One part of the image could not represent a kingdom, and another part an individual. This would be inconsistent. The head of gold, therefore, symbolises that kingdom over which Nebuchadnezzar was ruler.

Who then was Nebuchadnezzar? King of the old Chaldean or Babylonian monarchy. This was the head of gold. It is sometimes objected to Adventism that it has no starting point; that the first steps have to be taken for granted, whereas its great feature is, as in this instance, that the starting point is given and the stakes set for us in unmistakable language in the Scriptures themselves.

An old assyrian empire, founded by Nimrod the great grandson of Noah, Gen. 10: 6-10, had ruled in Asia for 1300 years. On the ruins of this was founded the Chaldean or Babylonian empire of the Scriptures, by Belshazzar, the Baladin of Isa. 39: 1, B. C. 747. In prophecy it dates from B. C. 677, because then it became connected with the people of God, by the capture of Manasseh, king of Judah. 2 Chron. 33: 11. It reached the height of its glory under

Nebuchadnezzar to whom this dream was given.

From this point the road was steep and short to its decline and overthrow. The kings and their reigns were as follows: Nebuchadnezzar 43 years; Evilmerodach, his son 2 years; Neriglissar, his son-in-law, 4 years; a son of Neriglissar, nine months, not counted in Ptolemy's canon; and lastly Nabonadius, son of Evilmerodach, grandson of Nebuchadnezzar, the Belshazzar of the book of Daniel, who reigned 17 years, and with whom the kingdom came to an end.

The kingdom that succeeded Babylon, represented by the breast and arms of silver, was Medo-Persia. Dan. 5: 30-31. Cyrus overthrew Babylon B. C. 538, it having continued from 677, B. C., 139 years. 538 marks the beginning of the Medo-Persian kingdom; and 331, B. C., its close, when Darius was overthrown by Alexander the Great, at the battle of Arbela. The Persian kingdom continued 207 years.



The third kingdom, the one which succeeded Persia was Grecia. Dan. 8: 5-7, 21.

We are to look for one more universal kingdom and only one, for there were to be but four in all. Therefore, whatever universal kingdom we find anywhere this side of Grecia, that must be the kingdom represented by the legs of iron. Such a kingdom is brought to view in Luke 2: 1. Caesar Augustus sent out a decree that all the world should be taxed. Then he had jurisdiction over all the world. His kingdom was universal. But Caesar Augustus was a Roman Emperor. Here we find the fourth and last universal empire, Rome, the legs of iron. The clay of the feet and toes denotes the degeneracy which came into the kingdom, and the ten toes denote the ten kingdoms into which the Roman empire was finally divided by the incursions of the Northern barbarians. Rome in prophecy dates from its league with the Jews, B. C. 161, seven years after its conquest of Macedonia. Its division into ten parts was accomplished between the years 356 and 483, A. D. Grecia ruled from B. C. 331 to B. C. 161, Rome from B. C. 161 to its division in A. D. 483, a period of 644 years.

The two legs do not denote the division of Rome into the Eastern and Western empires. If they do, Rome should have been thus divided from the beginning of its history, or the legs should have been united down to the ankles, as it was not till A. D. 330 that the seat of empire was moved from Rome to Constantinople. But history forbids the former, and consistency forbids the latter.

"In the days of these kings" the kingdom of God is to be set up. Not in the days of any one of the previous kingdoms which had passed away, nor of Rome in its undivided state, when it was but one kingdom. It is not till after we find a plurality of kingdoms existing contemporaneously, that we can look for the setting up of the kingdom of God, and we do not find these contemporaneous kingdoms till we find Rome breaking up into its final divisions, 356 to 483, A. D. Not till then was the image complete, ready to be smitten by the stone upon the feet. The kingdom represented by the stone could not therefore have been set up in the days of Christ and His apostles, 483 years before this division was completed. The fact is therefore forever settled that the kingdom represented by the stone is not a spiritual kingdom, but is literal like the four preceding it; and that it is yet future; for

nothing to answer to the setting up of this kingdom has taken place since 483, A. D.

It will be asked if those kings or kingdoms are still in existence in the days in which the God of heaven was to set up His kingdom. If they were established so long ago as 483, have they not all passed away? We answer, No. They are the kingdoms which, as Dr. Scett remarks, have generally been known since that time as the ten kingdoms of Western Europe. Many of them can easily be traced to the present time. Originally they were the Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Heruli, Burgundians, Anglo-Saxons, and Lombards. And we have now the French from the Franks, the English from the Anglo-Saxons, the Portuguese from the Suevi, the Spanish from the Visigoths, the modern Italians from the Ostrogoths, and the Huns and Lombards from the original stock of that name.

The image is all complete. We are still in the days of these kings, and wait for the setting up of the kingdom of God, which is the next and only remaining event in this line of prophecy.

Uriah Smith.

Our European Letter.

RELIGIO-POLITICAL DEBATES IN FRANCE.

THE reading of M. Briand's report on the government bill for the separation of church and state, on March 4, was the opening of a brilliant debate on the subject which has lasted four entire months. The first month was taken up by the general discussion, in which the principles and merits of the bill were discussed.

M. Briand himself, M. Jaures, the Socialist leader, and M. Ribot, all three in favour of the separation, though not believers in Christianity, spoke eloquently on the poetic beauties and the practical usefulness of religion. These speeches were made during lent, and a Catholic speaker said that during that week the French tribune rivalled with the pulpit of Notre Dame Cathedral in exalting the benefits of religion. Possibly these orations were intended to sweeten a debate which had in it many elements of discord and bitterness.

Every standpoint was represented—agnostic, deist, atheist, Protestant, moderate Catholic, and rank Papist. The

assembly looked more like a theological council than like a political arena.

A Catholic Prediction.

M. Benoist, a Catholic depicted the conflicts which he thought would be kindled by the measure proposed; he repeated the words of an Italian politician: "You will have an armed church in a disarmed state," and he predicted that in ten years the French Government would go to Canossa, as did Bismark, who, M. Benoist affirmed, regretted afterward that he had not had, like France, a concordat with Rome. "You have one," M. Benoist added, "and because you know not how to use it, you tear it to pieces."

Count Boni de Castellane, a fervent Catholic, followed with a passionate speech saying that what was intended was not the separation of the church from the state, but the destruction of the church by the state.

M. Grousseau, another Catholic, considered the withdrawal of state money from the priesthood as a robbery, and he compared the proposed separation with a divorce, with this difference, that here the abhorred wife would stay in the house and raise up no end of troubles which could all be avoided, he said, by keeping up the marriage relation.

A Socialist View.

Lewaes, a socialist, answered him by stating that the regime of the concordat had been one of ceaseless quarrel between the state and the church. He spoke of papal persecutions; he referred to a great religious revival in 1797, when the Catholic Church was severed from all connection with the French Convention; and he also recalled an interesting movement in 1830 on the part of some distinguished prelates toward the separation of church and state.

Protestant Opinion.

Eugene Reveillaud, a protestant deputy spoke at length. He began by showing that Paganism at Rome or Athens knew no other doctrine than the union of the state with religion. Christ introduced a new teaching when He said, "My kingdom is not of this world," and the apostolic church was founded on that principle. Constantine brought back the pagan system, and papal supremacy was the outgrowth of this apostasy. But true church democracy survived among the small associations known as the Waldenses, the Albigenses, and the Paulicians. It existed in germ in the great Reformation.

Unrecognized by Calvin, it was formulated by John Milton, and fully brought out two hundred years later, by the United States of America. Edmond de Pressense, late French senator, was quoted as saying: "What is there on the United States' statute book about this whole question of church and state?—A blank page. Nothing but that, but all of that."

