

# 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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## THE KINGDOM OF CHRIST.

“WHEREUNTO shall we liken the kingdom of God?” said Christ, “or with what comparison shall we compare it?” Christ found the kingdoms of the world corrupt. After Satan was expelled from heaven, he erected his standard of rebellion on this earth, and sought by every means to win men to his standard. In order the more successfully to gain the allegiance of the world, he put on the garb of religion. By familiar intercourse, through his agents, with the inhabitants of the world, he worked to extend his power, that the contagion of evil might be wide-spread. His purpose was to establish a kingdom which would be governed by his own laws, and carried on with his own resources, independent of God; and so well did he succeed, that when Christ came to the world to establish a kingdom, he looked upon the governments of men, and said, “Whereunto shall we liken the kingdom of God?” Nothing in civil society afforded him a comparison. The world had cast aside that class of people most needing care and atten-

prejudice, neglected the poor and needy, and some among them frowned upon their existence.

the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the

foundation of the Messiah's kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practised; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom. His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and loving-kindness.

Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; his subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but “to preach good tidings unto the meek;” “to bind up the broken-



To grasp his heights of power no human might can soar,  
His wisdom's realm no human intellect explore.

among the Jews, filled with pride and oppression so universally practised were hearted, to proclaim liberty to the captives, and the opening of the prison to

them that are bound;" "to comfort all that mourn." He came as the divine Restorer, bringing to oppressed and downtrodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity.

In the eyes of the world, Christ was peculiar in some things. Ever a friend of those who most needed his protection, he comforted the needy, and befriended those shunned by the proud and exclusive Jews. The forsaken ones felt his protection, and the convicted, repentant soul was clothed with his salvation. And he required of his subjects that they give aid and protection to the oppressed.

No soul that bears the image of God is to be placed at the footstool of human power. The greatest possible kindness and freedom are to be granted to the purchased of the blood of Christ. Over and again in his teaching, Christ presented the value of true humility, showing how necessary it is that we exercise helpfulness, compassion, and love toward one another.

Professed Christians of to-day have the example of Christ before them, but do they follow it? Often, by the hardness of their hearts, they make it manifest that they do not belong to the kingdom of Christ. Too many educate themselves to censure and condemn, repulsing with harsh, stinging words, those who may seek their help. But cold-hearted worldliness excludes the love of Jesus from the heart. We can co-operate with Christ in the upbuilding of his kingdom only by being sanctified by his Spirit. We must use no force, take up no weapons to compel obedience; for to do this would be to exhibit the same spirit revealed by the enemies of Christ.

Christ can do nothing for the recovery of man until, convinced of his own weakness and stripped of all self-sufficiency and pride, man puts himself under the control of God. Then and then only can he be a true subject of God. No confidence can be placed in human greatness, human intellect, or human plans. We must place ourselves under the guidance of an infinite mind, acknowledging that without Jesus we can do nothing. "Humble yourselves in the sight of the Lord, and he shall lift you up." "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to

envy? But he giveth more grace. Wherefore he saith, God resisteth the proud, but he giveth grace unto the humble."

Christ taught that his church is a spiritual kingdom. He himself, "the Prince of Peace," is the head of his church. In his person humanity, inhabited by divinity, was represented to the world. The great end of his mission was to be a sin-offering for the world, that by the shedding of blood an atonement might be made for the whole race of men. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged and despairing, Jesus, our Saviour "went about doing good." His words inspired hope; his precepts awakened men to faith, and caused them to put their trust in him.

Before man can belong to the kingdom of Christ, his character must be purified from sin and sanctified by the grace of Christ. He must become a member of Christ's body, receiving nourishment from him as the branches of the vine derive their strength from the parent stalk. And all who are members of the kingdom of Christ will represent him in character and disposition. Who are thus working out their lives in the service of Christ? All such will sit with him on his throne. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ; for every soul has been purchased at an infinite price, and through faith in Christ is capable of receiving immortality, to live through the eternal ages.

How long God will bear with the heartless indifference shown in the treatment of men toward their fellow men, we cannot determine. But "whatsoever a man soweth, that shall he also reap." If men sow deeds of love and compassion, words of comfort, hope, and encouragement, they will reap that which they have sown.

Christ longs to manifest his grace, and stamp his character and image upon the whole world. He was offered the kingdoms of this world by the one who revolted in heaven, to buy his homage to the principles of evil; but he came to establish a kingdom of righteousness, and he would not be bought; he would not abandon his purpose. This earth is his purchased inheritance, and he would have men free and pure and holy. The world's

Redeemer hungered and thirsted for sympathy and co-operation; and his earthly pilgrimage of toil and self-sacrifice was cheered by the prospect that his longings would be satisfied, that his work would not be for naught. And though Satan works through human instrumentalities to hinder the purpose of Christ, there are triumphs yet to be accomplished through the blood shed for the world, that will bring glory to God and to the Lamb. His kingdom will extend, and embrace the whole world. The heathen will be given for his inheritance, and the uttermost parts of the earth for his possession. Christ will not be satisfied till victory is complete. But "he shall see of the travail of his soul, and shall be satisfied." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun."

Mrs. E. G. WHITE.

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#### BIBLE ARITHMETIC.

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

*Subtraction.*—"Laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, . . . desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2: 1, 2.

*Multiplication.*—"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." 2 Peter 1: 2.

"He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9: 10.

*Division.*—"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

*Rule of Three.*—"Now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13: 13.

—Signs of the Times.

"True helpfulness consists in giving comfort, and comfort means giving strength to those who are weary by inspiring them when they hesitate or fail."

## Our European Letter.

### RELIGIO-POLITICAL DEBATES IN FRANCE.

THE French bill providing for the separation of the church from the state has successfully passed through the Chamber. It will now soon be passing through the Senate, which is said to be quite inclined on the whole to sanction the work done in the Lower House.

Before I come to report on this event, I would like to keep my promise to give the readers of this paper some of the gems gleaned from the discussion of the bill before the Chamber of Deputies.

Before the discussion of the articles opened, a multitude of amendments on almost every article had been proposed, and they kept coming in during the whole debate. No exception was taken by any one, however, to the first article, which reads as follows: "The Republic protects liberty of conscience and guarantees the free exercise of worship."

No one, certainly, could decently object to such a declaration. Catholic deputies, on the contrary, were eager to get all that this article implied, and to point out features in the bill which seemed to them to contradict it. One of them quoted an article of the Declaration of Rights of 1789, which says: "Liberty consists in doing all that does not injure your fellow-man. Law can only forbid actions harmful to society." And also the Declaration of 1793, which says: "Liberty is man's power to do whatever does not infringe upon the rights of others. Nature is its principle, justice its law," etc.

But the end of Article I. was not thought so safe by the same side of the House. It reads as follows: "The only restrictions (to freedom of worship) being those mentioned hereafter, in the interest of public order."

M. Benoist, a Catholic, quoted the following from an Englishman, Bentham to show that the expression "public order" was loose enough to cover a great deal of intolerance: "What is it to disturb public order? In the days of Louis XIV., public order consisted in allowing no other than the Catholic religion. Therefore, the publication of any writing in favour of the doctrines of Luther or Calvin must have disturbed public order established by law."

Such a quotation, on the lips of a Roman Catholic, seemed like a bit of impertinence. The reply was given by M. Briand, who said with delicate irony that "he had not seen without astonishment and also without a bit of pleasure, the honourable speaker, as a passionate Catholic, burning so much incense upon the altar of Liberty that the whole House was perfumed with it."

Another speaker made the valuable statement that "the three fundamental principles of public law recognised by all civilised nations, are as follows: (1) *The guarantee and respect due to liberty of conscience and worship*; (2) The respect due to equality among citizens; (3) The respect due to property." This high recognition and honour given by a devout Catholic to liberty of conscience might have led one to ask him how he reconciled this with the *Syllabus* of Pius IX. which anathematised all modern liberties, but especially liberty of conscience.

This very question was put on another occasion by M. Jaures to Abbot Lemire who was clever enough to dodge it. The same point, however, was made by some one who reminded the House of how Abbott Gayraud, one of the members, had said: "'We want religious liberty in the Catholic sense,' meaning by that evidently, that he wanted a liberty mainly for the Catholic clergy to the extent of enforcing upon unbelievers the respect and even the practise of its dogmas, while refusing the same to other denominations."

These bold declarations in favour of liberty, called out another taunt on the part of the liberals: "Why then, do you fight our bill?" they asked. And the reply was always painfully round about and hesitating, the only clear conclusion being the money side of the question. This gave the speakers on the other side a sad chance to rail over religion in general or to speak of the decrepitude of Catholicism.

"The reason why you do not want the separation," said Protestant Reveilland, "is because Catholicism is afraid of liberty, because it needs to be supported by the state in order to live." To which Catholic Lerolle replied: "No, no, we are not afraid of liberty. Look how our church is flourishing in the United States. But the situation there is not the same as here. We are not accustomed to liberty as they are in the United States. The

United States has a government which—though it supports no church—is essentially Christian (?) which dares to speak of God and to show its religious colours." (1)

Again, the state was made responsible for the prosperity of the church. Again, God was left out of the question. Abbott Lemire betrayed the same lack of faith when he said, "I know the Catholic priests in England and in America. They are good priests, but they have more money than we have here."

