

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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GOD'S MEMORIAL.

THE SABBATH was hallowed at the creation.

As ordained for man, it had its origin when "the morning stars sang together, and all the sons of God shouted for joy." Peace brooded over the world; for earth was in harmony with heaven. "God saw everything that He had made, and behold, it was very good; and He rested in the joy of His completed work.

Because He had rested upon the Sabbath, "God blessed the seventh day, and sanctified it."—set it apart to a holy use. He gave it to Adam as a day of rest. It was a memorial of the work of creation, and thus a sign of God's power and His love. The Scripture says, "He hath made His wonderful works to be remembered." "The things that are made," declare "the invisible things of



Him since the creation of the world," "even His everlasting power and divinity."

All things were created by the Son of God. "In the beginning was the Word, and the Word was with God. . . . All things were made by Him; and without Him was not anything made that was made." And since the Sabbath is a memorial of the work of creation, it is a token of the love and power of Christ.

The Sabbath calls our thoughts to nature, and brings us into communion with the Creator. In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice who talked with Adam in Eden in the cool of the day. And as we behold His power in nature we find comfort, for the word that created all things is that which speaks life to the soul. He "who commanded the

light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

The Sabbath was embodied in the law given from Sinai; but it was not then first made known as a day of rest. The people of Israel had a knowledge of it before they came to Sinai. On the way thither the Sabbath was kept. When some

profaned it, the Lord reproveth them, saying, "How long refuse ye to keep My commandments and My laws?"

The Sabbath was not for Israel merely, but for the world. It had been made known to man in Eden, and, like the other precepts of the decalogue, it is of imperishable obligation. Of that law of which the fourth commandment forms a part, Christ declares, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." So long as the heavens and the earth endure, the Sabbath will continue as a sign of the Creator's power. And when Eden shall bloom on earth again, God's holy rest-day will be honoured by all beneath the sun. "From one Sabbath to another" the inhabitants of the glorified new earth shall go up "to worship before Me, saith the Lord."

No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as His worshippers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they become partakers of the righteousness of Christ. When the commandment was given to Israel, "Remember the Sabbath day, to keep it holy," the Lord said also to them, "Ye shall be holy unto Me." Only thus could the Sabbath distinguish Israel as the worshippers of God.

As the Jews departed from God, and failed to make the righteousness of Christ their own by faith, the Sabbath lost its significance to them. Satan was seeking to exalt himself and to draw men away from Christ, and he worked to pervert the Sabbath, because it is the sign of the power of Christ. The Jewish leaders accomplished the will of Satan by surrounding God's rest-day with burdensome requirements. In the days of Christ the Sabbath had become so perverted that its observance reflected the character of selfish and arbitrary men, rather than the character of the loving Heavenly Father. The rabbis virtually represented God as giving laws which it was impossible for men to obey. They led the people to look upon God as a tyrant, and to think that the observance of the Sabbath, as He required it, made men hard-hearted and cruel. It was the work of Christ to clear away these misconceptions. Although the rabbis followed Him with merciless hostility, He did not even appear to con-

form to their requirements, but went straight forward, keeping the Sabbath according to the law of God.

And the Lord says, "If thou turn thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honourable; . . . then shalt thou delight thyself in the Lord." To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power of redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

Mrs. E. G. WHITE.

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A FEW BETTER THINGS.

Tact is better than talent.

Common sense is better than circumstance.

It is better to receive criticism than flattery.

It is better to be a good failure than a bad success.

An approving conscience is better than an applauding world.

It is better to overlook a wrong than to be suspicious of one.

A minute ahead of time is better than a second behind time.

It is better to tell people of their virtues than of their faults.

It is better to secure the confidence than the advantage of others.

It is better to do with less than you can use than to want more than you need.

It is better to think of the blessings you have than of those you do not possess.—*Selected.*

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AS WE FORGIVE.

John Wesley had a misunderstanding with his companion, John Bradford, which resulted in his saying that they must part in the morning. Next morning Wesley asked him, "Will you ask my pardon?" "No," said Bradford, "Then I will ask yours," said the great preacher, who had learned to forgive as he would be forgiven. These words broke Bradford down completely, and he wept like a child—he was conquered by love.—*Selected.*

SUMMARY OF POINTS MADE IN FAVOUR OF TITHING.

WE here rest the main argument for the perpetuity of the tithing system, and present a brief summary of the points proven:—

1. As the prosperity of God's cause depends upon a body of labourers to sustain it, he must have some well-defined system for supporting those labourers.

2. Without such a system, he would show himself neglectful of the interests of his own faithful servants. It would be a reflection, not only upon his wisdom but upon his character also, to suppose that he would call persons to give their lives to him, and make no provision for their support.

3. As God has had chosen servants in all dispensations, such a system would be needed in all ages. Hence it would be found in the patriarchal, Jewish, and Christian dispensations.

4. Tithing is the only system that would meet these conditions. No man can claim any other which would cover all the needs of God's servants.

5. By the clearest evidence we find tithing existing in the patriarchal age. Abraham and Jacob both recognized it as an existing institution.

6. It was not new even then; for the references to it in Genesis speak of it as something well known, and not like circumcision, the Passover etc.; for the origin of these is clearly given. But not so of tithing. It is referred to like other moral duties which date from the most ancient times.

7. Tithing is first mentioned in connection with the Melchizedek priesthood. Christ is a priest after that order. Therefore tithing properly belonged to the priesthood of Christ, or the present dispensation even more than to the Levitical priesthood. As it certainly existed then, it is still more logical to expect it now.

8. God recognized this ancient institution as soon as his people were delivered from bondage, where they could keep it, by solemnly commanding it in the law of Moses.

9. As in the days of the patriarchs it was applied to the support of the servants of the most high God, so in the Jewish dispensation it was the principal means of support of the great body of those who gave their lives to God's work.

10. It was often referred to as a solemn duty all through the history of the Jewish

people. In the days of backsliding the prophets rebuked the people for neglecting it. And when it was neglected, the cause of God suffered, and his servants had to leave his service, and engage in worldly business.

11. Christ, four days before his crucifixion, recognized the moral obligation of tithing even to the very smallest particulars, the tithing of little garden herbs.

12. This indorsement can not be confined to the four days remaining of the Jewish dispensation. He was speaking for the gospel age. The idea that the teaching of our divine Lord was for the Jewish age, and not for the Christian, should be sternly rebuked. His words are all of the highest possible authority to every Christian, those in favor of tithing as well as of other things.

13. Christ in his teaching enforces the obligation of the law of God and the tithing to the minutest particulars. But those laws which were inconsistent with the principles of his gospel he set aside, even before the cross. This is a strong proof of the perpetuity of tithing.