Then the speaker referred to Vinet the eloquent Swiss writer on religious liberty, who wrote: "If you ask us, What will become of the church if abandoned by the state? we shall answer simply, Let her become what she can; let her follow her destiny; let her live if she may; let her die if she must. . . . If she cannot exist by herself, she is not the truth. . . . If she is of God, it hath been given unto her, as unto Christ, 'to have life in herself;' let her show that; that is her first duty; that is the undeniable proof of her divine origin."

Liberty For All.

M. Bienenu-Martin, minister of cults followed, stating that this measure was not intended or likely—as clericals declare—to open up an era of violence against the Catholic Church, but simply the necessary conclusion of the principles of liberty of conscience and worship, a liberty which, by the way, the Church of Rome has never accepted except for herself alone.

Maurice Allard, an atheist, had hoped, on the contrary, that the forthcoming law would break the Romish "block" into a thousand scattered fragments unable to unite, and thus effectively fetter the church which, as also Christianity and even the belief in the Creator, is inimical to all progress and civilisation.

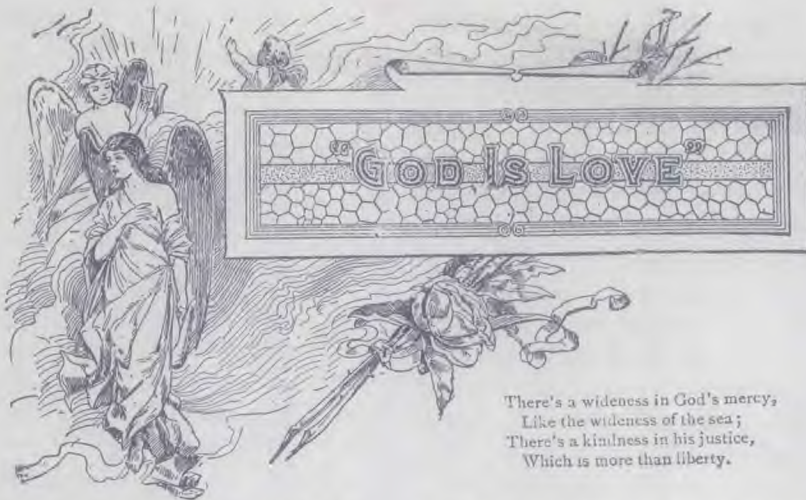
A few speakers answered him and still took sides, and the general discussion was concluded April 11.

In our next letter we hope to bring out some interesting gems of thought from the discussions proper.

JEAN VUILLEUMIER.

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Most victories are gained in advance. He who has absolutely decided goes easily through the unsettling voices of the earth, and because of a private covenant with God is safeguarded against sinful attractions or distractions. Jesus said, "I have finished the work Thou gavest Me to do," though the death of the cross was waiting. The victory of Calvary was won at Gethsemane.—*M. D. Babcock.*



There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

ARE YOU LOOKING FOR TRUTH?

All the truth there is belongs to all of God's people, for God is no respecter of persons. He has given to all the choicest blessings of heaven, even Jesus Christ; and, says Paul, "Shall he not also with him freely give us all things?" Truth is the active principle of Jehovah's universe, and without it no one can come to God, who himself is truth. Furthermore every true Christian who is actuated by this spirit of truth is anxious to know the truth and to observe it. If the heart of an individual is in the right condition he will, like David of old, long for God's law which is truth (Ps 119 : 142), and the principles of which, govern both heaven itself and those go there.

How many we see in these days who claim they are holy and sanctified, and yet who wilfully and openly transgress the plainest Bible commandment, saying that God is not so particular or that it makes no difference what one believes as long as he has some belief. But let me say kindly that all such vain assertions will come far short in the day of Judgment. The Bible is truth, and every Christian is not only in duty bound to obey every line, but will do so gladly. There is no force about this matter,—either we will seek God for a clean heart until we obey willingly or else we will be lost forever.

Still others say: Seventh Day Adventists take one part of the Scriptures and we take another part, and therefore we differ. Listen!—Does God say that one part of the Bible is for one denomination and another part for some other? No indeed. But he does say that *all* scripture is given by inspiration and is profitable for doctrine, correction etc. that the man of God may be thoroughly furnished unto all good works. (2 Tim. 3:16-18). Notice

that all scripture is given to the man of God.

Further, does one part of scripture contradict or teach differently from the other, seeing we have different denominations? I answer, no. It is quite impossible for God to lie, and it is only through selfishness or ignorance, dear reader, that all these various sects have arisen. God cannot be the author of all this confusion, but on the contrary he says to every honest heart: "Come out of her (Babylon, the confusion of churches) my people that ye be not partakers of her sins, and that ye receive not of her plagues." But where shall we go?

The answer was framed hundreds of years ago and is perfectly plain so that no one need err. The description of God's people is found in Rev. 12 : 17, and the principal characteristics are keeping the commandments of God and having the testimony of Jesus Christ. That the commandments are not being kept in these days by the majority of sects is a fact patent to all. The fourth commandment reads thus: The seventh day is the Sabbath of the Lord thy God; but in place of this positive command, many churches boldly assert that the first day or Sunday is the Sabbath, and in a manner observe it. And why so? God has never asked them to do this. He has promised no blessing for so doing, but on the contrary He says, "In vain do they worship me, teaching for doctrine the commandments of men." Mat. 15 : 9-13.

But if it is vain to worship God after this worldly fashion, why not make a radical change and do exactly as God directs? To this many will say in their hearts, I do not wish to keep the seventh day Sabbath because it is too unpopular. I would rather go with the masses. To all such I am prepared to say that such a heart

needs conversion before it can see God. They that are in the flesh cannot please God, for they are not subject to the law of God neither indeed can be. Rom. 8 : 7. Observe carefully that only those who are truly converted and perfectly obedient will ever enter the pearly gate or traverse the Elysian shores. Says the Revelator: Blessed are they that do his commandments that they may have right to the tree of life and may enter in through the gates into the city." Rev. 22 : 14

Now how is it with us, dear reader? Shall we enter into those beautiful mansions, or must they be given to some one else? Are we ready to lay aside every earthly advantage to accept of "all truth"? Are we ready just now to be made like Christ? If not, how shall we be made like him at his appearing? This is to every one an all-important problem. May God help us to solve it aright. Still God's mercy waits for the sinner, and shall we not obey His tender pleadings, and bring joy to the heart of Christ, by obeying all his precepts? Shall we not have our names written in the Lamb's book of life, and enjoy an eternity where confusion, sorrows, tears, and hardships never come, but where the sweet approbation of God will be the life of our souls forever?

C. A. HANSEN, *Bombay*.

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GOD'S LOVE.

MARGARET MEREDITH tells how a notorious rough named Ike Miller, the terror of a mining district in the north of England, was converted. Henry Morehouse, a young evangelist scarce out of his boyhood, was preaching to a company of these miners, when Ike Miller came in, and took a seat near the front. Preachers and helpers trembled, for this wicked man had threatened to break up the services. Henry Morehouse preached on God's love in Jesus Christ, and he longed to reach the heart of the wild grimy miner who sat so strangely quiet gazing into his face.

After the meeting the men gathered around the preacher regretfully.

"Ah, Henry, you didn't preach right. You ought to have preached at Ike Miller. You had a great opportunity and lost it. That softly sort of preaching won't do him any good. What does he care about love? You ought to have told him the dreadful punishment he is going to get." The young preacher replied in a boyish tone: "I am real sorry I did not preach to him right. I did want so to help him."