At this point, an infidel, M. Allard, gave vent to his impious scorn: "God will provide," he said. "Catholics are too apt to leave God out of this matter. He who feeds the little birds and all nature will certainly not forget His ministers and leave them to starve to death (after the state ceases to feed them). It would not be like Him. Then I would say: Leave them all in God's hands (instead of keeping up their allowances for several years yet after the separation)."

With solemn melancholy, M. Briand summed up the whole situation amid a storm of applause and protests: "Everybody must recognise that the best interest of both state and church would be to live separately. But your church, gentlemen, the church which you have made, lives principally on the help given it by the state. There used to be a church who asked for no other birthright but her God; a church who remained aloof from all political agitations and party competitions; a church whose only desire was to grow and develop along spiritual lines. But, gentleman, that church has ceased to exist, it is dead. It has ceased to exist, and I can well see that no one here thinks of raising it up, for no one has spoken in her name."

Does not this sad note kindle in every Christian heart a fond hope that the true Gospel church may soon again exert its blessed and growing influence on the soil of France, fulfilling the words of M. Lasies the Catholic leader who replied: "Let me tell you, M. Briand, that these words which you intended as an epitaph on the grave of religious faith, may become words of resurrection. You may have caused this awakening, and religious faith may arise more enthusiastic than ever from under the funeral pall in which you thought it dead, and in which it was only asleep."

JEAN VUILLEUMIER.



### ARE WE JUSTIFIED BY THE LAW ?

For not the hearers of the law are just before God, but the doers of the law shall be justified. Rom. 2 : 13.

While it is true that only the *doers* of the law are justified before God, it is equally true that no one is justified by the law ; for the simple reason that there are no *doers* of the law. Could a man keep the law of God from his birth to his death, then he would be justified by the law. But, "all have sinned, and come short of the glory of God." Rom. 3 : 23. In other words, all have transgressed the law ; "for sin is the transgression of the law." 1 John 3 : 4. None, then, have been doers of the law, therefore none can be justified by it. Every sinner, every transgressor of God's holy law, must find justification through some other source than the law.

The law of God condemns all as filthy, unprofitable beings, and of course cannot count any just. On the contrary the law counts all guilty. We read :—

Now we know that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world become guilty before God. Rom. 3 : 19.

All then, being breakers of the law, stand guilty before God, and as only the doers of the law are to be justified, it is plain "that no man is justified by the law in the sight of God. . . . for the just shall live by faith. And the law is not of faith : but, the man that doeth them [the ten commandments] shall live in them." Gal. 3 : 11, 12. The just are to live by faith, but there can be no just ones until they are justified, that is, made just, or righteous *through* faith ; such, and only such can *live by* faith ; not, however, by faith in the law, notwithstanding the law is holy, just, and good. Rom. 7 : 12. "The law is not of faith," says the apostle. This being the case there was no other way but for God to send His own Son in the likeness of sinful flesh, and for sin, to condemn sin (the transgression of the law) in the flesh. This was done "that the righteousness of the law might be fulfilled in us." Rom. 8 : 3, 4.

Yes, Christ came, a babe in Bethlehem, but He kept the law every moment of His life. He swerved not from the will of His Father, although He suffered persecution from His birth to His death. He was ridiculed, despised, mocked, disdained, and inhumanly crucified. I.e., being a *doer* of the law, was justified *by* the law, even in the likeness of *our* "sinful flesh." All of this was done "that He might be just and the justifier of them which believe in Jesus." Rom. 3 : 26.

The blood of Christ, through our faith, is declared for the remission of our past sins. Says the apostle :—

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the passing over [margin] of sins that are past, through the forbearance of God. Rom. 3 : 25.

But when the righteous life of Christ is accepted in behalf of the repentant sinner it is for the sinner's past unrighteous life, and in no way grants him permission to continue in the transgression of God's law. This excludes all tendency to *self*-righteousness. Faith in the life of another, credited to us upon the acknowledgment of our sinful life, forbids boasting. We can only glory in the life that is credited to us through our repentance and faith, even the sinless life of our blessed Saviour. "Where is boasting then ?—It is excluded. By what law ? of works ?—Nay ; but by the law of faith." Rom. 3 : 27.

Right here is where many make a sad mistake. Because they read that man is justified without the deeds of the law and also that "Christ is become of no effect unto you whosoever of you are justified by the law ; ye are fallen from grace" (Gal. 5 : 4), they throw away the law, and hold that it is not in force, and that we are under no obligation to obey its holy precepts : and all this simply because it does not act a part which God never designed it should act. Let us remember that it is not the work of the law to justify any one, but to condemn all, and lead all to Christ. Rom. 3 : 19 ; 7 : 7 ; Gal. 3 : 24.

After being led to Christ, for pardon and justification we are not under the law but under grace. "What then ? shall we sin, (transgress the law) because we are not under the law, but under grace ?—God forbid." Rom. 6 : 15. The moment we sin again (again transgress God's law) we are under the law ; that is, we are condemned by the law and again stand in need of grace and forgiveness.

To illustrate : Suppose a citizen of England steals a horse. He is arrested, tried by the law, convicted of stealing, and stands condemned by the law. He is under the law of England and is sentenced, we will say, to three years' imprisonment. After the criminal has served two years of his sentence the governor of the State pardons him and gives him liberty. He is now under the grace of the governor. He exclaims, "I am not under the law but under grace, therefore I will steal every horse I can." But all must see that the moment he steals another horse he would be under the law and subject to a much heavier penalty.

To be *under* the law is to be a *transgressor* of the law, and to be under grace is to be obedient to the law ! No one can be obedient to the law unless he is under grace.

Let us use the law for its rightful purpose—to point out sin,—and there will be no difficulty. Every one whose guilt is measured by the righteous law of God will go to Christ for justification (to be made righteous) and for power to obey *all* of the ten commandments. The only reason that any man condemns the law is because it condemns him. God through His law condemns sin in us that He may have mercy on us. He who is living in known sin, has not, and cannot have, living faith. As all before conversion *are* in sin, it follows that all are in unbelief. Now Christ wants to get us out of this lost condition. But to do this, to get us where He can have mercy upon us, He must show us our sinful condition. "So God hath concluded them *all* in unbelief, that He might *have mercy* upon all." Rom. 11 : 32. In this text instead of "concluded" the margin renders it "shut them all up together." "Whatsoever is not of faith is sin," and sin is the transgression of the law. All have transgressed the law ; therefore God has *concluded*, or shut up all under sin, that He might have mercy on all.

It is a sad fact that many of those who profess to be followers of Christ are transgressing the law of God and refuse to let God shut them up in unbelief, in sin, under the law long enough to have mercy upon them. All such do away with the law, and thus cheat themselves out of the mercy of God. Oh, let us look to the cross for justification. If we humbly sue for pardon at Calvary we may there through faith obtain strength to obey the commandments of God. Then the thunders of Sinai will roll harmlessly over our

heads, But if we abolish the law, hoping to find justification thereby, we will find ourselves at last without mercy, and instead of being under grace will be under the penalty of the law, which is the second death. May God help us to see and act aright  
E. HILLIARD.

### Signs of the Last Days. Where are These "Signs" Recorded?

"In the last days, saith God, . . . I will show SIGNS IN THE EARTH." Acts 2:17-19.

Tell us . . . what shall be the SIGN of Thy coming, and of the END OF THE WORLD?—Disciples, Matt. 24:3.

There shall be SIGNS . . . UPON THE EARTH. . . . THEN shall they see the Son of Man coming in a cloud with power and great glory.—Jesus, Luke 21:25-27.

THE apostle Peter tells us (2 Peter 1:19) that "we have also a more sure Word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." The secrets which the Almighty has revealed "unto His servants the prophets," we may read in the Bible, God's "Sure Word of Prophecy."

"Most wondrous book, bright candle of the Lord!  
Star of eternity; the only star  
By which the bark of man could navigate  
The sea of life, and gain the coast of bliss."

#### Where Are the "Signs" Themselves?

About us on every hand, the mighty Ruler of the universe has hung His great "signs"—(1) in the *physical* world; (2) in the *social* world; (3) in the *political* world; and (4) in the *religious* world. So plainly written are these great "signs," that "he may run that readeth." Hab. 2:2.

A mere catalogue of all the "signs in the earth;" to say nothing of the "signs in the heavens" would consume a goodly portion of the sixteen pages of this issue. We shall, therefore, of necessity be obliged to mention only a few of the many responses of current history to the voice of second advent prophecies.

### Signs in the Physical World

#### 1. Earthquakes in Divers Places

These are the exact words of our Lord in His outline of the world's history from

A.D. 33 to His second coming. Read Mathew 24 or Luke 21.

"There shall be . . . earthquakes in divers places." Matt. 24:7. Such was His direct reply to the disciples' question: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. Luke says, "Great earthquakes."

Note the growing frequency of earthquakes "in the last days," as given by Ponton and Mallet, showing that the earth is waxing old (Isa. 51:6):

	No. of Years.	Earth- quakes	Average.
Those recorded before—			
A.D. 1. . . .	1700..	58..1	in 29 years
" 1 to 900	900..	197..1	" 4 "
" 900 "	1500..600..	532..1	" 1 year
" 1500 "	1800..300..	2,804..9	" 1 "
" 1800 "	1850..50..	3,240..64	" 1 "
" 1850 "	1868..	18,500..277	" 1 "

In one single year (1868) over 100,000 perished by earthquakes. The great Lisbon earthquake, affecting a large portion of the earth, destroyed thousands upon thousands of lives—60,000 in Lisbon alone. In 1875, the city of Cucuta, Colombia, became, in thirty brief seconds, "a mountain of ruins, over 10,000 persons being destroyed." And so we might quote page after page of thrilling accounts of awful earthquakes; the most recent of all, occurring in Italy a short time ago, is still fresh in the minds of all newspaper readers.