14. While we freely admit the abrogation of all typical and ceremonial laws, and such as were peculiar to the Jewish system, at the cross, this does not affect the duration of the tithing, for it was not typical nor ceremonial nor Jewish. It existed more than four hundred years previous to the national covenant made with that people, and about two hundred years before a descendant of Judah was born. As it did not owe its existence to that age, it would not pass away with that age.

15. Paul's argument in I Cor. 9:9-14 relative to the ministry of the old dispensation, that they had a system by which these persons were supported from the tithes kept in connection with the temple, proves that a similar system is provided to support the gospel ministry. "Even so hath the Lord ordained," meaning in a "precisely similar manner" the Lord has ordained the support of God's ministers now. This would be true if tithing is perpetuated; but if it is abolished, it would not be true.

16. The Scripture facts concerning the Sabbath and tithing show that both existed in the patriarchal age; the Sabbath and the tithe were both "holy unto the Lord;" both were tests of loyalty to God the one in our time, the other in our means; both were sacred institutions in the Jewish age; both were approbated by Christ; both are recognized as of moral obligation;

and both are as necessary this side of the cross as they ever were. These points of likeness prove that they will stand or fall together. The arguments and principles by which we prove the perpetuity of the one, prove it also of the other.

17. The strength of language used when God speaks of tithing shows it to be a duty of great importance, and the neglecting of it a great sin. "Robbing God" is a wrong of great magnitude. God would not speak of a trivial matter of limited duration in such strong terms.

18. Tithing is founded upon a moral obligation. It relates to our duty to God, and to the spiritual welfare of mankind, inasmuch as it is God's plan for sustaining his own servants. Such obligations are not confined to one dispensation, but belong to all.

19. Finally, tithing is made an important duty, and its neglect a great sin, in one of the clearest and most important last-day prophecies of the Bible. It is made so important that God's curse follows its neglect and his blessing its observance, even in the seasons of the year and in the products of the ground. Would this be so if it were a small matter? And if it is so clearly a duty in the last days, how can we escape its binding obligation in this, the Christian dispensation?

In view of this vast array of facts, how can Christian men, who want to serve God, ignore this system of God's own appointment? Why, there is scarcely any duty of the Bible which can be made plainer. There are certainly few that are more reasonable or consistent with God's well-

known care for those who labour for him. May the Lord help us to obey, and cease to "rob God."—*Geo. I. Butter.*

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A SOUR FACE.

In a certain retail store are two young lady clerks. One clerk speaks fluently two or three languages, is quick at figures and keeps her counter in beautiful shape. But, judging from the looks of her face, you would think that some time she had been out in a thunder-storm, from the effects of which she had turned sour.

The other young lady knows no foreign language, and cannot speak even her own mother tongue very well. She is rather slow at figures, and her counter does not always look in the best shape. But O what a sunny witching, winsome face she has! and customers flock about her like bees about a honey-bush in full bloom.

One day a floor-walker overheard an old country auntie request the sunny-faced girl to wait on her from the other counter.

"But that is not my counter," replied the girl. "Ach!" whispered the auntie from foreign shores, "nebbber mind; you wait on me. She"—shrugging her shoulders—"she so sour face!"

What a sermon for an old country woman!

Have you sunshine in your face?
—*Christian Endeavour World.*

"HEAVEN is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by
round."

"LO, I AM WITH YOU ALWAYS."

I AM with you, always with you,
I, your Saviour, Brother, Friend:
I will never, never leave you,
I will all your steps attend:
I am with you,
Now, and ever to the end.

When the stormy ocean crossing,
For the strange and distant shore,
On the mountain billows tossing
When the angry surges roar,
I am with you,
I have still'd the storm before.

When 'mong heathen strangers dwelling,
Dearest friends far off may be,
And the wish your bosom swelling
Those you love again to see,
I am with you,
More than all you'll find in Me.

When some heavy load oppresses
Boding fear or anxious care:
When some sorrow deep distresses
That no earthly friend can share,
I am with you,
I will all your burdens bear.

When your work is hard and trying,
When in tears the seed you sow:
When your burdened soul is sighing
For results you long to know,
I am with you,
And the seed shall surely grow.

When with mighty hosts engaging,
Powers of hell your way oppose:
When the battle fierce is raging:
And no rest your spirit knows,
I am with you,
I have conquer'd all your foes.

In the fiery furnace trying,
Rack'd with pain and sorely tried,
For the succour vainly crying
Human skill cannot provide,
I am with you,
Can you ask for aught beside?
I am with you—what a treasure,
Precious Saviour in Thy Word!
Comfort, joy, and boundless pleasure
Ever will Thy truth afford.
I am with you,
'Tis enough, my blessed Lord.
—*Darkness and Light.*

"A MORE SURE WORD OF PROPHECY."

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

AN IMAGE TO THE PAPACY.

BEGINNING with the eleventh verse of Revelation 13, we have in the remaining part of the chapter a description of the nature and work of "another beast" which the prophet saw "coming up out of the earth," and existing contemporaneously with the "first beast." This beast "had two horns like a lamb," but "he spake like a dragon." Of his work we read, "He exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verses 12-14.

An image is a likeness of the thing to which it is made. An image to or "of" the "beast" (Verse 15), which we have seen represents Rome in its papal form, will be a likeness of the Papacy.

What constitutes the papacy? The essence of any organization of men consists in the principles upon which it is based. The papal officials, the body of its adherents, its seat of government, its institutions, and the means employed to do its work, have all been changing and transitory, but the Papacy itself has stood unchanged through the centuries, because its principles have remained the same.

That which led to the rise of the Papacy was the exaltation of man in the place of God. The "Bishop" of Rome was made "head over all the churches," which office he continued to hold in doctrine and in appearance for centuries, and claims to hold to-day. But the true Head of the church is Christ. Eph 5: 23; Col. 1: 18. The Apostle Paul, in speaking of the Papacy (2 Thess. 2: 3, 4) says, "that man of sin," the "son of perdition, who opposeth and exalteth himself above all that is

called God, or that is worshipped, so that he as God sitteth in the temple of God showing himself that he is God."

In claiming to be the church's *visible* head, the Pope denies the invisible One who is its true head; and in claiming to be the Vicar of Christ, he denies Him who said to His followers, "Lo I am with you always, even unto the end of the world." Matt. 28: 20. In claiming the power to change the Sabbath and to exercise spiritual authority over men, the Papacy has likewise exalted man to the place of God.

Connected with this fundamental principle of the exaltation of the human to the place of God, and lending to it the aid of the civil authority, was the principle of the union of Church and State. The Bishop of Rome claimed the right to be the adviser of kings in the realm of secular affairs, as well as the director of mankind in spiritual things. He claimed the right to command the secular arm for the support of papal dogmas and the punishment of "heretics." In brief, the Papacy is an apostate spiritual power in which man occupies the place of God dominating the State for the purpose of governing the consciences of men; and the living image of the Papacy will be like it. It will be a power speaking contrary to the Word of God, and using the civil arm to enforce its decrees upon the conscience.