Meanwhile the big miner was tramping home. His wife ran in front of the children as he came in, but she stared in bewilderment; he was not drunk; he was not scowling. He put his arms around her, and kissed her, and said, "Lass, God has brought your husband back to you." Then, gathering up the shrinking children, "My little boy and girl, God has brought your father back to you. Now let us pray," and he knelt down. There was a silence, but for many sobs; he could not think of any words; his heart was praying, but Ike Miller had uttered no prayer since he was a little boy. At last, words from those distant days came back to him—something that his mother had taught him; and from that hovel floor, in the midst of that remnant of an abused family, to be abused no more, he sounded out in rugged gutturals through his sobs:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee."—*Sel.*

—:o:—

DISTRESS OF NATIONS.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; mens' hearts failing them for fear, and for looking after those things which are coming upon the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

These words were spoken by our blessed Master in answer to the question, What shall be the sign of thy coming, and of the end of the world?

As we look out upon the condition of the world at the beginning of 1906 we behold a most striking fulfilment of prophecy. The war between Russia and Japan has only just ceased, and some of the peace prophets begin to prophecy universal peace, when lo! whirlwinds of trouble begin to blow from many different quarters.

Russia.

Russia is in a sad state of distress. A disastrous war has only just ceased, and she faces a far worse situation at home. After centuries of misrule and oppression the people are turning on the aristocracy who have kept them little better than slaves, and are declaring their emancipation. Anarchy seems to threaten that mighty empire. The Czar and the

royal family in their desperate straits are trying every expedient, one moment promising greater freedom and liberty; but the next using the most oppressive measures. The word has just come over the wires that as a last resort the Czar is going to Moscow to appeal to the religious prejudices of the people.

Turkey.

No sooner has the blaze in the Far East subsided, than the Near East again assumes its position as the storm center of the world. The closing days of 1905 beheld all the nations of Europe hastening their war ships toward Constantinople, and to our mind it was only because the crucial moment has not yet come that Europe was not plunged into chaos through the withdrawal of the Turk from Europe.

"And he (The Turk), shall plant the tabernacles of his palace between the seas (The Mediterranean and Dead seas) in the glorious holy mountain (Jerusalem), yet he shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11:45; 12:1.

Solemn words as these are, they are from the pen of inspiration and cannot fail. When the Turk is forced to leave Europe, the entire world will be plunged into such a time of trouble as has never been known since there was a nation. The consequences are awful to contemplate. But the winds are held a little longer, until the servants of God are sealed in their foreheads. Rev. 9:13.

Germany and France.

Socialism is stirring the depths of Germany, and the church and state problem of France threatens to have serious consequences. At the same time these two nations are glaring at each other, the one issuing a yellow book ignoring certain diplomatic promises, and the other replying with a white book issued in the most pessimistic vein denying France's claim.

England.

In England every thing political is in a chaotic condition. The Conservative party has just gone out of power, and perplexing questions hitherto unimportant are pressing themselves home to the intellect of the British voter. India is in a criti-

cal condition. Lord Curzon and Lord Kitchener have fallen out over the policy to be pursued and Lord Curzon has been recalled. It has been necessary to send the Prince and Princess of Wales on regal tour of the country, hoping to bind it firmer to the throne of England.

West Indies.

In London itself there were riots sufficiently serious to require the police to fire upon the mob which shouted "Down with the aristocracy and down with the Nabobs." In the West Indies the English troops are being withdrawn. The Venezuelan question threatens serious trouble, the Dominican Republic is in such a condition that trouble may arise at any time, and there has been serious rioting in Demerara, at which time the powers of hell were loosed, and the mob spirit, which is rapidly permeating the world held sway.

And so the outlook at the beginning of 1906 tells us in certain tones that the end of all things is at hand. It only remains for the Lord to finish his work (Rom. 9:28.) and then shall the end come. The next event will be the Son of Man coming in a cloud with power and great glory. To the saints Jesus says, "And when these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh." "Gather yourselves together, yea gather together, O nation not desired, before the decree bring forth; before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness, it may be ye shall be hid in the day of the Lord's anger." "Come my people enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to judge the inhabitants for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." Luke 21:28. Zeph. 2:1-3. Isa. 26:20, 21.

To the sinner he says "Seek the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:6, 7. To-day, while it is called to-day, let us all heed these solemn admonitions. Get ready, get ready, get ready. GEO. F. ENOCH.

THE
ORIENTAL WATCHMAN

Editorial.

EARTH'S NOTE OF PRAISE

THE voices of all nature's host unite in
glad acclaim,
Ascribing honour, power, might, unto their
Lord's majestic name :
You hoary distant mountain stands in
grandeur and sublime,
His towering peak, a minstrel there, in si-
lence breathes his sylvan chime.

Beyond that misty, rising peak those stellar
Lord's on high,
Their silent, solemn sentry keep in nightly
marches thro the sky :
Hanging between, the curtain cloud its
shadow reaches oe'r
Secluded glen, or quiet dell, or sluggish
river's sullen shore.

You noble cedar's fragrant breath is wafted
on the breeze,
Like balm tree's modest perfume or the
freshness of the leas ;
And sweetly murmuring thro the dell in
carol soft and still,
We hear the brooklet's measured rhyme or
soothing cadence of the rill

We stand on nature's signal post,—you
headland high and steep,—
Whence we may gaze with rapture on the
wonders of the deep,
Where laughing, boisterous billows feel their
great heart's song arise,
And tossing high their shadowy caps, do
shout his praises to the skies.

Yes, God has living witnesses in every
blade of grass,
In every stone, or flower, or tree, or creature
that you pass :
Oh mortal man alone of all,—how sad it
must be true,—
Cries out against Omnipotence and renders
not to heaven its due.

Butz in Silent Thoughts.

—:o:—

DO THE DEAD SUFFER TORMENT ?

If men do not go to glory or torment when they die, then please explain Luke 16 : 19-31.

This is the account of the rich man and Lazarus, and is considered one of the strongest texts in the Bible in support of the theory of consciousness in death. Let us study it briefly.

In the first place it will be noted that whatever the significance of the language used, whatever the lesson to be drawn from the narrative, if such it be, Christ

finishes by appealing to Moses and the prophets, pointing to them as the authority upon which his lesson was based. This is an important point, for if he appeals to them as authority, certainly he is not teaching contrary to their writings.

In verses 23 we read : "And in hell (hades R. V.) he lifted up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom." What is hades? It is the Greek word for the grave and is the same word translated grave in the margin of Rev. 20 : 13. And what do Moses and the prophets teach concerning those who are in the grave? Moses says in the ninetieth Psalm that God turns man to destruction; that man is as the grass that withers, and when he dies he is as a sleep; that is, he is unconscious. As to the prophets, David says : "The dead praise not the Lord, neither any that go down into silence." Ps. 117 : 15. Isaiah says : "The grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." Isa. 38 : 18. See also Ps. 6 : 5 ; 146 : 3, 4 ; Eccl. 9 : 5, 6, 10 ; Job 14 : 7-12, 21 etc. From these it is evident what Moses and the prophets taught about death.

Then as Christ endorses what Moses and the prophets said, how are we to account for the fact that these persons are represented as living and conscious and intelligent? There is one way in which it can be accounted for, and that is that the whole record as here given is a parable and the language therefore figurative. The most of Luke 14, 15, and 16 is taken up with what are generally accepted as parables although only two of them are said to be parables in the record. The Bible abounds with instances in which life is attributed to inanimate things. (Gen. 4 : 10 ; Hab. 2 : 11) and such is man after he enters the grave, according to the texts above. The Pharisees were covetous, Vs. 14, and the Lord intended that they should realise that hereafter those who were poor might enter the kingdom before themselves, though they were accustomed to consider riches as a mark of divine favour which could secure them God's blessing in the world to come.

But some will insist that the parable must be taken literally. Suppose we take it thus; are we to believe then, that when men go to heaven or hell at death their souls carry their bodies along to endure the torment. For the rich man is

represented as having eyes and a tongue, and Lazarus as having fingers. Where then is our common picture of the disembodied soul taking its flight from the cumbrous clay to enjoy bliss or endure eternal suffering as the case might be?