#### 2. "Fire, and Pillars of Smoke"

"I will show wonders, . . . in the earth . . . fire, and pillars of smoke before the great and terrible day of the Lord come." Joel 2:30,31.

What great "wonders" of God "in the earth" emit "fire" and "pillars of smoke"? Volcanoes, most assuredly. And, as if to confirm this application Peter, quoting this same prophecy, translates it: "Fire, and vapor [or steam] of smoke." Acts 2:19. Thus are graphically described the fire, steam and smoke emitted by volcanoes. History records 13,000,000 deaths by volcanic eruptions and earthquakes, from A.D. 79, when old Vesuvius buried wicked Pompeii and Herculaneum, to the overthrow of St. Pierre by Mt. Pelee, in 1902. In the latter instance 30,000 perished in three minutes, and 20,000 more later on. Extinct volcanoes are again showing signs of activity, and new ones are being forced up from ocean's depths. How forcibly do these

lofty, fiery torches of the Lord remind the world that "the heavens and the earth, which are now . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men"! Read 2 Peter 3:7.

#### 3. "The Sea and the Waves Roaring"

Said Jesus: "There shall be SIGNS, . . . THE SEA AND THE WAVES ROARING. . . . Then shall they see the Son of Man coming." Luke 21:25-27. This evidently refers to extraordinary upheavals of the ocean, such as terrific storms and TIDAL WAVES, the latter being generally caused by earthquakes and submarine volcanic action. A few pithy extracts from many and detailed accounts of notable tidal waves, cyclones, etc., must suffice:

I saw the whole surface of the sea rise as if a mountain side, actually standing up. Another shock, with a FEARFUL ROAR now took place. With a horrible crash the sea was on us, and at one sweep dashed what was Iquique onto the pampa. I lost my companions, and in an instant was fighting with the dark waters. The mighty waves SURGED, and ROARED, and LEAPED. The cries of human beings and animals were frightful.—Harper's Magazine, May, 1877.

Speaking of marine cyclones, Mr. Talmage said: "At the mouth of the Ganges are three island—the Hattia, the Sundeep, and the Decan Shahbaspoor. In the midnight of October, 1875, the cry on all those three islands was, 'The waters! the waters!' A cyclone arose and rolled the sea over those three islands, and of a population of 340,000, 215,000 were drowned, only those being saved who had climbed to the tops of the highest trees. Did you ever see a cyclone? No? I pray God you may never see one."

Says the New York Tribune: "The tidal disturbances" are the most remarkable and extensive of which there is any record. Both the great ocean waters of the Atlantic and Pacific have been AGITATED in their whole extent. We mention in particular the tidal waves at St. Thomas (1868) and all the neighbouring islands, which were full fifty feet in height. It is said by those who have witnessed these waves that the ocean's ROAR is EXCEEDINGLY FRIGHTFUL."

May 9, 1877, a terrible earthquake and tidal wave on the Peruvian and Bolivian coasts destroyed 600 lives and \$20,000,000 worth of property.

With the terrible fate of Galveston Texas still vivid before our minds, and



### THE VISION OF DANIEL SEVEN.

The symbolic language of the Scriptures is to be explained by the literal. All the figures of the Bible are defined by the literal language of the Bible. We have here the sea, winds, and four great beasts, none of which, of course, are to be regarded as literal. The sea, rivers, or waters, used as figures, denote "peoples, multitudes, nations, and tongues." Rev. 17:15; Isa. 8:7. Winds denote political strife and war. Jer. 25:32, 33. The beasts denote four kingdoms that arose on the earth, one after the other. Dan. 7:17, 23. The fourth beast is the fourth kingdom; therefore the other beasts denote kingdoms, though they are like this one, sometimes called kings.

The consistency of the figures, as illustrating the events of human history, is at once seen. In the most populous civilised portions of the earth, which from earliest history have been Western Asia and Europe, political strife has moved among the people. As a consequence, revolution has succeeded revolution, and four great kingdoms have one after another arisen and fallen.

We have seen from the great image of Dan. 2, that there were to be but four universal kingdoms from Daniel's day to the end of time. The fourth beast of this vision of Dan. 7, denotes the last one of these earthly governments; for he is given to the burning flame, and the kingdom passes into the possession of the saints with a perpetual title.

The four beasts of Dan. 7 therefore denote the same four kingdoms that are represented by the great image of Dan. 2: the first beast, the lion symbolising Babylon, B. C. 677 to 538; the second, the bear, Medo-Persia, B. C. 538 to 331; the third, the leopard, Grecia, B. C. 331 to 161; the fourth, the great and terrible nondescript, Rome, B. C. 161 to A. D. 483.

The lion had at first two wings as of an eagle, representing the rapid conquests and ruling power of Babylon under Nebuchadnezzar, who raised it to the height of its



power. The wings were plucked and a man's heart given to it—as it was under the last king, the weak and pusillanimous Belshazzar.

The bear raised itself up on one side, showing the ascendancy of the Persian element in the Medo-Persian empire, as more fully brought out in the symbol of the ram of Chapter 8. The three ribs



denote, probably the three provinces especially devoured by this kingdom, Babylon, Lydia and Egypt, which greatly stimulated the Persian lust for power or said to it, Arise and devour much flesh.

The leopard had four wings, denoting the rapidity of Grecian conquests under



Alexander; and four heads, signifying the division of the kingdom into four

parts after Alexander's death, more particularly noticed under the symbol of the goat of chapter 8.

The fourth great and terrible beast had ten horns. These are declared to be ten kingdoms which should arise out of this empire. Dan. 7:24. These correspond to the ten toes of the image. Rome was



divided into ten kingdoms between the years A. D. 356 and 483, as follows: Huns A. D. 356; Ostrogoths, 377; Visigoths, 378; Franks, 407; Vandals, 407; Suevi, 407; Burgundians 407; Heruli, 476; Anglo-Saxons, 476; Lombards, 483. This enumeration of the ten kingdoms is given by Machiavel in his History of Florence, lib. 2. The dates are furnished by Bishop Lloyd, and the whole is approved by Bishop Newton, Faber, and Dr. Hales.

Among these ten horns another little horn diverse from the others thrust itself up, plucking up three in its course. This was the papacy, established in 538. The decree of Justinian, emperor of the East, declaring the pope the head of all the churches, was issued in 533; but before it could be carried out, three Arian powers who stood opposed to papal doctrines and assumptions had to be removed out of the way, namely, the Heruli, Vandals, and Ostrogoths. The Ostrogoths were forced into a final retreat from Rome in March 538, and Justinian's decree was carried into effect.

This horn spoke great words. Witness the titles the pope has assumed, and received from his flatterers. He has worn out the saints of the Most High. Between fifty and one hundred millions of martyrs testify on this point. He has thought to change times and laws; the law say the Septuagint, the German, and Danish translations, pointing out the law of the Most High. This the papacy has thought to do, by endeavouring to change the fourth commandment, substituting the first day of the week for the Sabbath, in place of the seventh, which the commandment enjoins. See Hist. of the Sabbath, and Catholic Catechisms. They have been given into

CONTINUED FROM PAGE 53.

his hands a time, times, and dividing of time, or half a time : three times and a half. A time in Scripture signifies a year. Dan. 4 : 16, compared with Josephus who says that the "seven times" were seven years. Three times and a half are therefore three years and a half. As the Bible year consists of 360 days (12 months of 30 days each) three and a half of such years give us 1260 days ; and these days being symbolic, a day for a year, Ezek. 4 : 6 ; Num. 14 : 34, we have 1260 years for the continuance of papal supremacy. This is the same as the 1260 days and 42 months of Rev. 12 and 15 applied to the same power. Reckoned from 538, they bring us to 1798. Feb. 10, of that year, Berthier, acting under the French Directory, took Rome and carried the pope into exile where the next year he died. Here sat the judgment of verse 26, and his dominion was taken away (temporarily overthrown but not consumed), and has been waning away both temporally and spiritually from that time to the present.

In verses 9 and 10 judgment of another kind is brought to view : the investigative Judgment of the Heavenly Sanctuary, commencing in 1844. In connection with that event special utterance of great words is heard by the prophet. The great Ecumenical Council, held in Rome in 1870, furnished a marked fulfilment. There by a deliberate vote of the highest dignitaries of all the Catholic world, 538 against 2, July 21, 1870, the pope was decreed to be infallible. In two months from that time Sept. 20, 1870, Rome surrendered to the troops of Victor Emanuel, and the last vestige of the pope's temporal power departed. His destruction in the burning flame must be at hand.

The fifth kingdom of this vision, which the saints take and possess forever, is the one under the whole heaven, including the territory of these beast kingdoms. It is therefore the same as the kingdom of Dan. 2, which fills the whole earth. What folly, then, to talk of the kingdom of Dan. 2 being set up at the first advent of Christ, since it is not set up till after the papacy has run its allotted career, and is destroyed,—an event that takes place only at the second coming of Christ in power and glory ! 2 Thess. 2 : 8.

Uriah Smith.