Of the work of the beast with two horns we read further that "he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell; save he that had the mark or the name of the beast, or the number of his name." Verses 15-17. The image is first formed from the principle of the Papacy, and then is given life by the power of the two-horned beast, which causes those principles to be put into practical effect.

The image is made by "them that dwell on the earth." As it is not the Papacy itself, though like unto it, it must be formed by those not reckoned as papal adherents; in other words, among those counted as Protestants. That the principles of the Papacy largely prevail among those so counted is an evident fact to-day. The tendency Romeward among them, both in doctrine and practice, is too plain to be denied. There are "Protestant" popes as well as the Catholic ones,—men who put themselves in the place of God by making themselves arbiters upon spiritual questions, speaking contrary to God's Word. It is natural that it should be so in this world. Popery is the religion of human nature and the religion of all systems of Paganism. It is easier for one to go to an arbitrator than to settle the difficulty himself; easier—to human nature—to obtain the pronouncement of the minister upon a question of right or wrong than to seek information from the Word of God. It is easier to get from him an "interpretation" of the Scripture than to settle its meaning by personal study and prayer; especially when the interpretation absolves one from what would otherwise be regarded as a disagreeable duty. But this is nothing more than a papal indulgence in disguise. Many a conscience-troubled Protestant has in this way been "absolved" from obligation to observe God's Sabbath.

Seeking Political Power.

There is also throughout the Protestant world a visible movement on the part of the churches toward a close alliance with the civil power. The churches are seeking to regenerate the world by politics. On the continent, in the colonies, and in our own country, the forces are at work which are to bring the world and the church together in a confederacy to make men religious by the power of human laws.

In 1892, in the United States the churches dictated with threats, their terms to Congress in the matter of closing the World's Fair on Sunday, and Congress obeyed; and prominent clergymen exultingly said, "We hold Congress in our power." Associations formed in America for the purpose of securing the enforce-

ment of Sunday laws are making their power felt and their influence respected by politicians of every class. The very churches themselves are being organized into political agencies to exercise a controlling influence at the polls.

And what already exists there is only what must follow in other countries from the logical development of the doctrine of Sunday laws. The first-day sabbath being a human institution, has only human power to give it force. No command can be read for it from the Scripture, no weapon from God's armoury used in its behalf. Its observance must be secured by the power of man, which naturally finds expression in human law and the force of the secular arm. If Sunday is to be generally observed as a day of rest, it must be by a close alliance of Church and State, or of Religion and the State, which is the same thing.

And now in the face of this movement in the world, which rests upon the power of man, God is calling attention to His power as Creator, and to His Sabbath as the sign of allegiance to Him. This is the test to-day. The servants of God will have His mark in their foreheads; they will be men of faith, believing His Word. God cannot be worshipped by mere outward forms without faith within. But men may do homage to the Papacy not only with their minds, by believing in the sign which it sets forth, but outwardly in paying deference to the Sunday at the command of men. The mark of the beast may be received either in the forehead or in the hand. It is thus that even infidel and irreligious organizations may not only receive the mark of the papal power, but join in enforcing it. The Socialists of Germany, for example, who are generally antichristian, are working for the enforcement of Sunday rest. It matters not that they mean only to compel a general holiday. The day is taken because it is the day which the Papacy has established, and behind the powers of this world is the God of this world, the spirit that works in the hearts of all who are not Christ's followers, working to exalt the rival to God's Sabbath. As the Catholic Church says:—

The observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church.

And it is true of the atheist or non-Christian, who follows the customs of men in preference to the way of the Lord and the example of Jesus Christ, as it is of the professed Protestant.

The Present Truth.

The solemn fact is now clearly before us, that the third angel's message of Rev. 14:9-12 is a message for our day and for us. The controversy between the Sabbath of the Lord and the sabbath of that power which opposes and exalts itself above Him, is assuming greater proportions in every land, as the claims of the true Sabbath are more widely and fully presented. Everywhere men are making the choice which determines upon which side of the controversy they will stand. The omnipotent One has set His hand to the work, and it cannot be turned back.

However great the seeming disparity of forces which the controversy presents to human eyes, the issue is not for a moment in doubt. We are told what will be the end. The prophet who beheld these things saw further and beheld heaven opened, and the armies of heaven issue forth under the leadership of their Divine Captain. "His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself. And He was clothed with a vesture dipped in blood, and His name is called, The Word of God. And the armies which were in heaven followed Him, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:11-15.

Then the prophet "saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army." On earth, the vast majority are ranged on the side of the "beast,"—the side of the enemies of God. Then comes the final scene. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire, burning with brimstone." Verse 20. And in this lake men meet the "second death." Rev. 21:8.

The all-important question is before us. Shall we be sealed with the seal of the living God (Rev 7:2, 3), or shall we receive the mark of the beast, and drink of the wine of the wrath of God, poured out without mixture into the cup of His indignation? Shall we brave the wrath of man, or the wrath of God? Shall we have

our part in the lake of fire, or share in the eternal triumph which awaits God's truth? It is not sufficient for us now to point to the Christians who in past days have followed the tradition of the Papacy thinking it the truth of God. The Lord judges men according to the light they have. The darkness of the papal errors have obscured the vision of men, and so far as the men have followed the light as they saw it, "the times of this ignorance," we may say, "God winked at; but now commandeth all men everywhere to repent." The Lord is coming, and therefore the everlasting Gospel of the power of God to save is to go to every nation and kindred, to gather out those who are willing to stand upon the Word of God alone and to accept of His salvation from sin.

E. J. WAGGONER.

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REASONS FOR LEAN CHRISTIANS.

"THEY own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things He did to be wholly impractical now."—*Selected*.

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MAKE it a point to do something every day that you don't want to do. This is the golden rule for acquiring the habit of doing your duty without pain.—*Mark Twain*.

He doth but lie in prayer that doth not rely on God after praying. What he seems to give with one hand to God, he takes from Him with another, which is no better than mocking God. By praying we pretend to expect good from Him; by not relying we blot this out, and declare we look for no such thing.—*Selection*.

"A Christian man's plain duty is not so much to answer the question, "How can I get the most out of my religion?" as "How can I conduct myself so that others may get the most out of my religion?"



OUR LONDON LETTER.

The Licensing Bill.