Moreover we are told that the angels carried Lazarus to the bosom of Abraham. When is this done according to the Saviour's own words? See Matt. 24 : 30, 31 ; 1 Thess. 4 : 16 : 17. It is at the second coming of Christ and not at death. Then are the righteous to be forever with the Lord. So this could only be literally fulfilled after the resurrection.

One consideration settles the question as to the consciousness of the dead being taught in this scripture, and that is that in order for Lazarus to return to this earth he must have a resurrection. Vs. 31. But why have a resurrection if he were conscious and among the redeemed of heaven? Why not appear to the living on earth as our friends who believe in conscious souls would have us believe departed loved ones sometimes do.

In conclusion we can only say to our readers that whatever this parable can be interpreted to mean, there is one thing it cannot mean, and that is that the dead are conscious. Why is this so? Because it would make the Word of God contradict itself. The wages of sin is death, and not eternal life in misery. Life comes only through Christ, and otherwise man is simply like the beasts that perish so far as future eternal life is concerned. Of course man has sinned, and when sin is finally wiped out and Christ has sought out and saved that which was lost, then the man who has not put away his sins will perish with them. God's universe will not be marred by an eternity of sin within itself.

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STUDIES IN THE REVELATION.

The Fifth Trumpet

In our last study of the trumpets we found the rise of Mohammedanism symbolised by the smoke arising out of the bottomless pit. Rev. 9 : 2. This, as one writer tells us, "is a suitable symbol of the religion of Mohammed, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven, but a smoke out of the bottomless pit."

Without going into an extended explan-

ation of the next few verses which describe the dissemination of the false religion, we may pass to the fifth and tenth verses. In both these we are told that their power was to continue to do a certain work for five months. As this is prophetic time these five months or one hundred and fifty days would represent one hundred and fifty years. See Num. 14 : 34 ; Eze. 4 : 6.

The question now arises : When did Mohammedanism receive this special power to torment men for one hundred and fifty years? The 11th verse answers the query. "They had a king over them." From the death of Mohammed until near the close of the 13th century the Moslem world was divided into numerous factions under a number of leaders, which thing in itself, however strong they were in numbers, naturally weakened their power. Near the close of the 13th century Osman founded that power which has been ever since known as the Ottoman Government. This ruler is called "the angel of the bottomless pit," this signifying that he was the messenger or chief minister of that religion, a position which the Sultan of the Ottoman government holds today. His name given in Hebrew as Abaddon, and in Greek as Apollyon signifies in both languages, "one who exterminates or destroys." The efforts of Mohammedanism from its beginning had been bent toward conquering the Grecio-Roman empire, the capital of which was Constantinople. But much as they had tormented men the Saracens and Turks failed to *destroy* the empire because Constantinople proved impregnable. But here is a leader (or rather a line of leaders) who, it is said, is going to destroy.

When did the Ottoman Empire under its leader first enter the Greek empire? This is an important question ; for as we shall observe later, the accurate date of this forms the key to this line of prophecy. Everything succeeding this depends upon the beginning of the one hundred and fifty years. Gibbon says : "It was on the twenty-seventh day of July in the year twelve hundred and ninety-nine of the Christian era, that Osman first invaded the territory of Nicomedia : and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster. Chap. 64, par. 14.

This date is said by this historian to be singular because of its accuracy. But it

was God's plan that his word should be understood, and therefore he has left the date recorded in unmistakable terms. The calculation founded upon this date was made by Josiah Litch, and published to the world in 1838. "Commencing July 27, 1299 the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual warfare with the Greek empire, but yet *without conquering it*. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came, the history of which will be found under the succeeding trumpet."

The Sixth Trumpet.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet : Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

The fifth angel was to sound from the rise of Mohammedanism till the end of the five months. During this entire period until 1449 the Turks were permitted to torture the Greek empire, but not to conquer it. Now the restraints are to be removed and they are to slay men. The four angels loosed represent the four sultanies of which the Ottoman empire was composed ; and they were situated at Aleppo, Iconium, Damascus, and Bagdad. God commanded to loose these and they were loosed.

In the year 1449 the Greek emperor died, and left the throne to his brother, Constantine. But Constantine "would not venture to ascend the throne without the consent of Amurath, the Turkish sultan." This permission was obtained before he took the throne.

"Let this historical fact be carefully examined in connection with the prediction given above. This was not a violent assault made on the Greeks. . . . but simply a voluntary surrender. . . . into the hands of the Turks. The authority and supremacy of the Turkish power was acknowledged when Constantine virtually said, 'I cannot reign unless you permit.'"

The angels were to be loosed for an hour, a day, a month, and a year. This

would be literally : A prophetic year three hundred and sixty prophetic days, or three hundred and sixty literal years ; a prophetic month, or thirty prophetic days which make thirty literal years ; a prophetic day a literal year ; and an hour would be the twenty fourth part of a prophetic day, or the twenty fourth part of a literal year which makes fifteen days. Adding these we have a total of three hundred and ninety one years and fifteen days.

This marks the time of the supremacy of the Moheemadans over the Greeks. "Commencing when the one hundred and fifty years ended, July 27, 1449, the period would end Aug. 11, 1840. Judging from the manner of commencement of the Ottoman supremacy that it was by voluntary acknowledgement on the part of the Greek emperor that he reigned only by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way ; that at the end of the specified period, that is, on Aug. 12, 1840, the sultan would voluntarily surrender his independence into the hands of the Christian powers, just as he had, three hundred and ninety-one years and fifteen days before received it from the hands of the Christian emperor, Constantine XIII."

Josiah Litch reached this conclusion in 1838 two years before it was to have been fulfilled, and so strong was his faith in the accuracy of the interpretation that when asked how sure he was of its fulfilment, he replied : "I would be willing to stake my faith in the authority of the Old Book on this interpretation." Now the great question remaining to be answered is, Did this event take place as here predicted, in the very year, even to the *identical day* above mentioned? This question will be answered next month.

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The harp of the minstrel is untruly touched, if his own glory is all that it records.—*Ruskin*.

"THERE is something better than a revival, and that is Christian life that does not need to be revived."

"There is a vast difference between doing and being. We may consciously be in action what we have not yet attained and made our own, but our unconscious actions are according to our true attainment."



A RECIPE.

WOULDST thou be wretched? 'Tis an easy way:

Think but of self, and self alone, all day;
Think of thy pain, thy grief, thy loss, thy care,—

All that thou hast to do, or feel, or bear:
Think of thy good, thy pleasure, or thy gain,
Think only of thyself,—'twill not be vain.

Wouldst thou be happy? Take an easy way;
Think of those round thee,—live for them all day,

Think of their pain, their loss, their grief
their care,

All that they have to do, or feel, or bear.
Think of their pleasure, of their good, their gain;

Think of those round thee,—'twill not be vain.

—Selected.

—:o:—

THOUGHTS ON EXERCISE.

THE human body may be compared to nicely adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is taxed, the muscles should also have their proportion of exercise. Every young person should learn how many hours may be spent in study, and how much time should be given to physical exercise.

There is no exercise that can take the place of walking. By it the circulation of the blood is greatly improved. Walking, in all cases where it is possible, is the best remedy for diseased bodies, because in this exercise all the organs of the body are brought into use.

Exercise will aid the work of digestion. To walk out after a meal, hold the

head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better.

Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary, to a healthful circulation of blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases.

MRS. E. G. WHITE.

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INDIGESTION?