Whenever you hear a man dissuading you from attempting to do well, on the ground that perfection is "Utopian," beware of that man.—*Ruskin.*

with encyclopedias and newspapers filled with instances of tidal disasters, cyclones, and other havoc produced by the "stormy wind fulfilling His word" (Ps. 148 : 8) who shall say that the "roaring" of the sea and the waves is not a sign of the end ?

**4. Armies of Crop-destroying Insects.**

The first chapter of Joel describes the times just before Christ's second coming : "Cry unto the Lord, Alas for the day ! for the DAY OF THE LORD IS AT HAND." Verses 14, 15.

The Lord deems this prophecy of sufficient importance to be recounted to generation after generation:

Here is the prophecy (read the entire chapter).

"That which the PALMERWORM hath left hath the LOCUST eaten; and that which the locust hath left hath the CANKERWORM eaten; and that which the cankerworm hath left hath the CATERPILLAR eaten.

**Signs in the Earth.**

"A NATION is come up upon my land, STRONG, and WITHOUT NUMBER, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my VINE waste, and . . . . my FIG TREE; he hath made it CLEAN BARE, and cast it away; the BRANCHES thereof are made white. . . . .

"The FIELD is wasted, the LAND mourneth; for the CORN is wasted. . . . . Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the WHEAT and for the BARLEY; because the HARVEST of the FIELD is PERISHED.

"The VINE is dried up, and the FIG TREE, the PALM TREE also, and the APPLE TREE, EVEN ALL THE TREES of the field, are WITHERED.

"Alas for the day ! for the DAY OF THE LORD IS AT HAND. . . . .

"The SEED is rotten under their clods." Joel 1.

Here is the response of current HISTORY to the PROPHECY:

In the *Scientific American* (article entitled "The Annual Battle with Insects") we read:

For a quarter of a century science has been labouring in the cause of agriculture to reduce the number of GARDEN PESTS and to hold them in check. The annual battle with the INSECT FOES is carried on energetically from early spring till late autumn; and the farmer or gardener is not quite sure of his crops until they have been actually harvested.

IN SPITE OF ALL THE PROTECTIVE AGENCIES that science has surrounded the fields and gardens with, DISASTERS OF GI-GANTIC PROPORTIONS WILL BREAK OUT OCCASIONALLY through the SUDDEN INCREASE of some OBNOXIOUS INSECT or fungus growth. It is the destruction of the POTATO CROP one season, by the Colorado BEETLE; the TOTAL FAILURE of the WHEAT-FIELDS in certain states by the RUST or BLIGHT another year: or the wide-spread injury to the COTTON PLANTS by the BOLL-WORMS.

*Somewhere* within the United States some crop is pretty sure to be seriously damaged by the insects or the fungus growth nearly EVERY SEASON. . . . By the middle of summer, INSECT FOES are swarming all over the garden and on every plant. PLANT-LICE, or aphides, attack all weak plants, and they MULTIPLY at the rate of FROM FIVE TO TWENTY MILLIONS IN A SEASON FROM ONE PROGENITOR.

As a further, authoritative substantiation of the prophecy, I take the following list of "the principal injurious insects of the year" from the Year-book of the U. S. Department of Agriculture, for 1900. And this list, the Secretary of Agriculture says, is "only a partial one."

The Hessian fly, green pea louse, apple louse, grain lice, San Jose scale, striped and twelve-spotted cucumber beetles, squash bug, cabbage worms of different species, various cutworms, particularly the variegated cutworm, the Angoumois grain moth, plum curculio, oblique-banded and strawberry leaf-rollers and related forms, flea-beetles of various species, . . . fruit-tree bark-beetle, common species of fruit-tree borers, oyster-shell and other bark-lice, codling-moth, and similar fruit-species; the bean weevil, apple-tree tent caterpillar, pine-bark beetles, . . . . tomato worms, the boll worm or corn-ear worm, harlequin cabbage bug, rose chafer, cinch bug, pear-tree Psylla, army worm and fall army worm, bill bugs, melon louse, cabbage louse, and horn fly.

Is it any wonder, then, that with these armies of insects to contend with, and multiplying as they do—is it any wonder that the prophet says that "joy is withered away from the sons of men" ?

**5. "Famines and Pestilences.**

**. . . in Divers Places"**

With the proofs of the earth waxing old before us—crop failures always somewhere, how easy it is to see fulfilled "in divers places" the following prediction of Christ:

"There shall be FAMINES, and PESTILENCES, . . . . in divers places." Matt. 24:7.

*Famines.*—History records over 350 great famines since A. D. 1769. Over

THE  
ORIENTAL WATCHMAN

Editorial.

STUDIES IN THE REVELATION.  
The Sixth Trumpet.

WHEN Josiah Litch in 1838 made the prediction that the Turkish power would in 1840 voluntarily place itself under the jurisdiction of the great powers of Europe, and based his conclusion upon the prophecy of Rev. 9: 5, 10-15, there were thousands who carefully watched the unfolding of events. The unfaltering assurance with which the prophecy was presented and the prediction made, tended to excite interest in the prophecies which were just then beginning to command attention from earnest Bible students in various parts of the world. Moreover the precision of the prophecy, fixing the exact year even to the identical day of a certain month,—all tended to arouse interest in the minds of even those who were unbelievers in the sacred nature of the inspired Word.

It will be remembered that in our last study we found that the event above mentioned was to take place, according to the prophecy, on Aug. 11, 1840. It now remains for us to search into the records of those times to find whether the event did actually take place precisely in the manner and on the date predicted.

For a number of years previous to 1840 the sultan and Mehemet Ali, pasha of Egypt, were embroiled in war. In 1838 hostilities had subsided, under an arrangement of temporary peace which it was hoped would result in an amicable settlement of the difficulties. This peace was brought about by the intercession of the powers of Europe, and lasted until 1839 when hostilities were again resumed. In a general engagement the sultan's army was routed and his fleet so shattered that when in August he recommenced the war he had only two first-rates and three frigates as the remains of his formerly powerful Turkish fleet. This fleet Mehemet Ali positively refused to give up, or return to the sultan, declaring that if the powers demanded it he would burn it. This was the state of affairs in the Turkish realm when, in 1840, England, Russia, Austria, and Prussia determined to take the matter into their own hands and save

the sultan from falling into the hands of his vassal, Mehemet Ali, pasha of Egypt.

“The sultan accepted this intervention of the great powers, and thus made a voluntary surrender of the question into their hands. A conference of these powers was held in London, the Sheik Effendi Bey Likgis being present as Ottoman plenipotentiary. An ultimatum was drawn up to be presented to the pasha of Egypt, whereby the sultan was to offer him the hereditary government of Egypt, and all that part of Syria extending from the Gulf of Suez to the Lake of Tiberias together with the province of Acre, for life; he on his part to evacuate all other parts of the sultan's dominions then occupied by him, and to return the Ottoman fleet. In case he refused this offer from the sultan, the four powers were to take the matter into their own hands, and use such other means to bring him to terms as they should see fit.

“It is apparent that just as soon as this ultimatum should be put by the sultan into the hands of Mehemet Ali, the matter would be forever beyond the control of the former, and the disposal of his affairs would, from that moment, be in the hands of foreign powers. The sultan despatched Rifat Bey on a government steamer to Alexandria, to communicate the ultimatum to the pasha. It was put into his hands, and by him taken in charge, *on the eleventh day of August, 1840!* On the same day, a note was addressed by the sultan to the ambassadors of the four powers, inquiring what plan was to be adopted in case the pasha should refuse to comply with the terms of the ultimatum, to which they made answer that provision had been made, and *there was no necessity of his alarming himself about any contingency that might arise.* This day the period of three hundred and ninety years and fifteen days, allotted to the continuance of the Ottoman power, ended and *where was the sultan's independence?—GONE!* Who had the supremacy of the Ottoman empire in their hands?—The *four great powers*, and that empire has existed ever since only by the *sufferance* of these Christian powers. Thus was the prophecy fulfilled to the very letter.”

And this was the event to which thousands looked forward with intense interest after its prediction by Josiah Litch in 1838. Dear reader, if there is anything that will establish faith in the Old Book it is the sure word of prophecy. Can we wonder that Peter tells us that it is more

sure than even the things we see with our eyes or hear with our ears. 2 Pet. 1: 16-21. And yet there are many in these days who declare that the prophetic portions of the Bible cannot be understood. Search and look, for “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.” Amos 3: 7.

THE VATICAN VEXED.

A STRAW is a very little and unimportant thing when found in a barnyard or stubble field. It indicates practically nothing except that straw has been there; but floating in the air it is more important sometimes than a mountain; it shows the way the wind blows. Here is a little straw showing the feelings of the Papacy toward this country and the demands that it will soon be making on this government.

President Roosevelt's daughter has been making a tour of the world, and like any other free, independent American girl is following her own fads and fancies, without much regard to others, only as they dance attendance at her pleasure. Yet in her pleasure mood she has deeply vexed the Roman Catholic church, at least, so a special cable despatch from Rome, which is friendly to Vatican authorities, tells us. The date of the despatch is August 30. It declares that the pope had prepared a letter praising President Roosevelt for bringing about peace in the East, but he is holding that letter until Miss Roosevelt's conduct is explained.