LAST evening the Licensing Bill, referred to at the close of my previous letter, passed its third reading in the House of Lords, and thus virtually became law. The Government claim that it is a temperance measure; but in the opinion of those who are best qualified to judge, it is nothing of the kind. The bill provides for a very slow reduction in the number of licensed houses, but it deprives the local magistrates of the power they have hitherto enjoyed of refusing to grant renewals of licenses where, in their opinion, the number of houses in operation, is excessive. As a matter of fact the magistrates have been so alarmed over the spread of intemperance that they have been exercising their prerogative of late years to quite an extent, and thus cutting down the number of licensed premises far more rapidly than will be done under the new bill, which takes the matter entirely out of their hands. The bill also provides compensation for the owners of the closed houses, thus tending to create a vested interest in the liquor trade, and increase the value and permanency of the licenses. On the whole there can be no reasonable doubt that in securing the passage of this bill, which has been forced through the Lower House by the vigorous use of the closure, the brewers are really getting a very good bargain, and it may be presumed that their united support will go to the Conservative party when a general election takes place. It is only fair to say that the Archbishop of Canterbury and the Bishop of London opposed the bill in its present form.

The Protection Tariff.

Mr Chamberlain still preaches the gospel of protection, including a tax on food; but it cannot be said that the country is getting rapidly converted to his views. Especially among the working classes the opposition to a corn tax is strong, and the leaning of the Government toward such ideas, together with their championship of Chinese labour for the Rand, has lost them nearly all the recent bye-elections. Nevertheless the Liberal party is greatly wanting in real leadership, and even if the

present Conservative Government should fall, it is doubtful if a Liberal Cabinet could be formed that would last more than a few months.

Physical Deterioration Commission.

The Commission appointed to enquire into the much discussed question of physical deterioration, has at length reported. Depopulation of the country and crowding into the cities, with bad food, and ignorance regarding the rules of hygiene are given as the causes of whatever decline there may be in physical health and vigour and normal development. The members of the Commission do not believe that the case has got so bad that progressive deterioration has set in, but urges the importance of applying suitable remedies with a view to warding off the threatened danger. Special prominence is given to the great lack of a proper knowledge of food values, and much of the poor development seen in children of the lower classes is attributed to the poor food upon which they are fed.

Superstitions and Occultism.

The twentieth century is not supposed to be an age of superstition, yet there are in London many who believe in the absurdities of palmistry, astrology, and similar crude superstitions. One of the London dailies has been giving the palmists a little special attention in its columns with the result that three prominent exponents of the art, who have been taking in a great deal of money of late, were yesterday placed under arrest, the charge being made under an old law against witchcraft. It will be a matter of some interest to note the outcome of the trial; but the most striking fact of the whole matter is that right in the heart of London, in the full blaze of twentieth-century civilization, there should be thousands of people willing to pay large sums of money to impostors of this character, and that these victims of a senseless credulity should belong, not to the so-called ignorant masses, but for the most part to the aristocracy.

How easily do delusions take hold of the most intelligent when the mind has been closed to the clear, simple message of the word of God! Occultism, in various forms, is growing apace in London, and bids fair, in a short time, to permeate all classes of society.

The War.

Naturally, the Russo-Japanese war continues to occupy a large part of the public attention. Our relations with Russia are not the most secure, and some of our

newspapers seem inclined to foment hatred against both Russia and Germany. Taking public opinion as a whole, there is not quite so much certainty here of Japan coming out ahead in the conflict as there was six weeks ago. Port Arthur should have been in the hands of the Japanese weeks ago, according to the calculations of most Englishmen. Some think that the almost uniform success attending the Japanese arms thus far is owing to their entering upon the conflict in a state of remarkable preparedness, whereas Russia, never dreaming that Japan would dare to fight her, was totally unprepared. Such think that when Russia thoroughly wakes up, the tide will turn, and the final victory lie with the Muscovite.

The Holidays.

At this writing, London is rapidly emptying itself for the summer holidays. Ordinary business is very much at a stand-still and everything of importance is put off till after the holidays.—*M. E. Olsen.*

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THE EFFECT OF KINDNESS.

THERE is an old man who makes a visit to Prospect Park, Brooklyn, every fine morning during the summer, and spends an hour or two feeding birds and squirrels with bread and crumbs which he brings in his pocket. He is a kindly-faced white-haired old man, and all the birds and squirrels know him, and run or fly to meet him whenever he comes in sight. They go right up to him, and take the crumbs from his hand.

A policeman speaking about it, said: "I've been in the park for twenty years and I don't know a bird or a squirrel, but he knows them all. It certainly beats me how he ever got acquainted."

There is a wise saying in the book of Proverbs which declares that if a man would have friends, "he must show himself friendly." It is kindness, first in our heart, then on our lips and at our finger tips, which wins the affection not only of beasts and birds, but also of men and women and children. If we would have friends, we must show ourselves friendly. We must give if we would receive.—*Selected.*

"True friends are those who show us our faults, and help us to overcome them."

* * *

SIGNS OF CHRIST'S COMING.

1. With what assurance does Peter refer to his preaching on the coming of Christ?

Ans.—For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father, honour and glory, when there came to him such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount. 2. Pet. 1: 16-18.

The Certainty of Prophecy, and Why We Should Heed It.

2. Do we have anything more sure than what Peter speaks of as a guide?

Ans.—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 daystar arise in your hearts. Verse 19.

NOTE.—The Psalmist says, Thy word is a lamp unto my feet and a light unto my path. (Ps. 119 - 105). This is true in a special sense of the prophecies. The dark place is the future. No one knows the future but God. He has told us the "end from the beginning." (Isa. 46: 9, 10.) In other words, he has given to us the history of the world in advance.

Daniel's Prophecies Written for the People who are now Living.

3. After the prophet Daniel had been shown the history of the world in advance, and had written it in a book, what does the angel Gabriel tell him to do with it?

Ans.—But thou, O Daniel, shut up the words, and seal the book even to the time of the end. Dan. 12: 4.

NOTE.—These words were spoken to Daniel about 534 years B. C. or over 2400 years ago. The information contained in this book was, in a special sense, for the benefit of the people living at the time of the end. The time of the end is a short period of time just before the end. This book being sealed up until that time, the implication is, that when that time is reached in the history of this world, this book will be unsealed, and the information which it contains for the people living at that time will be given to the world.

4. What question reveals Daniel's anxiety to know more about the wonders which were written in his book?

Ans.—And I heard, but I understood not: then said I, O my Lord what shall be the end of these things? Dan. 12: 8.

5. What answer does the angel give him?

Ans.—And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand. Verses 9, 10.

Conditions Distinguishing the Time of the End.

6. What great change in the world did the angel say would mark the time of the end?

Ans.—Many shall run to and fro, and knowledge shall be increased. Dan. 12: 4.