STOMACH bother you? Always conscious of its presence? Occasional "bad spell" which you can not trace to anything especially? Trouble in your sleep sometimes? Nervous and irritable at times, with inclination to worry? Have you had any or all of these experiences, with many not mentioned? Have you experienced loss of appetite with entire disrelish for food, or do you find, when you get to the table, that you hardly know when to stop eating?

Have You Done Anything for It?

Patent medicines? Doctors? Diet? Have you spent much money and time without accomplishing anything? Have you become discouraged and disgusted, resigned to a life of semi-invalidism?

Do You Want to Get Well?

Notwithstanding your many failures, *you can* (unless you are a very rare case); it is only a question whether you are willing to pay the price—self-denial and perseverance. It may be necessary to make a radical change in some of your habits.

If you have force of character enough to carry out these changes, you will see

marked improvement,—an improvement which may continue, *if you continue your part*, until you are practically well. But don't leave the difficult things, hoping to get well by means of a conformity to those that are easier. You must pay the price if you want health.

Meal-time must be a time of enjoyment. Often it is a time of haste, or worry, or dissatisfaction, because the meal is late or a certain dish is not forthcoming. This mental condition is a symptom and a cause of dyspepsia.

The dyspeptic, unaided, may be unable to control the condition; but do it he must, if he would get well. A vacation, a change of scene, new companions capable of bringing in a new atmosphere, the resolve, often repeated, not to be irritated or worried by the little distractions and disappointments incident to the home or to business, the choosing of some cheerful topic for each meal, the enlisting of all the members of the family in an effort to make the meal-time one of cheer,—these are some of the means one can and must use if he would get better.

Above all, you should have a firm trust in God and thankfulness for his gifts. Worry can not coexist with this. Faith and worry are incompatible. No one who worries is having a successful Christian experience.

Enjoy your food, endeavoring to extract all the pleasure of taste from each mouthful. The slow, attentive mastication will wonderfully increase the effectiveness of the digestive juices, as has been demonstrated by Pawlow.

If you have been in the habit of distrusting your digestive powers, fearing that every meal would end in distress, set about to trust your stomach. Say to yourself, "Though my stomach has been temporarily out of order, it is still capable of doing good service. Now that I have learned how to care for it, I shall have no more trouble."

If laughter is ever of value, it is at the table. The hearty laugh acts in two ways,—through the mind, and also by direct massage of the stomach. As a digestive aid it outranks all the tonics and digestive tablets that were ever made.

If you have no appetite, you may experience a surprising change for the better by abstaining from food until you have a real old-fashioned hunger. Some astonishing cures have been made in this way.

Even with those who have no appetite, the suggestion to fast is usually unwelcome. There is something uncanny about it. It seems as if the great mainstay were being left out; but those who have fasted testify that after the first day or two they lose this feeling, and after that, they continue to improve.

The writer believes, however, that the best way is to fast at every meal. If one always leaves the table with an appetite, he is not likely to sit down to a meal without one. Less food eaten, frequently means more food digested.

It is often a decided advantage to omit one meal a day. Some prefer to do without the early morning meal; others take meals at 8 A. M. and 3 P. M., or 9 A. M. and 4 P. M. This is a matter to be settled by each one according to the appetite and circumstances.

The diet should be simple. A cure is sometimes effected by restricting the menu to one article at a meal. A great variety must be avoided. There may be some foods which you are specially fond of, but which you know hurt you. Be a man (or woman) and let them alone, always. Do not make any exceptions.

Masticate your food very slowly and thoroughly. The bakery foods (zwieback, etc.) purchased in cartons, will, if eaten dry, be a great help in this direction.

After meals, REST. Lie down and take it comfortably—no drink (though your craving may be intense), no work, no study, no worry. Be comfortable, and cheerful. Make it an hour of enjoyment. Then go to your work, whatever it is, and you will accomplish more than if you had begun right after dinner.

We are aware that there are many kinds of dyspeptics; that the treatment best adapted to one case might be very injurious to another case. But we are confident that the foregoing suggestions, if carried out, will prove a wonderful help to most dyspeptics. And you can carry them out if you will.

G. H. HEALD. M. D.

—:O:—

PEOPLE speak of their eyes being tired, meaning that the retina or seeing portion of the eye is fatigued; but such is not the case, as the retina hardly ever gets tired. The fatigue is in the inner and other muscles attached to the eye-ball, and the muscle of accommodation which surrounds the lens of the eye."

THE DUTY TO PRESERVE HEALTH.

ALL classes of society are vying with one another as to the surest and most rapid method of securing physical decay. Disease has become so frequent that as we meet our friends, the question naturally arises in reference to health, and we almost expect the answer to be, "I am not feeling very well." Everywhere are faded cheeks marked for the tomb, upon which ought to be seen instead the freshness of youth and the glow of health. Men who should be in the years of youthful activity have grown prematurely old. Providence never intended such a condition; for the Word plainly declares, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Health is not a matter of luck, or chance, but is maintained in the same way that the student secures his education,—by a process of constant cultivation along lines which are in themselves perfectly simple, if they are faithfully followed. As intelligent Christians, should we not seek in every way to bring our habits into conformity with the requirements of our systems?

When we grasp the truth in 1 Cor. 9: 20,—“Ye are bought with a price: therefore glorify God in your body,”—we shall see that we are in duty bound to glorify God physically the same as spiritually, and we shall appreciate the force of the principle that “the health should be as sacredly guarded as the character.” There are few who argue that a sickly religious experience is as acceptable in God’s sight as a healthy and active one; and the same is equally true of the condition of our bodies. “I beseech you therefore, brethren, . . . that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” Rom. 12: 1. In this passage is conveyed the idea that we are to present our bodies in a living, active condition; yet there are many who think that they can glorify God just as well with their bodies in a sickly and miserable state, and that God will accept this service equally as well as that done in health; in fact, many of the Sunday-school books make the idea very prominent that sickness and saintliness go hand in hand.

Let us remember that when God speaks to us by His Spirit He does not pour it directly through the skull, but He uses the very avenues that He himself pro-

nounced very good at creation. He appeals to sight, hearing, taste, smell, and feeling; but just in proportion as man chloroforms his nerves by wrong habits of eating and drinking, by indulgence of lust in any form, in just that same proportion he is dwarfing his ability to hear the voice of God, and to appreciate even what he does hear. But God wants to come to His temple, the body, and sit here as a refiner and purifier of the temple, so that man may offer an offering in righteousness. He desires to touch these minds of ours, and to produce most beautiful and harmonious music in our uplifting words and inspiring actions. However, if our senses are so blunted as a result of what Satan has tempted us to do in our daily lives that we do not respond to the sacred touch of the divine Spirit of God, we must be laid aside, and perhaps some who have had far less opportunities will be rewarded by having God walk with them and dwell in them, because they have allowed Him to cleanse them of all filthiness of the flesh and spirit.

He has laid the responsibility upon us by asking us to fulfil certain conditions so that He can consistently grant us the blessings of health and strength. “God is greatly dishonoured by the way man treats his organs, and He will not work a miracle to counteract a perverse violation of the laws of health and life.” This same thought is conveyed in Prov. 28: 9. “He that turneth away his ear from hearing the law, even his prayer shall be abomination.”

The divine principles of God’s plans for us, both spiritual and physical, must be recognised, and carried out in the life. This will necessitate a return to the simple habits of our forefathers, and then these misused bodies will feel the spring of a new life, which is untrammelled with vicious and health-destroying habits. The eyes of the people must be directed toward the Man of Calvary, and then they will receive such an endowment of self-control as will enable them to become the master of the soul-and-body-destroying habits that are now imprisoning them with bands of iron. Altogether too many regard the body as a harp of a thousand strings upon which they may play for their own pleasure; whereas the real object should be to use it to produce sweet melody for others, and the man who is the most thoroughly engaged in helping others is touching the right chord.