The great offence which she committed was to give a little more than ordinary attention to the schismatic archbishop, Aglipay, who some time ago bade adieu to the Roman Catholic Church in the Philippines. As soon as she arrived in Manila, he called. Several of the dignitaries of the Roman Catholic Church called also, but “Miss Roosevelt's conversation was mostly monopolised by the schismatic prelate, while the members of the Roman clergy stood and looked askance;” but worse than this, she, even she, the President's daughter, permitted herself to be “photographed side by side with the greatest enemy the Roman Catholic authorities in the islands have, or ever will have.” Therefore great displeasure is felt at the Vatican. Some charitable souls think that it is probably due to a lack of diplomatic training on the part of the President's daughter,



and do not regard it as a deliberate snub to the Catholic authorities, because "long experience has shown Vatican officials how the President and other United States officials have always manifested the most conciliatory spirit to the representatives of church interest in the islands ever since the American occupation."

"It is remembered here that Mr. Taft, when Governor of the islands, went out of his way to make concessions to the Church authorities regarding the settlement of the Friar's lands question, and that he was sent to Rome as a special messenger to the late pope, who was much impressed with his earnestness and fairness, and discussed with him all the questions affecting church interests in the islands, getting from him many advantages for the church which no one at the time in Rome could expect."

Yet after Miss Roosevelt's display of her preference we are told that the pope's representatives and Catholic bishops in the Philippines felt compelled to refrain from calling on the President's daughter to pay their respects as Aglipay had done; and that no direct invitation was received by any of them from Mr. Taft or the party to attend any special functions, while the schismatic archbishop was always within the privileged circle. We are still further told:

"It is surmised here that the Catholic prelates of the archipelago feel deeply about the matter, and justly so, because of the great damage done to church interests there by Aglipay's scheme.

"Even while Miss Roosevelt was in the Far East the church authorities in the Philippines had a suit in the courts against Aglipay and his followers for the restitution of the churches and church properties taken possession of since the American occupation, and it seemed strange that this was not taken into consideration by the diplomats in the Taft party before granting to the schismatic archbishop unusual facilities to approach the President's daughter and be entertained by her in familiar conversation.

"The very fact that the schism has lost to the church of Rome hundreds of priests and thousands of communicants in the archipelago ought to have prevented the Taft party and the civic officials in the Islands from extending to Archbishop Aglipay more than the usual cour-

tesies, instead of allowing him a preference over the Catholic prelates which the Vatican regards as unwarranted.

#### Effect on Natives Feared.

"It is greatly feared here that the extraordinary courtesies shown Aglipay by the American President's daughter will have a damaging effect among the natives of the Islands, many of whom are already at odds with the church authorities, and that it will encourage Aglipay followers in their rebellion and defiance.

"Some prelates in Vatican circles, among them Cardinals Satolli and Martinielli, formerly apostolic delegates in the United States, were called into consultation by the pope as soon as Mgr. Agius's report came. They expressed the opinion that the whole matter was pre-arranged by Island interests inimical to Rome, probably by prominent Protestants, who are known to be very active in the Philippines in trying to convert the natives to their churches and beliefs. It is also known here that a close intimacy exists in the Philippines between Aglipay's followers and the Protestants, and that several of the latter have often expressed the opinion that eventually all his followers will join Protestant churches. Miss Roosevelt's deference to the schismatic Archbishop is considered here as most likely to soon cause this step to be taken, and then all hopes of putting a stop to the schism will have vanished.

"The despatch closes with an intimation that explanation will be asked for, so that the natives may know that Miss Roosevelt's action was an oversight due to her innocence of diplomacy and her ignorance of local conditions. Pius X. was upset for several days after hearing of the affair."

We are glad that Miss Roosevelt exercised her own free American common sense in the whole affair, but we are sorry that the relations are such between this government and the Vatican as even to make the Vatican feel that it has any right to demand any explanation at all. Miss Roosevelt is the daughter of an American citizen, and she is in nowise an official of the United States Government; but even though she were, neither she nor Mr. Taft is bound in any wise to recognise any religious body whatsoever. The rights of Aglipay, be he entirely wrong, are equal to the rights of all the Roman Catholic clergy in the Philippines, be they wholly right. It is for the United

States Government to treat them as men regardless of their religion. Such things as these ought to stir every American who believes in primitive American principles. This American liberality of going "out of the way" in granting Rome "concessions," will mean that this government will be called upon to go "out of the way" to grant her demands, or will suffer through her influence upon politics. The American nation has entered upon a dark, dangerous road, at the end of which is death to liberty.—*Signs of the Times. U. S. A.*

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forty of these occurred in India alone. Thousands upon thousands perished in the India famines of 1897 and 1900. But these are as nothing compared to the great famines yet to follow in the wake of the world's great, final wars between the nations.

*Pestilences.*—Among the great pestilences may be mentioned the following: "A.D. 169, in Rome, 10,000 deaths daily; A.D. 717, in Constantinople, 300,000 deaths; A.D. 1346 to 1349, in Europe, 25,000,000 deaths (about one-fourth of the inhabitants) by the "black death"; A.D. 1570 to 1670, 500,000 deaths; in 1472, in Paris, 40,000 in one day," to say nothing of millions upon millions of modern victims of cholera, smallpox, yellow fever, etc.

"The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance.

"But THE DAY OF THE LORD WILL COME as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . .

"Nevertheless we, according to His promise, look for NEW HEAVENS and a NEW EARTH, wherein dwelleth righteousness." 2 Peter 3:9-3.

A. J. SAXBY BOURDEAU.

It has been well said that no man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of to-day that the weight is more than a man can bear. Never load yourselves so, my friends. If you find yourselves so loaded, at least remember this: it is your own doing, not God's. He bids you leave the future to Him, and mind the present.—*G. Mac Donald.*



#### GET A TRANSFER.

- If you are on the gloomy line  
Get a transfer.
- If you are inclined to fret and pine  
Get a transfer.
- Get off the track of doubt and gloom ;  
Get on the sunshine train, there's room—  
Get a transfer.
- If you are on the worry train  
Get a transfer.
- You must not stay there and complain,  
Get a transfer.
- The cheerful cars are passing through,  
And there is lots room for you—  
Get a transfer.
- If you are on the grouchy track  
Get a transfer.
- Just take the happy special back—  
Get a transfer.
- Jump on the train and pull the rope  
That lands you at the station Hope—  
Get a transfer.—Anon.

—:o:—

#### THE POWER OF THE WILL.

The power of the will is not valued as it should be. But let the will be kept awake and rightly directed, and it will impart energy to the whole being, and will be a wonderful aid in the maintenance of health. It is a dower also in dealing with disease. Exercised in the right direction, it would control the imagination, and be a potent means of resisting and overcoming disease of both mind and body. By the exercise of the will-power in placing themselves in the right relation to life, patients can do much to co-operate with the physicians efforts for their recovery. There are thousands who can recover health if they will. The Lord does not want them to be sick. He desires them to be well and happy, and they should make up their minds to be well.

Often invalids can resist disease, simply by refusing to yield to ailments and settle down in a state of inactivity.

Rising above their aches and pains, let them engage in useful employment suited to their strength. By such employment and the free use of air and sunlight, many an emaciated invalid might recover health and strength.—Mrs. E. G. WHITE in "*Ministry of Healing.*"

—:o:—

#### WHAT SHALL I DO TO DECREASE MY WEIGHT ?

**O**FTEN one hears the complaint, "I am growing fleshy ; what shall I do to decrease my weight?"

That depends.

Many people are naturally plump. Their father and mother, their sisters and brothers are all round. They may eat lightly, even denying themselves certain dishes which they are especially fond of, and may exercise freely, and still they are portly. Fleshiness is constitutional with them, and any effort to lessen the weight may be at the expense of health. They are in fairly good health, but suffer the inconvenience of the extra load they have to carry, and perhaps if it is a woman, she suffers some mortification because of the rotundity of her figure.

Curious, it is, that the fat person always wishes she were slender, and the thin person envies her more fleshy neighbour. It is unfortunate that man, or rather woman, for it is usually the women who are thus constituted, can not understand that it is not wise to attempt to build a greyhound up to the proportions of a mastiff, or to reduce a Saint Bernard to the figure of a deerhound.

The effort to remove superabundant fat from the hips or waist may be accompanied by undesirable changes in the contour of the chest, causing the victim to appear haggard and prematurely aged.

When one makes an effort to reduce flesh, the reduction will not necessarily occur in just the way desired. For this reason, it is not usually wise to attempt to do much to reduce flesh as a means of improving the appearance. One who is fleshy and in good health should "let well enough alone." and not exchange the known ills for the unknown. The use of "anti-fat" remedies is dangerous. Starvation brings weakness and ill health before it causes much reduction in the weight.

Another class of people become fat as a result of disordered tissue change. This is a serious diseased condition, and not much can be done by lessening the diet. These cases require the careful study of a physician to determine, if possible, the cause of the saulty metabolism, and to correct it.

A third form of obesity is due to over-eating and lack of exercise. In these cases the cure is simple, but is not easy, because these people do not yield readily to the suggestion to reduce their diet or to take more exercise. They are good eaters, and to diminish the pleasures of the table is to rob life of half its joys. If they go on a restricted diet for three or four days, they are apt to more than make up for it the next few days. If they take a little exercise, they are so fatigued that they rest up for two or three days. But these are the ones who yield most readily to treatment provided they begin early and continue long enough to become habituated to the new mode of living.

Treatment for obesity is best conducted in a well-appointed sanitarium, where the patient may be under wise supervision. It is not enough to tell patients to eat less. They should know just how much it is safe to reduce the rations, and in what lines. Then, again, there are those who can not safely attempt a reducing regime. Those who have a fatty heart, or who are passing sugar or albumin, or those who are well past middle age, are taking grave risks when they attempt to reduce in flesh by dieting.