These words are plain. The time of the end is clearly marked. It will be distinguished by an unusual running to and fro and increase of knowledge. Do we see any indication that we are now living in the time here spoken of? Let us study the situation by comparing our times with past ages. We will go back to Abraham's day and ask the question, "How did men travel in his day?" In the first place they travelled but little. If they desired to travel by land they either walked or rode on some animal. If they desired to travel by sea, they had small sail boats of the crudest kind. And we may safely say the same thing about the world from that day down to within the last century. Very little improvement was made. Our great grandfathers were accustomed to practically the same modes of travel, as were men in the days of the patriarchs. But the nineteenth century is ushered in and what a sudden change meets our eyes. In the first part of the century we see here and there a few indications of what is coming. The minds of men are exercised about the powers of steam. They are discussing the possibilities of electricity, and so on. A wonderful era is breaking forth. The last half of the century arrives, and a new era is here! And, oh, what an era it is! The ore is dug from the mountains by the millions of tons; it is smelted and rolled into steel rails; these rails are laid from city to city and from village to village, till the whole country is traversed by the high way for the iron steed. Great steamships of marvelous strength and speed are built, and then what a running to and fro. Just think of it dear reader, the quiet haunts of earth, which previous to the last seventy-five years echoed simply with the songs of birds, the lowing of cattle, or the voice of some humble peasant, have suddenly been startled with the shrill shriek of the locomotive, the awful puffs

of its fiery breath, and the buzz of the electric motor, as they go dashing over the country like animated creatures, at almost lightning speed, inviting the world, as it were, to "run to and fro." Stop and look at things as they really exist to-day. Men are literally running to and fro by the millions; and so accustomed have we become to rapid transportation that we have not time to walk: in fact the majority of people have almost lost the power to walk. And when we consider the fact that no person living in all this world's history, previous to the last century, ever saw a passenger train, a steam ship, an electric street car, an automobile, a bicycle, or even a buggy, it naturally causes us to ask the question, "What do these things mean?" But before answering this, we will briefly notice the remainder of the prophecy. Not only were men to run to and fro, but "knowledge was to increase." Upon this subject a volume could be written. First stop and consider what it would mean if we were suddenly deprived of all the inventions and knowledge over and above that which was possessed by the world previous to the last century. We would have no street cars, no railroads, no telephones, no telegraphs, no electric lights, no gas lights, no kerosene lamps, no ranges, no heaters, no sewing machines, no bicycles, no automobiles, no modern farming implements, no steamboats, no steam printing presses, no daily papers, but few books, practically no education, and what more shall we say? we could enumerate until we would become bewildered, and find ourselves completely stripped of every convenience known to us, and left helpless in the world as babes. No person can candidly consider these facts without exclaiming with the prophet Daniel, "O my Lord, what shall be the end of these things?" Truly we are living in "the time of the end," for the time of the end was to be ushered in by an "increase of knowledge and running to and fro," and as the muttering thunders tell us of the approach of storm, in like manner, these things are speaking to us to-day, in thunder tones, warning us of the approaching end, and of the all-devastating storm of the wrath of the Lamb which is about to break with all its fury upon a slumbering world.

The Gospel to be Carried to All Nations before the End.

And now we will proceed to show why these great inventions have been withheld from the world until the time of the end, by asking the question,

7. What does Christ say will first take place before the end will come?

Ans.—This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matt. 24: 14.

NOTE.—Here is something definite. This does not mean that the gospel is to be preached to the world until all are converted, for the great majority never have received the gospel, and never will. But it will be preached for a witness to all nations. In other words, it will be brought within the reach of all, so that all who will, may be saved; and then, says Christ, the end will come. Thus we see that the people who carry the gospel of the kingdom to all the world are the people who live at the time of the end; for when the end comes it will find God's people preaching the gospel to every nation. This being so, we can expect that when the time of the end is reached it will be a period of wonderful missionary activity. And just so it is; for no sooner was the nineteenth century ushered in than the missionary spirit began to take possession of God's people. They were seized with a determination.

The very fact that the gospel is now being carried to the world constitutes a sure sign that we have reached "the time of the end." But, dear reader, it would be impossible to carry the gospel to all the world in so short a period of time as the scriptures indicate that it will be done, with the facilities which men had for travelling and printing, previous to the last century. This helps us to see the hand of God in the great inventions of the day. For just as soon as the time arrives for the work to be cut short in righteousness, and the message given to the world quickly, God provides means by which it can be done.

Think of the fact, that, previous to the last century, the Bible had been translated into but few languages; and it was so expensive that none but the very wealthy could afford to possess a copy. But what a change the last century has brought. Now, the Bible is printed in something over four hundred different languages, and scattered by the hundreds of millions of copies. The earth is literally being sown with them until every family, even the poorest, can possess a copy of God's word and read for themselves. Thus God has placed in our hands the chart and compass. The lamp of the sure word of prophecy is to-day flooding our pathway with heaven-sent light, so that all who will, may be the children of light, and be prepared to welcome the Saviour when he comes. Reader, remember that the book of Daniel has been specially prepared for your enlightenment. He has provided it, and preserved it until our day, and now a copy of it is within reach of all. While he says that the wicked will do wickedly, and none of the wicked shall understand, yet we have the assurance that the wise shall understand. Which class do you desire to be among?—Selected from *The Family Bible Teacher*.

THE
ORIENTAL WATCHMAN

Editorial.

SHALL WE COMPROMISE?

PHARAOH did not want Israel to leave Egypt; and he opposed it from a religious standpoint. Being an Egyptian, and believing in the gods of Egypt, he was not willing that the Israelites, as his subjects, should go and sacrifice to a foreign god.

This was the set and determined position of the king. But after the wonderful demonstration of the power of God in pouring out plagues upon him, his people and his gods, he altered his first purpose and sought, by a series of compromises, to defeat the plan of Moses.

Pharaoh was no doubt an instrument of Satan at this time; and the subtle way in which, under the influence of an evil spirit, he sought to bring about a compromise, well illustrates the way in which the devil tries to get the people of God to compromise the truth. It forms a striking parallel of individual experience in these days. While light and truth are going to the world and the gospel call is ringing and the warning message of Christ's soon-coming is sounding louder and still louder, calling his children out of Egypt and commanding them to prepare for entrance into the heavenly Canaan, the Pharaoh of to-day, with the same spirit as of yore, first remonstrates, then through intrigue, causes souls to compromise.

Notice how shrewdly Pharaoh worked. His first attempt, which we will call compromise number one, is found in Exodus 8:23. "Go ye sacrifice *in the land.*" He now consents to their offering sacrifice to the Lord, providing they remain in Egypt. He would not lose hold upon them and probably argued with Moses on this wise: "There is no need of your going across the Red Sea and setting yourself up as a separate people. Just worship your god *in the land.*" Satan objects to separation, he wants men and women whom he cannot hold in error to consent to remain in Egypt and not come out as a separate and disentangled people.

The second attempt of Pharaoh to bring about a compromise with Moses is found in Ex. 8:28. "Only ye shall not go very far away." Pharaoh began to see that

he was unable to stand before Israel's God and he sees that it is useless for him to try to prevent Moses from leaving Egypt, and therefore stipulated that they should not go *very far away.* That is just like the devil; he wants people on the border-line; so they can look back into Egypt and be tempted by her allurements, and not very far away, so that he can get them back again. How eager he is to have Christians maintain a border-line position. In such a place they are his most successful emissaries. In imitating the world, their example prevents others from following Christ.