DAVID PAULSON. M. D.

THE HOME.

PARENTAL TRAINING.

CHILDREN are what their parents make them, by their instruction, discipline, and example. Hence the overwhelming importance of parental faithfulness in training the young for the service of God. Children should early be taught the sacredness of religious obligations. This is a most important part of their education. Our duty to God should be performed before any other.

A religious life should be shown to be in marked contrast to a life of worldliness and pleasure-seeking. He who would be the disciple of Christ must take up the cross and bear it after Jesus. Our Saviour lived not to please himself, neither must we. High spiritual attainments will require entire consecration to God. But this instruction has not been given the youth, because it would contradict the life of the parents. Therefore the children have been left to gain a knowledge of the Christian life as best they could. When tempted to seek the society of worldlings, and participate in worldly amusements, the fond parents, disliking to deny them any indulgence, have—if they have said or done anything in the matter—taken a position so indefinite and undecided that the children have judged for themselves that the course they desired to pursue was in keeping with the Christian life and character.

Having once started in this way, they usually continue in it until the worldly element prevails, and they sneer at their former convictions. They despise the simplicity manifested when their hearts were tender, and they find excuse to elude the sacred claims of the church and of the crucified Redeemer. This class can never become what they might have been had not the convictions of conscience been stifled, the holiest, tenderest affections blunted. If in after years they become followers of Christ, they will still bear the scars which irreverence for sacred things has made upon their souls.

Parents do not see these things. They do not foresee the result of their course. They do not feel that their children need the tenderest culture, the most careful discipline in the divine life. They do

not look upon them as being in a peculiar sense the property of Christ, the purchase of his blood, the trophies of his grace, and as such, skillful instruments in God's hands to be used for the upbuilding of His kingdom. Satan is ever seeking to wrest these youth from the hands of Christ, and parents do not discern that the great adversary is planting his hellish banners close by their sides. They are so blinded they think it is the banner of Christ.

This practical instruction in religious experience is what Christian parents should be prepared to give their children. God requires this of you, and you neglect your duty if you fail to perform this work. Instruct your children in regard to God's chosen methods of discipline and the conditions of success in the Christian life. Teach them that they cannot serve God and have their minds absorbed in over-careful provision for this life; but do not let them cherish the thought that they have no need to toil, and may spend their leisure moments in idleness. God's word is plain on this point. Jesus, the Majesty of Heaven, has left an example for the youth. He toiled in the workshop at Nazareth for His daily bread. He was subject to His parents and sought not to control His own time or to follow His own will. By a life of easy indulgence a youth can never attain to real excellence as a man or as a Christian. God does not promise us ease, honour, or wealth in His service, but He assures us that all needed blessings will be ours, "with persecutions," and in the world to come "life everlasting." Nothing less than entire consecration to His service will Christ accept. This is the lesson which every one of us must learn.

Parents, it should be your first concern to obey the call of duty, and enter heart, and soul, into the work God has given you to do. If you fail in everything else, be thorough, be efficient here. If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure, and can never be reviewed with remorse.

Even kindness must have its limits. Authority must be sustained by a firm severity, or it will be received by many with mockery and contempt. The so-called tenderness, the coaxing and the indulgence used toward youth, by parents and guardians, is the worst evil which can come upon them. Firmness, decision, positive requirements, are essential in every family. Parents take up your neglected responsibilities; educate your children after God's plan, "showing forth the praises of Him who hath called you out of darkness into His marvellous light."

MRS. E. G. WHITE.

THE POWER OF A SMILE.

A YOUNG man was once confined in a darkened chamber by a long and painful illness. The inmates of the house were distant relatives, and seemed to think that they were doing their whole duty toward the friendless youth by allowing him to remain there. They seldom went into his room, and his attendant was a sad-faced woman who never smiled.

The young man became despondent, and resolved to commit suicide. While he was writing a note telling his reasons for ending his life, a knock was heard upon the door, and a sweet-faced lady entered. She was a neighbour, and, hearing of his illness, had sought him out.

She smiled so sweetly that even before she spoke the young man gave up the idea of the crime which he had contemplated. She spoke a few encouraging words to him, and when she placed her soft hand upon his hot forehead in a motherly way, he broke down and sobbed like a child. She smiled again, and knelt in silent prayer by his bedside, with the sweet love token by which God spoke to him still glowing upon her bright, womanly face.

In that holy silence all his bitterness of soul left him, and there came an intense desire to seek and find Christ. The repentant one felt the presence of God's Spirit, and ere the smile faded from the face of the Christian woman, the loving Saviour had entered the open door of the seeking soul. In a week's time the young man left the dim chamber of pain, and went out into the great world to do the Master's work.—*American Messenger*.

NELLIE'S SERMON.

SHE looked very little like a minister as she spun down the road on her wheel that October morning. Nellie Smith was a girl of seventeen, with a bright face and clear brown eyes.

But, fast as she was going, we will take the privilege of going faster still, and reaching her destination, the kitchen of Mrs. Shelby, before her.

It was a low room, with a door opening to the east and another to the west. The large cooking stove occupied one side, and near this was a table for dish washing. Opposite the stove was a row of shelves with a tumult of dishes, pans, and cooking utensils upon them. Mrs. Shelby, a spare, thin-faced woman of forty, stood by the stove, vindictively eyeing, first the kitchen and then the house-cook.

"Dear me! if we don't have a change in things here! I am so tired of scraping and doing without things. John is jubilant because we shall pay off the mortgage this year," she went on, as she raised the small stand in the corner under which was a small heap of dust and rubbish. "But something will happen, I know—something always does happen. There, it is just as I expected,—" as a tin of peelings, sitting near the edge of a stool, fell suddenly to the floor. Her eyes turned not very pleasantly to the maid.

You see it was one of those mornings that come to all—a time when we say, "Everything goes wrong." And Mrs. Shelby, with many pressing duties waiting for her, was following the lead of "everything," and going wrong too.

She was deep in her house-cleaning when she heard some one say, "Good-morning. Mrs. Shelby," and looking up she saw Nellie Smith standing in the west door.

"Good morning. Come in—that is, if you can get in."

Mrs. Shelby's voice was a bit ungracious. Somehow it seemed unfair—Nellie in her neat blue serge skirt and jacket with a blouse of soft cream crape, and the shining wheel in the background. It contrasted so forcibly with the dingy kitchen and her own print wrapper.

But Nellie had picked her way to a chair, and was fanning her flushed face with her cap.

"Papa sent me to tell Mr. Shelby he would come for the cattle to-morrow afternoon. O Mrs. Shelby, what a beautiful world it is!"

Mrs. Shelby gave a look of satisfaction at the rows of shelves just arranged to her pleasing, then looked out of the window at the distant hills, whose tree-tops were bright with gold and crimson. But her gaze wandered up to the sky where heavy clouds veiled the sun before she said, wearily:—

"Is it child?" To me it does'nt seem very beautiful. Just see this kitchen, and the fruit needs picking and preserving. There is no end of work to be done and it is going to rain too. You see your life is different from mine, Nellie."

Nellie's cheeks reddened. Could she say it? Mrs. Shelby was much older and knew more about such things, but,—

"When I get discouraged and tired, I like to think of that verse, 'Casting all your care upon Him, for He careth for you,' she said, slowly. "They are such little things, the most of these cares, that they don't amount to much by the side of the knowledge that God cares for us."

The face of the elder woman hardened.

"What do you know about cares, Nellie Smith?" She demanded.

"Perhaps not much about the cares of work and such things," Nellie replied, a trifle unsteadily; "but even a girl of seventeen has clouds. It hurt me when I saw that owing to mamma's illness, I must give up going back to the city to school. This would have been my senior year, and I was so happy there."