If the patient is one who may safely attempt reduction in weight, he should understand to begin with, that he must not expect any marked or sudden change in weight. In many cases the best that can be expected is to prevent increase in weight.

In general, the following directions will be found to be of value to one desiring to reduce flesh; but, as stated before, the patient will do much better to be in a well-ordered sanitarium, or under the care of some physician who can give personal attention to the diet and other habits of the patient.

As fat is made largely from the carbohydrates, these must be eaten in small quantity. Bread, potato, and the various cereal products are excellent foods to fatten on, and should be largely discarded, as should sugar, sweets, and all pastries and puddings. Nut foods and cream, if eaten at all, should be taken very sparingly. Eggs may be eaten sparingly, or the whites more freely. Milk may be used, preferably skim milk, and especially clabber milk or buttermilk. Cauliflower, cabbage, spinach, onion, and the green vegetables may be freely eaten. Grapes and sweet fruits should be eaten sparingly; but strawberries, oranges, and the tart fruits may be freely eaten. Remarkable results are claimed in some cases as a result of the restriction of fluids; but the thirst cure, if practised, should be under the supervision of a competent physician, as damage would result from the use of the thirst cure in many cases.

One part of the thirst cure that can be safely practised by all fleshy persons is the avoidance of all alcoholic liquors. Without exception, these are bad for this class of people; in fact, fleshiness often results almost solely from the use of alcoholic beverages.

In addition to diet, vigorous exercise and massage are necessary to facilitate tissue reduction; not spasmodic exercise followed by a period of inaction, but daily exercise, preferably under proper direction, to the point of mild fatigue. Cold bathing is another excellent measure; but care should be taken that the exercise and cold bathing do not so increase the appetite that an increased amount of food will be taken.

To summarise: If you are fat, first learn from competent authority whether it is safe for you to attempt to reduce in flesh; if you find this safe, you will succeed best by placing yourself under careful supervision, preferably in a well-conducted sanitarium.

G. H. HEALD. M.D.

#### MEAT EATING AND TEMPERANCE.

The following confession made by the editor of the London *Clarion* is an interesting contribution to the literature on the subject of the relation of meat eating to temperance:—

"I have just turned vegetarian. The change was sudden. I felt one day that I could not eat flesh any more. And I have not the least intention of ever eating flesh again.

"My friends are surprised; so am I. But whereas they are surprised that I have adopted a vegetable diet, I am surprised that I did not do it years ago.

"I have known for quite forty years that flesh eating was horrible. I could tell you things about the slaughtering of animals that would make your blood curdle. I have known for more than twenty years that flesh eating was unhealthy. I have all my life loved animals and hated the idea of taking life. Yet I have gone on eating meat until a few weeks ago. And now I am wondering why I did it. And the strange thing about it all is that the sudden revulsion of feeling is so strong that I do not believe I could eat flesh now if I tried.

"What turned me?—I do not know. One day I looked at some roast lamb, and I thought, exactly as I had thought a hundred times before, that it was a horrible thing to eat a lamb. But this time I felt that I could not eat it. I have seen lambs killed. I saw it all—forty years ago.

"In one way the effects of a vegetable diet have surprised me. I have been a heavy smoker for more than thirty years. I have often smoked as much as two ounces of tobacco in a day. I do not suppose that I have smoked less than eight ounces a week for a quarter of a century. I have some old meerschaum pipes as black as crime and as rank as sin. If there was one thing in life which I feared my will was too weak to conquer, it was the habit of smoking. Well I have been a vegetarian for eight weeks, and I find my passion for tobacco is weakening.

"It is astonishing. I cannot smoke those black pipes now. I have had to get new pipes and milder tobacco, and I am not smoking half an ounce a day. It does not taste the same; I am not nearly so fond of it. I am told this is quite common.

"Again: I have found that I can not drink wine. Several times I have tried a

glass of hoch or burgundy; it is no use. It tastes like physic. It makes me stupid and sleepy.

"Why do I write these confessions?—Because these things have come upon me as a revelation; because I begin to see that the great cure for the evil of national intemperance is not teetotal propaganda, but vegetarianism. Let our temperance friends consider this. It is most important. If we can get people to give up eating meat, the drink problem will solve itself."—*Review and Herald*.

—:o:—

#### THINGS IT IS GOOD TO KNOW.

EARACHE—"In a case of simple earache in its initial stage, there is no better remedy than a hot foot-bath. Promptly and thoroughly applied, this treatment will never fail. The foot-bath draws the blood to the feet, and thus relieves the congestion which is the cause of the pain. Earache is a simple thing at the start, but if not checked, may speedily develop into a serious and often a dangerous disorder. Long-continued inflammation in the delicate mechanism of the ear is sure to work serious mischief. The timely application of a pail of water will prevent the little blaze from becoming a conflagration."

#### A Smooth Drink.

"DURING an attack of tonsillitis, when even the swallowing of water causes agony, a drink which "slips down," and thus avoids the painful effort of swallowing, is a great relief to the patient. Such a drink may be made by beating the white of an egg to a froth, adding the juice of either half an orange, half a lemon, or an equivalent amount of pineapple juice, and pouring into a tumbler of water. Strain through a fine strainer, and drink as wanted."

#### Treating Sprains.

"Sprains are sometimes fully as painful and disabling as fractures, says a medical journal, and like fractures they should be made the object of unnecessary delay. The laity should learn to avoid caustic, turpentine, and other abominable favours of immediate immersion in water for a considerable period, followed by elevation of the limb and gentle motion of the parts by a bandage, the material for which may well consist of flannel."

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# THE HOME.

## AN APPEAL TO MOTHERS.

By the blessing of God, I have been cured of a state of mental blindness of long standing, and I wish to say a few words in behalf of the children. Dear mothers, let us love our children more; not foolishly nor selfishly, but with the love of God; and not only love them, but let them know that we love them.

Perhaps some will say: "Of course we love them, and they know we do. Do we not feed, clothe, and watch over them, and do a thousand things that prove we love them?" Ah! but children do not gauge our love by these things. They need to grow up and have children of their own in order to realise the care, anxiety, and self sacrifice they have cost. I said the same thing when God showed me that I was keeping love locked in my heart which I ought to be using every day; but when, after a few days of living the love I felt, my youngest girl said, "Why, mama, I did not know you loved me," the unconscious rebuke cut me to the quick.

Dear sister, it may be that your little one does not know "mama loves her." In the name of Jesus, tell her while you have her, and prove by your life that you do love her.

Let us be very careful when we have occasion to correct or admonish our children to do it in love, and to show them that because we love them, we must be faithful to the trust God has given us. And when we make a mistake, let us frankly acknowledge it, and ask their forgiveness. Try it. I have, and nothing I ever did brought my children so near to me.

Dear busy mothers, take time to show your children that you love them. It will not take long, and then they can see your love for them in all that you do. *Sel.*

## A WISE MOTHER.

**D**ON'T tell mother. She'll go off into a fit if you do. There's not the slightest danger, but she frets over nothing."

The speaker was a boy of about fourteen years of age, and his audience consisted of several companions. As he spoke, a lady happened to be passing,

"Frets over nothing!" she repeated, as she went her way. "How many mothers there are of whom that has been said by their children, and with truth!"

It is undeniably true that the mothers who fret unnecessarily are not the ones who have the greatest influence over their children. The reason is that, by allowing themselves to fret over matters of very little consequence, they are apt to lose their power of influence when it is really needed.

There is a wise mother whom we know who is almost continually exercised in her mind on account of her extreme nervousness. One day a lady visitor, making a casual call, found her so restless as to be quite unable to attend to her regular duties about the house.

"What is the matter?" she asked. "Is anyone ill?"

"No," replied the mother, half laughing, half crying; "and I suppose I am very foolish. The truth is, my boys have just erected a trapeze at the back of the house, and I am greatly depressed with the fear that one of them may be killed."

"Why don't you compel them to take it down, then?" said the visitor. "I should like to see myself worrying about a trouble that could be so easily removed. You are suprisingly weak and foolish about those boys of yours."

Her voice was so full of scorn that it aroused the mother's spirit, and, taking her visitor to the window, she pointed to a group of boys whom she had just caught sight of.

"Isn't that boy in the brown cap yours?" she asked.

"Yes," was the reply.

"And who are the other boys?"

"I really don't know; how should I?"

"I do. They are Tom Burgess and Dick Styles, two of the worst lads in the place. It would hurt me," she continued, to have my boys seen in their company. I prefer to run the risk of their falling from the trapeze; the danger is no greater."

The visitor turned, with a very red face. "You have taught me a lesson,"

she said. "Yet I do not see why, in our endeavour to keep our boys at home, we should allow them to have amusements which are a source of worry to ourselves."

"Very nervous people cannot stand every sort of boyish play," returned the mother with a significant smile. "I know that I am naturally nervous, and disposed to find danger in everything. I also know that it is perfectly natural for healthy boys to enjoy play in which there is an element of danger, and that they will be sure to engage in it some time, with or without consent. If my boys must perform on a trapeze, I would rather it should be at home, where I can give them immediate attention in case of an accident; and as I have concluded to accept it as one of the lesser evils, I do not intend to spoil their enjoyment by letting them see how nervous it makes me."