But Christ does not want his followers to maintain any such position. He wants them to get out of sight and sound of Egypt, burning every bridge behind them.

Not yet baffled, Pharaoh makes another attempt, Ex. 10:8-11 "Ye that are men," He tells Moses that it is dangerous for him to take the children out into the wilderness for he knows that fathers and mothers will not go far without their children. Moses is unmoved in this matter; he will have them go out of Egypt, that their lives may be saved from the pernicious influences about them. Parents need the same solicitude. The enemy is insisting that the wilderness is only suitable for old people, that there is no need of young people entering the church to live consecrated lives. It is one of his strong arguments, that spiritual things are only for old people. Let the young folks have a good time and enjoy the world. There is plenty of time for them to leave Egypt later on.

The last desperate attempt at compromise is found in Ex. 10:24. Pharaoh seeks to keep back the possessions of the Israelites: "Only let the flocks and herds be stayed." When he could not hold the people, then he sought to get control of their business. But Moses, the faithful man that he was, said; "Our cattle also shall go with us; there shall not an hoof be left behind, for thereof must we take to serve the Lord our God." He recognized this important fact, that in God's service there is need of our substance. That the call to come out of Egypt includes ourselves and our possessions.

We have touched a few of the points of interest in this important experience of the Israelites and must pass others by. We are living in a time to which the exodus was a striking parallel. The heavenly Canaan lies before us and the time has come to leave Egypt and her gods and go forth with all we have and enter the

land of promise. A warning message is sounding, calling God's people to come out and be a separate and peculiar people. The light of present truth is flashing in many lands, and thank God, men and women who will not compromise are joining the ranks of those who are looking for the coming of Christ. Let us obey orders and fall in line. Egypt is only eleven days' journey from the promised land; and a short quick march will soon enable us to sing the song of Moses and the Lamb. We can take our children, our flocks and herds, our "kneading troughs and dough bound up in our clothes upon our shoulders." Let us go. It is dangerous to delay, lest we compromise and fall a prey to our subtle enemy, the devil, who is "come down to you having great wrath, because he knoweth he hath but a short time." Rev. 12:12.

THE COMING KINGDOM.

It is significant and worthy of notice that in the great struggle for supremacy among "the powers that be," how very patient the Lord Jesus Christ has been, and is, in accomplishing His purpose in the earth among the kingdoms of men. The feverish haste born of the uncertainty in earthly monarchy, is strangely contrasted by the peaceful waiting of Him whose throne is "forever and ever."

The history of our world since the time of the first dominion has been a sad and chequered one, and is in itself, a telling testimony against the rulership of the great usurper. The first dominion over which Adam, the son of God, ruled, as sub-ruler under God, was a perfect paradise of delight. It was an ideal home after God's own design, both for man and for beast, and in its Edenic garden, was everything that was "pleasant to the eye and good for food." But Adam failed, and went into bankruptcy of the worst kind; and all his possessions and estate passed into the hands of that old serpent the devil, who has, since that time, been the god of this world.

Suicidal and Self-destructive.

There is nothing in the rulership of this world to justify its continuance. The wearing out policy by which it is governed, is in itself suicidal and self-destructive. It is written of the god of this world, "He who smote the people with a continual stroke, he that ruled the nations in anger" hath "made the world as a wilderness, and destroyed the cities thereof; and opened not the house of his

prisoners." But amidst all this desolation and weariness, the star of consolation shines bright and clear. All the fair estate pledged and pawned by Adam, has been redeemed by Jesus Christ. He came into this world to "seek and to save that which was lost," and by the sacrifice of Himself, rescued the kingdom from the great usurper that He might restore it again to the sons of men at His "appearing and His kingdom."

The World's History Foretold.

In the vision given to Nebuchadnezzar, king of Babylon, in the second year of his reign, recorded in the second chapter of Daniel, the history of the world, under the symbol of a great image "whose brightness was excellent and whose form was terrible," was presented in the metallic deterioration. Let us read. "Thou O king sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold; his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors, and the wind carried them away that no place was found for them, and the stone that smote the image became a great mountain, and filled the whole earth."

Four Universal Empires.

"This is the dream," said Daniel, "and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

From this language we learn that the kingdom of Babylon was a universal empire, ruled over by Nebuchadnezzar. It was afterward ruled by his son and then by his grand son, and was represented in the metallic image by the head of gold. Babylon came into prominence about the year 607 B. C., when it besieged and took Jerusalem, and it continued its rule unto the third year of the reign of Belshazzar, 538 B. C., when the kingdom was overthrown and succeeded by the

kingdom of Medo-Persia through the strategy of Cyrus on the night of Babylon's impious feast. Thus, the prophecy was further fulfilled, which said, "And after thee shall arise another kingdom inferior to thee."

After Medo-Persia had ruled the world for over two-hundred years, it was displaced by a "third kingdom of brass, which shall bear rule over all the earth." The kingdom of Grecia is represented by the brazen portion of the image as prophesied in the eighth chapter of Daniel, and confirmed by secular history. In 331 B. C. the conquest of Medo-Persia was achieved under the leadership of Alexander the Great.

"And the fourth kingdom shall be strong as iron." There is no name given to this fourth kingdom in prophecy. It is to be known by its character rather than by its name. But those who acquaint themselves with secular history will find that Rome—"the iron monarchy of Rome"—succeeded the Grecian empire about the year 161 B. C. The division of this kingdom, as represented by the ten toes of the image, took place between the years 356 and 483 A. D. These divisions were the Huns, the Ostrogoths, the Visigoths, the Franks, the Vandals, the Suevi, the Burgundians, the Heruli, the Anglo-Saxons, and the Lombards; and these have become known as the ten kingdoms into which Rome was divided.

"In the Days of these Kings"

All this you will find in secular history which has been written since the decay of the powers spoken of. But you can find all this and more in the more sure word of prophecy which was spoken centuries before these powers were born. And just as truly as the Word of God has been fulfilled in the history of the four universal powers, now no more; it will also be fulfilled in the establishing of the fifth universal kingdom of Jesus Christ, "in the days of these kings;" for the mouth of the Lord hath spoken it. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

An Ecclesiastical Development.