"Can you not go next year?" Mrs. Shelby asked, her manner softening. "Your mother will be well by that time, I hope."

There was a moment's silence. Upon looking in her caller's face, Mrs. Shelly was surprised to find the brown eyes swimming in tears.

"The doctor says my mother can never be well," Nellie said, after a pause, "that she must always be a sufferer. Oh, Mrs. Shelby, that is a care I must cast on Him! I cannot bear it alone."

"Dear heart!" Mrs. Shelby had forgotten her own grievance before this. "How can you always be so brave and cheery, when your heart must ache so?"

"Because 'He careth for me,'" Nellie replied, rising. "It means just this to me, Mrs. Shelby: I've given myself to God. Little worries are not worth minding. Next year I won't remember them. Great things are in His hand, and I know I can trust Him."

Mrs. Shelby stooped to kiss the fair young face.

"God bless you, child!" she said reverently. "You have taught me a lesson. Little worries were spoiling my days. Yet for years I have thought myself one of His children. I will trust Him and cast my cares upon Him."

She stood in the doorway to watch the erect figure disappear down the road. Then, with a heart humbled, yet strengthened, she turned to her homely tasks.—*Hope Darling, in Examiner.*

—:o:—

LOVE IN THE HOUSEHOLD.


Whatever else betide, whatever losses may come or separations intervene, let nothing prevent the perfect confidence and mutual love that should exist between the heads of the household. Let each one feel, believe, and know that storms may rage without, but cannot come between them; that other friends may be dear and cherished, but no friend can separate them; that fortune may fail to smile, but cannot shake the impregnable fortress of their love. In order to preserve this state of affection, there must be entire confidence in each other; nothing must come between them. They cannot always feel and think alike; this is as impossible as it is unnecessary, and it is better so. The indulgence they ask for themselves they can readily accord, and should delight to do so. Instead of considering what they have given, they should remember what they have received: instead of making comparisons and estimates as to gifts and services rendered, have hearts full of gratitude for the evidences of affection that gold cannot buy. We cannot compel love. It is a tender plant that requires the most gentle nurture.

"A word, a look, has crushed to earth
Full many a budding flower;
Which had a smile but owned its birth,
Would bless life's latest hour."

A household without love would be like the earth without the sun; a desert, for want of a living spring to wake it into beauty; a night without day, a heaven without stars. Cherish love in the household as you would cherish its life; it is its life and glory, and the wealth of the Indies cannot atone for its loss. With it, our homes are the nearest approach to heaven our earth affords. A household united in the service of God is a picture of heaven.—*Domestic Journal.*



OUR LITTLE ONES.



LITTLE VOLUNTEERS.

Little volunteers are needed
In the army of the Lord,
Fearing not to fight with evil,
Trusting in the holy Word.

Little volunteers are wanted
Who have counted well the cost,
Who believe that in the warfare
Not a battle need be lost.

Little volunteers are coming,
Little hands to wield the sword,
Little ones to reign in heaven
When the kingdom is restored.

—Selected.

—:o:—

SAM'S HONESTY.

MR JONES was accounted a hard master. He never kept his boys; they ran away, or gave notice they meant to quit; so he was half his time in search of boys. The work was not very hard—opening and sweeping out the shop, chopping wood, going on errands, and helping round. At last, Sam Fisher went to live with him. "Sam's a good boy," said his mother. "I should like to see a boy now-a-days that had a spark of goodness in him," growled the new master.

Sam had been there but three days before, in sawing a cross-grained stick of wood, he broke the saw. He was a little frightened. He knew he was careful and he knew he was a pretty good sawyer too, for a boy of his age; nevertheless, the saw broke in his hands.

"And Mr. Jones will thrash you for it," said another boy who was in the wood-house with him.

"Why, of course I didn't mean it, and accidents will happen to the best of folks," said Sam, looking with a sorrowful air on the broken saw.

"Mr. Jones never makes allowance," said the other boy: "I never saw anything like him. That Bill might have stayed, only he jumped into a hen's nest and broke her eggs. He daren't tell of it; but Mr. Jones kept suspecting and suspecting and laid everything out of the way to Bill, whether Bill was to blame or not, till he couldn't stand it and wouldn't."

"Did he tell Mr. Jones about the eggs?" asked Sam.

"No," said the boy; "he was afraid; Mr. Jones has got such a temper."

"I think he'd better have owned up at once," said Sam.

"You'll find it easier to preach than to practise," said the boy. "I'd run away before I'd tell him," and he turned on his heel and left poor Sam alone with the broken saw.

The poor boy did not feel very comfortable or happy. He shut up the wood-house, walked out into the garden, and then went up to his little chamber under the eaves. "Oh, Lord," said Sam, falling on his knees, "help me to do right."

I do not know what time it was, but when Mr. Jones came into the house the boy heard him. He got up and crept down stairs, and met Mr. Jones in the kitchen.

"Sir," said Sam, "I broke your saw, and I thought I'd come and tell you, before you saw it in the morning."

"I should think morning soon enough to tell of your carelessness. Why do you come down to-night?"

"Because," said Sam, "I was afraid if I put it off I might be tempted to tell a lie about it. I'm sorry I broke it; but I tried to be careful."

Mr. Jones looked at the boy from head to foot, then stretching out his hand. "There, Sam," he said heartily, "give me your hand. Shake hands; I'll trust you Sam. That's right; that's right. Go to bed, boy. Never fear. I'm glad the saw broke; it shows the mettle's in you. Go to bed."

Mr. Jones was fairly won. Never were better friends after that than Sam and he. Sam thinks justice has not been done Mr. Jones. If the boys had treated him honestly and "above board" he would have been a good man to live with. It was their conduct which soured and made him suspicious. I do not know how this is; I only know that Sam Fisher finds in Mr. Jones a kind and faithful master.—Selected.

"The most unprofitable merchandising in which man or woman can possibly engage—retailing gossip."

THE BIRD'S SUNBEAM.

Gertie had been sick, and was getting well. The days were long, and she felt cross, and she had a hard time.

"O mamma! I wish Dick wouldn't sing; he makes my head ache," she cried, as the canary burst forth into a glad song.

"Poor Dick! You see that he sings, although he is a prisoner," said mamma.

Gertie still fretted; so mamma covered Dick's cage with a cloth. The bird did not like this, and for some minutes was silent.

Mamma had not covered the cage very closely, and soon the bird, spying a ray of sunlight, again, raised his glad song.

"There, Gertie," said mamma, "is a lesson for you. Dick is thankful for one ray of sunlight. Don't you think you should be as grateful for your blessings as birdie is for his?"

Gertie raised her head from the pillow and said: "Yes, mamma; I am ashamed for my crossness. I will try to look for sunbeams."—*Helen Somerville.*

—:o:—

THE SAME BOY.

Some years ago, in a farming neighbourhood, a middle-aged man was looking about in search of employment. He called at the house of a respectable farmer, and told his errand.

"What is your name?" asked the farmer.

"John Wilson," was the reply.

"John Wilson—the same that lived near here when a boy?"

"The same, sir."

"Then I do not want you."

Poor John, surprised at such a reply, passed on to the house of the next farmer, and there a similar reply was given. And he found no one in the neighbourhood where his earlier years had been spent who was willing to employ him.

Passing on he soon came in sight of the old school-house. "Ah," said he, "I undersand it now. I was a school-boy there years ago; but what kind of school-boy? Lazy, disobedient, often in mischief, and once caught in deliberate lying; and though since I have been trying to reform they all think me the same kind of man that I was a boy. Oh, that I had done

as I ought when at school ; then people would have confidence in me now !”