"Well, I believe your boys are wonderful stay-at-homes," said the visitor thoughtfully.

"And I know that I have their confidence," replied the mother. "They say that I am as good as a boy any day. They would be surprised if they knew how much trepidation I have endured in my efforts to enjoy with them what they call 'jolly good fun.'"

This simple incident needs no comment. There are surely some mothers who need the useful lesson it teaches.—*Selected.*

## THE LIVING ROOM.

**H**ERE are the bedrooms; this is a big veranda; those are the dining-room and kitchen; this is the living room; and that is the parlour," my friend explained as we looked over together the plan on paper for the new cottage; and she hurried away.

"Living-room," I mused; "she means sitting-room (that was the name I heard it called by); why call it 'living-room?' We live more hours in the bedroom; and we take in that which keeps us alive in the dining-room; why not call them living-rooms? And the other rooms are not dying rooms."

And thus the little problem turned itself over and around in my mind till I remembered that the highest *living* is not in breathing and sleeping and eating, but in doing and being and loving; then how appropriate that we call this the "living-room"—this place where the family gathers every morning for worship, when the father and mother together seek strength for the duties of the day before taking them up, and each child is presented to the great High Priest for the blessing which is "new every morning;" the place where grandmother sits and knits and repeats aloud the favourite psalm; where the little one, herself only a baby, rocks her doll to sleep and then sings herself to sleep over the new picture book, and mother lays down her work and carries her gently to the couch.

This is the room where the boys and father, and the other members of the family, too, look first for "mother." If she chances to be out, how empty the room seems, and each one, as he comes in, generally goes on through all the rooms till he finds *her*. He may not have any special reason for seeing her, but somehow there is always something so unsatisfactory about coming into the house and *not* seeing her.

Then this is the room where they all meet again at night and lay down the burdens and trials of the day to rest in each other's love; where the tender, sympathising word or bright, cheery tone and loving kiss sweep away the disappointment of the day, and make living really seem worth while. From baby up to grandmother, each has had some trial and needs comforting, and each has some joy to share with the others. The unkind words and acts are all forgiven, and together they kneel again, after the chapter is read, and present themselves for the blessing which is "fresh every evening."

Here, too, are the best books and latest papers which the house affords; and when it is not going to disturb some one, these are read aloud during the evening. Oh these happy, happy hours! And how completely the character of this "living room" is woven into the character of each member of the family, to be passed out to the world and down to coming generations; living, indeed, in other homes, in factories and shops, in offices and state buildings, after the old house has crumbled to decay.

Miss Alcott could not have made us acquainted with her "Little Women" with-

out painting for us such a graphic picture of their "living-room" that we could actually feel ourselves resting on the old mohair sofa; and many a snow-bound life has been warmed and cheered and made more at one with all humanity by the influence of the poet who has shared with the world his boyhood's "living-room," where they all sat the "clean-winged hearth about," in "the old rude-furnished room," while "the great throat of the chimney laughed."

Wagner, in his "Simple Life," makes grandmother's room the only *real* "living-room" at the Blanchord's.

This room may have only four walls, or it may have many and be called a library, drawing-room, nursery, and parlour; or a single room may have to serve the purpose of all these, and be dining-room and kitchen besides; but in order to be worthy the name, it must possess a *cheerful*, tidy, inspiring atmosphere.

I have been in so-called living rooms which were as bereft of the spirit of life and freedom as is an Egyptian mummy; where every article of bric-a-brac or furniture was labeled, by the precise angle at which it was placed, "Hands off;" and the very door, as it precisely opened, whispered, "Leave joy behind all ye who enter here;" and where every breath made you conscious of a strained condition which cramped and finally pained you.

Then there are rooms of the other kind, where every chair invites you to "Come and rest," and every picture and book says, "Come and see," and you are all at once so much at home and at ease that you forget yourself and rest in the bliss of perfect freedom.

Then there is the third type—it desires to stand for freedom; but the freedom is born of chance rather than order, hence is not genuine. There is no ideal to reach. It may or it may not have a costly furnishing, usually it is a home of poverty; but it is slovenly and unkempt, and souls do not thrive in its atmosphere.

The living room must supply that which counts for physical as well as mental life and growth; hence it must be sunny. One or two little windows opening into a little alley cannot meet the need of the eyes or the lungs. That child is robbed and stunted who cannot see through his window green field and blue sky. The room should have either a south and east

or south and west exposure, and the curtains and blinds should be drawn back far enough to bathe the whole room in sunshine once in a while, even if it should fade the new paper a bit. Better fade the roses on the wall than on baby's and mother's cheeks. Do not give all the sunny window to roses and geraniums to tempt dimpled hands that can be kept off only by, "No, no; mustn't touch that; mama whip!" The sunshine belongs to the family as well as to the plants, but of course they are bound to enjoy it more by sharing it with the plants.

It must offer pure air. This cannot be if it is built over a cellar of decaying vegetables, or if the floor is covered with a dirty carpet holding the germs and dust of months. Rugs which can be frequently shaken and sunned are the only floor covering which has any place in this room. If sickness or death has occurred in the room, it should be thoroughly renovated. Too many living-rooms are death-traps, made so by the clouds of tuberculosis or typhoid or some other deadly germs that are set in motion when the carpet is swept or a gentle breeze sways the window hangings.

Do not load the room down with things, which are too nice for the children to touch or too difficult to keep free from dust. Do not decorate the walls with photos of flowers used at the funeral of some loved one, or anything which would tend to gloom or despondency. These are all opposed to life. The pictures on the wall will be indelibly printed on each child's mind. Let them be beautiful ones, pure and uplifting.

And last, but not least, the room must be tidy. Order is heaven's first law, and the unseen visitors, whom we love to think grace our rooms, must feel sadly away from home in some of our unkempt apartments; and the children from those homes would feel no less so if they were set down in the orderly heavenly mansions.

Jesus stands at the door and knocks let us ask him into a room so tidy and cheerful that he will say, "Well done: you have been faithful over a few things, come with me to the mansions I have prepared, and I will make you ruler over many."

MRS. O. M. HAYWARD.

—:O:—

A PRECIOUS thing is all the more precious to us if it has been won by work or economy.—*John Ruskin*.



## OUR LITTLE ONES.



### TWO WORKERS.

CARE-NOT saw the days go by,  
Watched the little minutes fly,  
Heard the message of the clock  
With its hurrying tick-tock ;  
And when others' work was done,  
All at once the set of sun  
Found him only half-way through  
With the work he had to do.

Busy-bright No-time-to-waste  
Did not see the moments haste ;  
Gave himself so much to do,  
Keeping useful all day through,  
That before he knew it quite,  
Day had hastened out of sight.  
But we knew at set of sun  
All his work was nicely done.

--Frank Walcott Hutt, in *S. S. Advocate*.

—:o:—

### THE BUILDING OF THE ARK.

**A**FTER man sinned and was cast out of Eden, God no longer met and talked with him face to face as before. Yet He left not Himself without witness in the earth. Think of all that we learn in the first chapter of Genesis about His wonderful works that tell of Him and shew that He is still with us.

Yet men forgot God, because they were not thankful to Him for His goodness. And they made images of themselves and of beasts, and creeping things, and worshipped these instead of God. So they grew more and more wicked, until all the thoughts of their hearts "were only evil continually."

Yet God always had in the earth a few who loved and served Him. These were the salt of the earth ; their good influence kept the world from going to destruction. But at last there was only one true servant of God in all the earth,—Noah, the grandson of Methuselah, and great-grandson of Enoch.

In the book of Hebrews we are told that "by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house ; by the which he condemned the world.

The ark that Noah built at God's command was a warning to the world. It told the people that the flood was coming so that all who would might come to God and seek for refuge.

All the time that Noah was building the ark—one hundred and twenty years—he preached to the people the message of salvation, telling them how they might be saved from the coming flood. And all this time God's Holy Spirit was striving to bring the people to repentance. "The long-suffering of God waited in the days of Noah, while the ark was preparing." But the people did not believe the message, and would not come to God. When the ark was finished, there were none to enter but Noah and his family.

But the animals were obedient to God ; they did not resist His Spirit, they came to Noah at His command. We have learned that the Spirit of God in each living creature teaches it and guides it in the way that He wants it to go. By His Spirit He causes the birds to fly South in the winter, to preserve their lives during the cold weather. And when He was going to bring the flood of waters, He led two of every living thing to the ark, to keep some of each kind alive in the earth. This also was a witness to the people ; for it showed that they might all have been saved if only they had been led by the Spirit of God.

Jesus said that the days just before His coming will be like the days of Noah when the earth was full of violence. We are now living in the days of which He spoke, for His coming is near. When He comes the wicked will all be destroyed, as they were at the time of the flood ; but God never brings His judgments upon the earth without warning the people, and making a way of escape for all who will let Him save them. Jesus is the way of escape—the Ark of Safety—and the warning message is now being given, so that all who will may seek for refuge in—Him, and be safe when the great day of His wrath shall come.—*Present Truth*.

—:o:—

### MAMMA'S DIARY.

**C**ARRIE and Lynn were a dear little brother and sister who tried to amuse themselves on rainy days, and not trouble mamma.

"Come, Carrie," said Lynn, "we are not going outdoors to play to-day. Can't

you make that pretty ball you promised to Mrs. Dillon's baby?"

"Oh, yes," said Carrie, "we'll go upstairs and hunt for some bright worsteds; I know where to find them."