The second chapter of Daniel, however, is not complete in itself; for it makes no mention of the ecclesiastical development known as the little horn, as recorded in Daniel, the seventh chapter. In this chapter the same history of the world,

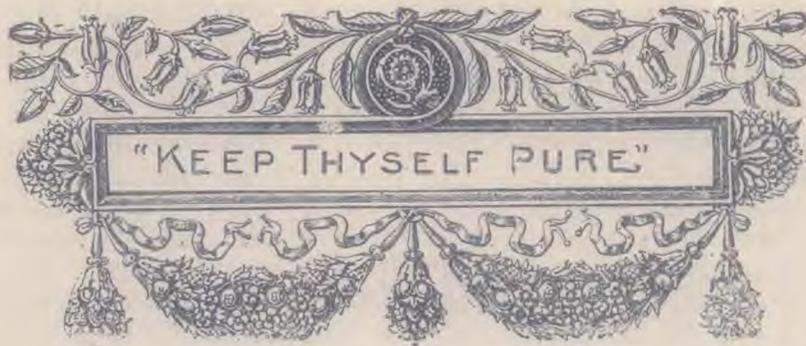
given to Nebuchadnezzar in the symbol of an image, is given to Daniel under the symbol of beasts. These beasts were four in number. First, a "lion" representing Babylon and corresponding to the "head of gold." Second, a "bear" representing Medo-Persia, and corresponding to the "breast and arms of silver." Third, a "leopard" representing "Grecia" and corresponding to the "belly and thighs of brass." Fourth, a "beast," not named but characterized, representing "the fourth kingdom" known as Rome and corresponding to the "legs of iron." This "fourth beast" had "ten horns," representing the divisions of Rome and corresponding to the "ten toes" of the image.

Now the Prophet says, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things."

"I would know the truth."

So Daniel said, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows."

Thus the interpreter said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom, are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."



HEALTH AND TEMPERANCE.

AIDS TO A HEALTHFUL LIFE.

Avoid excesses of all kinds; they are injurious.

Be a child; live simply and naturally, and keep clear of entangling alliances and complications of all kinds.

Nature is the great rejuvenator; her spirit is ever young. Live with her; study her; love her.

Keep in the sunlight; nothing beautiful or sweet grows or ripens in the darkness.

Cultivate the spirit of contentment; all discontent and dissatisfaction bring age-furrows prematurely to the face.

Keep your mind young by fresh, vigorous thinking and your heart sound by cultivating a cheerful optimistic disposition.

Don't live to eat, but eat to live. Many of our ills are due to overeating, to eating the wrong things, and to irregular eating.

Don't be too ambitious; the canker of an over-vaulting ambition has eaten up the happiness of many a life and shortened its years.

Throw aside your dignity, and romp and play with children; make them love you by loving them, and you will add years to your life.

Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows.

Love is the great healer of all life's ills, the great strengthener and beautifier. If you would drink at the fountain of perpetual youth fill your life with it.

Think beautiful thoughts,—harmony thoughts, beauty thoughts, truth thoughts, thoughts of innocence, of love, and of kindness.

Eat plenty of fruit and fresh vegetables in summer, and cut down your meat diet. Drink liberal allowance of pure water at all times, but not ice water.

Pure air both indoors and outdoors is absolutely essential to health and longevity. Never allow yourself to remain in a poisoned or vitiated atmosphere.



Form a habit of throwing off, before going to bed at night, all the cares and anxieties of the day,—everything which can possibly cause mental wear and tear or deprive you of rest.

Age is conservative. Keep your mind open to truth and receptive of all that is broadening and ennobling by reading and thinking, and your sympathies alive and generous by taking a warm interest in the lives and welfare of others.—*Success*.

THE SALT GLOW.

In this procedure, salt of medium fineness and slightly moistened is applied to the surface of the body with friction movements, the amount of pressure being adjusted to the patient's sensation. With very thin-skinned persons, abrasion and irritation of the skin may be easily produced. Persons of dark complexion, whose skins are usually thick, bear more vigorous applications than blondes.

The patient prepares for the treatment by lying down on a slab or bed covered with a sheet, having previously been divested of his clothing. The sheet is drawn over the patient to prevent chilling. One part after another is then exposed and rubbed with the moistened salt, two or three pounds of which should be conveniently at hand in a basin.

After the application, the salt which adheres to the surface is removed by the cold shower or spray. The patient is quickly dried and rubbed in the usual manner. It will be noticed that the skin is hard, and almost as smooth as marble after this application. In cases of feeble patients, a dash of hot water or a warm shower should be given just before the final cold application.

The salt glow produces to an intense degree the circulatory stimulation of the brine bath, the sea-water bath, the effervescing bath and the saline sponge.

The salt glow is a tonic measure of high value. It is especially valuable for feeble patients whose heat-making powers are small. It is valuable in cases in which the skin is very inactive, a condition commonly found present in chronic indigestion. It may be usefully employed in cases of Bright's disease, and in diabetes, where the conditions demand an increase of skin activity, but contraindicate every form of the cold bath.

The salt glow must be avoided in eczema and most other forms of skin disease, but must not in any case be used so frequently as to produce cutaneous irritation.—This measure is rarely of use in any form of acute disease.—*Good Health*.

THE EFFECTS OF EATING BETWEEN MEALS.

Eating sweets, fruits, nuts, and other things between meals is a frequent source of headaches and general discomfort in summer. Sweets are better not eaten at all; least of all between meals, when the stomach already has work on its hands. Fruit should form a large part of the morning and evening meals, and taken in this way will only do good. But if eaten at odd times during the day, it may cause digestive disturbances. Children would be far less fretful and troublesome if cured of the habit of eating between meals. Three meals daily afford ample nourishment for anyone, and many would reap real benefit by limiting themselves to two.—*Selected*.

EFFECTS OF ALCOHOL AND COFFEE.

"The *Medical Press* recently called attention to the fact that coffee may produce effects similar to those induced by alcohol, among which are palpitation, a feeble pulse, trembling, twitching of the limbs, and other indications of profound poisoning. This fact is one to which coffee drinkers should give attention. The use of tea and coffee is only a respectable sort of tipping, the effects of which may be as injurious as those following the use of alcoholic drugs."

HEALTH BUILDERS.

MUCH of the success of life depends on proper preparation for the day's work. Most people work, either in the home or office, and they desire to get the most out of themselves. To rise late, rush through the toilet and gulp down a hasty breakfast, is no preparation for a good day's work, yet it is safe to say that the majority of women begin the day in this way. It is just as easy to rise in plenty of time, if one will only do it. The tendency on waking is to stretch and yawn. A few minutes spent in deep breathing is always restful. This should be followed by a few deep breaths of fresh air, drinking a couple of glasses of water, exercises that suit the case, the bath and toilet. This forms a mental attitude consistent with a good day's work. A simple breakfast—some take none—should follow before an unhurried journey either to office or the routine of housework. Stand erect, breathe erect, think erect, and half the battle of life is won.

These are things that count in preparing for the day's work. To find the greatest benefit, one must so adjust her thoughts that she finds in her particular work the satisfaction that goes to make cheerfulness, which is love of life and hence health. Sadness, worry, haste are old age-makers. Pure air, content, sunshine, wholesome food, the determination not to let our nerves get the best of us, are health builders.