So it is ; and school-boys and school-girls should remember it, that character follows us and is remembered, and that those who have known us in our early days will be very apt to look upon us in later years as they did in our youth. A lazy crooked sapling makes a crooked tree. And so a shiftless, careless, mischievous, untruthful boy is likely to have the same character as he grows up to manhood.

The great mass of idlers, thieves, paupers, vagabonds, and criminals that fill our prisons and almshouses have come to be what they are from wrong conduct and wrong habits in youth, as, on the other hand, those who make the great and useful men of the community are those who began right courses in their early days. As a general rule, we expect to see the traits of youth continued into manhood, and confirmed and strengthened, rather than weakened, by years. And even where the character is really reformed, one often suffers for a life-time for the errors and sins of youth ; as the father told his son, “ You may draw out the nails you have driven, but the holes in the post remain !”

Let all the young remember it, that character is early formed, and that it follows us wherever we go.—*Selected.*

—:o:—

IN THE ARMY.

Jack thought he would like to be a soldier. He had read about great wars, and men who were called great because they had led great armies to fight and kill their fellow men.

The sound of drums always set Jack's feet to stepping off the music, and made him wish he was big enough to be a soldier. He was always ready to run after a procession that had a band of music.

Jack's mother was sorry that he had such notions. She thought war was an awful thing. She said men ought to help one another, and that it was a great sin for them to spend their time trying to kill each other.

One day Jack was thinking over his favourite dream about war, and about being great, and at last he exclaimed, “ Mother, I do wish I could soon be old enough to be a soldier.”

“ Why, Jack, you *are* old enough to be a soldier,” said his mother seriously.

“ Yes I suppose I might be a drummer boy,” said Jack dryly. “ I have read of

drummer boys being only twelve years old. But I want to carry a gun or a sword.”

“ We are now at peace with the world,” replied Mrs. Stark, “ but there is a war that goes on all the time, with an enemy that none of us can see. I do wish you would become a good soldier in that war.”

“ What war is that, mother ?” asked Jack, and he seemed to be very much interested all at once. “ I didn't know there was any war now.”

“ I mean the war against *sin*,—bad thoughts, naughty words, and ugly acts. The enemy that carries on this wicked war against us is Satan. We cannot see him, and for this reason he beats us many times. The worst of it is that we too often help him to fight against ourselves, when we ought to be always against him. It is a poor soldier who turns against himself and against the army to which he belongs.”

“ But I don't quite understand how

we help the enemy,” said Jack.

“ Well, I will tell you,” replied his mother. “ Satan knows that as long as he can get us to tell lies, or quarrel with each other, or steal, or cheat, even in little things, he can defeat us. As long as any of us do these selfish things, we cannot have eternal life, and that is what our enemy wants to keep from us.”

Jack became more and more interested as his mother told him that he could *now* be a soldier in God's army, which is fighting a much greater battle than the greatest men could fight. God wants little boys and girls for soldiers just as much as He wants men and women ; and they can win just as great victories.

Who will be a soldier for Christ ? It is much better to fight to save men than to fight to kill them. The boy or girl who, by Christ's help, keeps from doing wrong is greater than the army that takes a city. And every one of the true soldiers of Jesus Christ will get a crown of life.—*Sel.*

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Dr Joseph Beet in his new book, *The Last Things*, makes the following very comprehensive and truthful statement concerning the common doctrine of the Immortality of the Soul: "The Christian doctrine of the immortality of the soul is a curious example of an opinion destitute of any foundation in the Bible and in some measure contradicting it, derived only from Greek philosophy, yet firmly held by large numbers of educated and intelligent Christians and Christian teachers and writers on the mistaken supposition that it is taught in the Bible."

One of the most common and most persistent objections to the Old Testament has been based upon the allegation that the account of Creation, of the Deluge, and of the tower of Babel, as well as most of laws and ceremonies of Israel were borrowed from Babylon. It is true that Babylon has traditional accounts of all these events, and statutes resembling many of Israel's laws, as have nearly all peoples. But these simply point back to a time when all nations knew God and his work of creation. Dr. E. Sellin, as representative of the Austrian Government and of the Vienna Academy of Science, has spent several years in research into the History and Literature of both Israel and Babylonia. As a result he announces that Babylon's legal code is a civil instru-

ment; Israel's is divine: Babylon's rites and ceremonies are vulgar; Israel's are sublimely sacred: Babylon's hymns and prayers are naturalistic; Israel's are highly ethical and religious; Babylon's teaching "was esoteric and mysterious, intended only for the initiated; while in Israel it was the fundamental basis of the religion of the entire people." The doctor concludes by stating that the sum total of all his investigation demonstrates that the deep spiritual life imparted by Israel to those common forms of Babylon "can only be the workings of a divine spirit. The Old Testament is still a revelation from God." This is only additional evidence that the Old Testament record will bear the test of true, unprejudiced scientific research.

Faltering pilgrim, does it seem that your sun has almost set and that life's race is nearly run? If so, doubtless you feel that God might have justly spared you this hour of receding usefulness and fading glory. But why so ponder when you do not know? Throughout the long hours of yesterday the sun shone with undimmed ray, with unclouded glory. But last evening as his glory was fading he touched the clouds with tints of fire and painted the sky with burnished gold. No overmastering glory could do that. It needed the dimming brightness of fading glory. God wants you to paint your lingering sky with the golden brightness of hoary beauty. Life holds out nothing to equal the matchless glory of its setting sun. Will you help God make it so?

Between truth and untruth we can conceive of no middle ground. The clear-cut distinction between the two admits of absolutely no compromise. Truth and error are principles utterly at variance one with the other. Two individuals cannot follow opposite beliefs and practises and both be right. Right and wrong are not thus closely affiliated. People sometimes say: "what is the difference what church I belong to? All are bound for the same place." But there is only one road to the kingdom and that is clearly marked out in the Bible. The particular church to which you belong can never save you; but it may be the means of your destruction, if by clinging to it you cling to something contrary to the revealed will of God. Never let another man test your religious principles for you. Never accept another's interpretation of the revealed will of God without testing it for yourself by the Scriptures. This you

must do for yourself, for you are the one who will have to give an account of yourself to God. Rom. 14:12. Test everything by the Word. Isa. 8:20.

Notwithstanding the terrible riots and blood-shed of the past year, which have yet in no wise abated, Russia still grimly holds on, facing a situation which statesmen everywhere deem impenetrable. Many have been the discussions among newspapers as to what the outcome would be in the event of a government victory. Except in Russia itself, the prevailing opinion seems to be that stern reaction in favour of despotism would be the result. In the meantime Germany announces that should the Russian government be destroyed or rendered incapable of protecting the lives of the 2,150,000 Germans within the Russian borders, she (Germany) will feel called to intervene by force of arms. The political unrest and uncertainty of these days was well expressed by the Saviour when he said there should be "upon the earth distress of nations with perplexity."

A prominent English paper calls attention to the fact that England's naval estimates are lower this year than last and jubilantly declares that this is another foretoken of the soon-coming time when all the world will be at peace and shall learn war no more. It is a pleasant thought, but we wonder if the writer had not overlooked the fact that Germany has just outlined a naval program to eclipse all on record, while France and the United States are both adding to their naval expenditures this year. We would also remind our readers of the immense military preparations of China and Japan. All these things go to show that the millenium, as it is popularly understood, is yet far from being a reality. The personal appearing of Christ will usher in a reign of peace, but not until it has destroyed all earthly powers.

SILENTLY the work of our lives goes on. It proceeds without intermission, and all that has been done is the understructure for that which is to be done. Young man and maiden, take heed to the work of your hands. That which you are doing is imperishable. You do not leave it behind you because you forget it. It passes away from you apparently, but it does not pass away in reality. Every stroke, every single element abides, and there is nothing that grows so fast as character.—*Reformed Church Advocate.*