So off they ran, a happy little pair, bent on making sunshine for themselves indoors, when they could not find it outside.

Mamma had often given them permission to make use of the contents of an old chest, where were stored all kinds of material, too good to be thrown away, and yet of no great value.

There were odds and ends of all sorts, a few broken toys, and also several bundles of papers, tied with ribbons. Mamma had told them they were old essays, which she wrote long ago when a happy school-girl.

"Anything in this old chest we can have, can't we, Carrie?" said Lynn, and he proceeded to untie a roll of papers, while Carrie selected her worsteds for the ball.

But this roll didn't happen to contain school papers; it was really a diary written on the blank pages of an old account book, and then torn out, as if some one wanted to preserve them in a more private form than in a book that was liable to be seen by anyone. The children did not seem to recognise the writing, as they looked it over and read these words: "Oh, this dear little babe! how much I do love it, and thank my Heavenly Father for giving me such a treasure. I mean to dedicate my first-born to the Lord."

A few pages further they read: "I heard a little wee voice from the bundle on the lounge, and bent over it to see if all was well, when a pair of the brightest, sweetest, blue eyes looked right into mine, and seemed to say, 'I am here to stay with you. I am your own little baby; aren't you glad?' I kissed it, and said, 'Of course I am, you precious little darling,' and then I bowed my head beside it, and wept such happy tears, while I asked the dear Father above to bless us both, and give wisdom to train up this child aright, that it might be a blessing indeed to us all."

"O Lynn," cried Carrie, "who do you suppose wrote that? Do you think it was our own dear mamma?"

"I believe so," replied Lynn. "I have heard her talk something like that, haven't you? Really, Carrie, I believe it was you she was writing about."

"Maybe so; and I ought to be very good if mamma gave me to the Lord that way when I was a little wee baby. I wish I had never been so naughty and wicked as I have been. How sad mamma must have felt sometimes when I have disobeyed her!"

"And I, too," said Lynn; "I've got angry, and acted hatefully, and said worse things than ever you did, I'm sure. I wonder if mamma ever wrote anything about me. Let us go and ask her."

Mrs. M. E. DURKEE.

—:o:—

THE BIRTHDAY PRESENT.

It was to be a surprise. "One," said Bessie, "that mamma mustn't even suspect. We mustn't drop a hint—the least bit of a one; mamma would guess it in no time if we did."

"What must we give?—something nice—nicer than anything she got last year," said Harold.

"Let's—see," pondered Bessie, slowly, her "thinking cap" making itself evident in the tiny "puckers" on her forehead. "Her birthday's on Wednesday, and it's Monday now—we've no time to lose."

"Let's get what she'd rather have than anything else!"

"That's what we're going to," replied Harold; "why we're thinking so long," and it did seem long, for Harold was expecting any moment to hear Willy Ferguson's "call whistle" at the gate, which meant one little Holman less to discuss the question of the birthday gift.

"She had a watch last year—from Switzerland," said Carl, ruefully.

"And a chafing-dish," added Bessie, counting on her finger, "and a chair, and a desk, and a—"

"We can't get any of those." It was Harold's turn to think. "Besides, they'd cost—"

"We'd never thought of that," exclaimed Bessie, in dismay, "about the money! I don't believe we can get—I haven't a penny!"

"Nor I!"

Ray "fished" into the pockets of his trousers—his first ones—and drew from their depths only a jack-knife handle.

"Then we can't—"

"But we must Harold!" said Bessie, with all the emphasis she could command. "We must! Mamma would feel so disappointed with nothing—now we've planned so much!"

"And we wanted it better than anything she'd ever had," and Ray looked to Carl.

"And it can be—if you agree!" Carl went to the lower drawer of the bookcase, and took out his box of "Tom Thumb" stationery. "I just thought of it!"

Bessie looked up inquiringly. "It's something we each can give—what she's wanted and wanted, ever so long! And what she's asked for, too," mysteriously.

"I—don't—see," said Harold, thoroughly puzzled. "We haven't any money!" "Don't need any. Wait! I'll get mine ready, and then you'll see."

Carl went to the table, and wrote on a page of his delicate paper:—

"For Mamma's birthday present. I'll give up my whistle in the house for ever and ever and ever.

CARL."

They all crowded to look over Carl's shoulder.

"Splendid!" exclaimed Bessie. "I know what I'll give!"

"And I!" cried Harold.

Ray didn't quite understand. Bessie whispered something to him, and all that the rest could hear was "cap."

What excellent gifts they were!

"I promise not to read a word after it gets dusk—before the gas is lighted.

BESSIE."

"I'll hang up all my things in their proper place when I come from play or errands—I really and truly will.

HAROLD."

"Ray will not forget to take off his cap in the sitting-room."

Mrs. Holman smiled her sweetest mother smile when she received her gifts, two days later.

"They are the choicest presents I have ever received," she said, happily; "for they are something we all can keep!"—

Selected.

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Once men enter upon an attitude of fault-finding, doubt, and criticism of the Bible it is next to impossible to find a convenient stopping place. The moment we concede one part of the sacred record uninspired, we have no legitimate reason for not putting every other part in the same light. A professor of Christian Theology in a prominent Baptist University says concerning the writings of Paul, that they "are obsolete, non-Christian, and utterly superfluous for the Christian theology of the modern world." This decision of the professor's was not reached at once. For years he has been casting doubt upon parts of the Bible, and now the sweeping conclusion reached above, is only the fruits of what has been all this time developing. The announcement of this conclusion is full of renunciation of both the Old and the New Testament. "Every word of God is pure. . . . Add thou not unto His words, lest He reprove thee, and thou be found a liar."

We have just read of a new system of telegraphy whereby messages can be transmitted underground. An American is the inventor, and the methods of operation are as follows: The transmitter on the surface connects with a wire, the end of which is hundreds of feet underground. Many miles distant another wire is sunk

to an equal depth, and messages are received from one to the other. A peculiar thing about these messages is that they are not the regular click of the usual instrument, but a musical instrument at one end receives the message from a like instrument at the other end. What is still more strange the two instruments must be in perfect tune in order to receive the message sent. What an apt illustration is this of our relation to God! While our hearts are in tune with the love of our God, while our lives are in harmonious consonance with the pure and holy character of our Creator, then and not till then will heaven draw near to earth and our hearts enjoy the blessedness of communion with the Highest.

"War is Hell," said an American general who was prepared by four years of terrible experience in the ghastly battle field, to know whereof he spoke. His words are true from more than one standpoint. Japan realised this in the recent great war, when fathers, sons, and brothers left pleasant homes never to return. Now as a result of the war, financial straits have come, and in parts of the island empire thousands of people are threatened with starvation. Surely every true servant of the Lord longs for the time to come when the strife and turmoil of this world shall give place to the glorious reign of Immanuel, the Prince of Peace. At that time Christ shall come, and the kingdoms of this world will fall to give place for the saints of the most High who shall take the kingdom and possess it for ever and ever. "Oh Lord Jesus come quickly!"

#### INCONSISTENCY OF INFIDELITY.

Infidelity seldom pens a paragraph of unbelief without making concessions fatal to itself, or else without so far overstepping the bounds as to reveal results utterly subversive of all faith and so repulsive and hopeless that men of feeling and sense instinctively shrink from the entire system of unbelief. God has ordained it thus that men might believe in His name. A prominent writer has recently attempted to set forth his views of Bible verity, and arrives at conclusions which could not do otherwise than destroy all faith in Christianity. At the same time another man writing on a kindred topic and in a similar strain admits of so much truth as to entirely dismantle infidelity. The first writer declares Moses, Samuel, Ezekiel,

David, Solomon, and also most of the New Testament writers fictitious, or at best, highly uncertain both in character and as individuals. Their writings, he asserts, are mere concoctions for the occasion, fantastic imaginings of shrewd men. The New Testament miracles are "legends;" the resurrection, a "myth;" the account of Christ's birth, a "charming conceit;" and the only thing certain "about Paul's epistles is that they are not Paul's."

It is evident that no consistent Christian can swallow this; but now listen to the other opponent of true Christianity. After pronouncing the Bible a book of dreams, God the Father, Christ, redeeming love, heaven, etc.,—all products of the imagination, destitute of any reality, "air-drawn and unsubstantial," he concludes by observing: "If Christ be banished out of history as a detected imposter, his mark on history remains and has to be accounted for. Christ and the creed which bears his name are, on any theory as to their origin, the greatest facts in history. On any theory as to the truth or falsehood of the Bible, its historic force, its results in civilisation remain unaffected." This would be hardly welcomed by an avowed unbeliever, but it represents the inconsistency of those who would cry out against faith. God has left on the sands of time ineffaceable marks which no storms of unbelief can overcome. The handiwork of God on the human heart is a stupendous fact which no theory can gainsay, no speculation refute. We commend the conclusion of the last writer to our unbelieving friends for study.

We invite the attention of our readers to the series of articles now running through the *Watchman* on the prophecies of Daniel. The first article appeared in the last month's issue. It will be necessary to give these articles more than a casual reading if we wish to understand them fully. They will bear close thought, which we would invite our readers to give them.

"The sure cure for discouragement is faith. Discouragement is simply the turning of one's eyes away from God upon self. Such a turning is sure to bring misery and dissatisfaction. But to lift one's eyes and fix them upon God is to see how weak and impotent and transitory are all our fears and limitations, and how definite and eternal are our hopes and confidences."