Simple diet, plain living, active out-door work or walking and absence of worry, give conditions that will develop the best physical and moral possibilities within one. We are all prone to exhaust nerve force over petty cares. We get excited if the rooms are not properly dusted; we put too much of ourselves into our household work; we do not learn to simplify; we do not always take the "forty winks" early in the afternoon. These are some of the causes of age, and we can avoid them just as we can learn to sometimes be idle and at all times be reposeful.—*The House-Keeper.*

YOU MISTAKE.

If you think that the more you eat, the fatter and stronger you become.

If you think that the more hours a child studies at school, the faster it will learn.

In concluding that, exercise being healthful, the more violent or exhausting it is, the more good it will do.

In imagining that every hour taken from sleep is an hour gained.

In thinking that the smallest room in the house is large enough to sleep in.

In advising another to take a remedy which you have tried on yourself, without special inquiry whether all the conditions are alike.

In eating without any appetite, or continuing to eat after it has been satisfied, merely to gratify the taste.—*Good Health.*

CIGARETTE SLAVERY.

A cigarette fiend will lie and steal, just as a morphine or opium fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates, and then stupefies, the nerves. It sends boys into consumption. It gives them enlargement of the heart, and sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned into dunces, and straightforward, honest boys made into miserable cowards, by cigarette smoking. I am not exaggerating. I am speaking the truth,—the truth that every physician and nearly every teacher knows.—*The Australian Signs of the Times.*

THE EFFECTS OF ILL-TEMPER.

THE largest share of life's annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty, passionate, careless words, may be wrought evil that a whole lifetime's repentance cannot undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those, who might have brought help and healing!

Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burdens that the merciful heavenly Father did not place on them. Duties He never designed them to perform chase one another wildly. God desires us to realize that we do not glorify His name when we take so many burdens that we are over-tasked, and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear only the responsibilities that the Lord gives us, trusting in Him, and thus keeping our hearts pure and sweet and sympathetic. MRS. E. G. WHITE.

STORY READING.

THE mind which is allowed to be absorbed in story reading is being ruined. The practice results in air castle building and a sickly sentimentalism. The imagination becomes diseased and there is a vague unrest, a strange appetite for unwholesome mental food. Thousands are to-day in insane asylums whose minds became unbalanced by novel reading.—*Healthful Living*

DEEP BREATHING.

Too much cannot be said of full, deep breathing. It is no hobby or wild notion, but if you would prove its benefits, practise it daily, and you will increase the circulation, purify the blood, and send it rich and hot to warm the feet, make ruby lips, and plant roses on your cheeks. It will aid your digestion, and give you clean, sweet breath, promote sleep, quiet the nervous system, strengthen the throat and vocal organs, and increase the chest capacity.

It will also cure your asthma, catarrh, and bronchitis, and prevent lung trouble.—*Selected.*

SIMPLE DESSERTS.

Pineapple Custard.—Make a custard of one quart of milk, two-thirds of a cup of sugar and four eggs; heat the milk to boiling in a double saucepan; then add the eggs and sugar beaten together. Stir well, and when done set aside to cool. Have a nice, ripe pineapple picked to pieces with a fork, and sprinkled with sugar. Just before serving the custard stir in the pineapple.

Prune Pudding.—Cook three cupfuls of prunes, drain off the juice, remove the stones, and sprinkle the prunes with lemon juice. Take two cups of fine bread crumbs, two cups of milk, one-half cup of sugar, one teaspoonful of butter, one-half teaspoonful of grated lemon rind, and one beaten egg; mix all together, and pour into a pudding dish. Then drop the prunes in evenly, and bake until set. Serve hot or cold, with or without sauce. The juice from the prunes may be heated, and slightly thickened with cornflour, and used as a sauce.

Lemon Bread Pudding.—Cut stale bread into small pieces, or crumb it: using about one pint, pour over the crumbs one quart of milk. Add four eggs, beaten lightly, with one-half cup of sugar, and if desired a little butter or nut butter. Pour the whole into a pudding dish which has been carefully oiled, and set in a moderate oven to bake.

As soon as the pudding is set, grate the rind of one large or two small lemons over it, and serve either hot or cold with a good jelly. More sugar may be used in the pudding if desired.—*Friend in the Kitchen.*

THE HOME CIRCLE.

ELEVEN BEAUTIFUL DAYS.

THE eleven children were all married and gone. John Wheelock and his wife were quite alone. The farm did not look as it had done when Frank, the youngest boy, was at home.

Everything had a prosperous, well-cared-for look in those days. Frank had made the soil yield a rich harvest. But when he was twenty-four years old, the mining fever had seized him, and he had gone West. He was married now and had two beautiful children.

Intent on money-making, Frank seldom wrote home, but once in a while he remembered that he had a father and mother, and sent them a handsome check.

John came next. John was the earnest one, and when he was a baby Lydia Wheelock, after the fashion of Hannah of old, had set him

wig and spectacles, and letting one of the neighbours into the secret, persuaded him to bring him into the farm house and introduce him as Mr. Alexander McComber, a buyer of wool.

Lewis was now a professor in college, and so engrossed in instilling knowledge into the youthful minds about him that he seldom wrote home.

Charles had been the "smartest," quickest one of all the boys,—his father always said that,—and had early taken a liking to the law. So his father and mother, with many self-denials and sacrifices, had sent him to a law school, where he had graduated with high honours. He had a large and growing practice now in a thriving city, and had gone a little into politics besides. But, pre-occupied with the interests of his clients, he too, neglected to write to the grey-haired couple on the farm.

went on, until all the eleven were apprised of the fact that hereafter letters would be delivered at the gate.

John Wheelock saw the postman coming that first morning. He was sitting in his chair by the window—the window that faced the blue ridge of hills over which the children had disappeared one by one, never to return.

"Not likely we'll get a letter, is it, mother?" he had asked, a wistful expression crossing his face. "I wish the children would write oftener. I expect they forget how much we miss them, but I'm not complaining. I know they have cares enough of their own."

His wife had come over to his side. She, too, was looking anxiously toward the little two-wheeled cart.

"He's stopped father!" she cried, and hurried down the path.

"A letter for you ma'am," the man said, touching his hat.

Mrs. Wheelock took the letter with fingers that trembled a little in their nervousness and joy. All at once her face lighted up. "Why, it's from John!" she cried, happily.

She and her husband had a beautiful time that day because of that letter. John told them all about his work, about every little detail he thought would be of interest, and he ended with a tender and loving message to them both.

His father and mother were crying when they finished the letter, and Lydia hid it carefully away among her treasures as something infinitely precious to be read again and again.

The postman stopped again the next day. It was another letter, and from Charles this time, who, with all his keenness, had a loving heart.

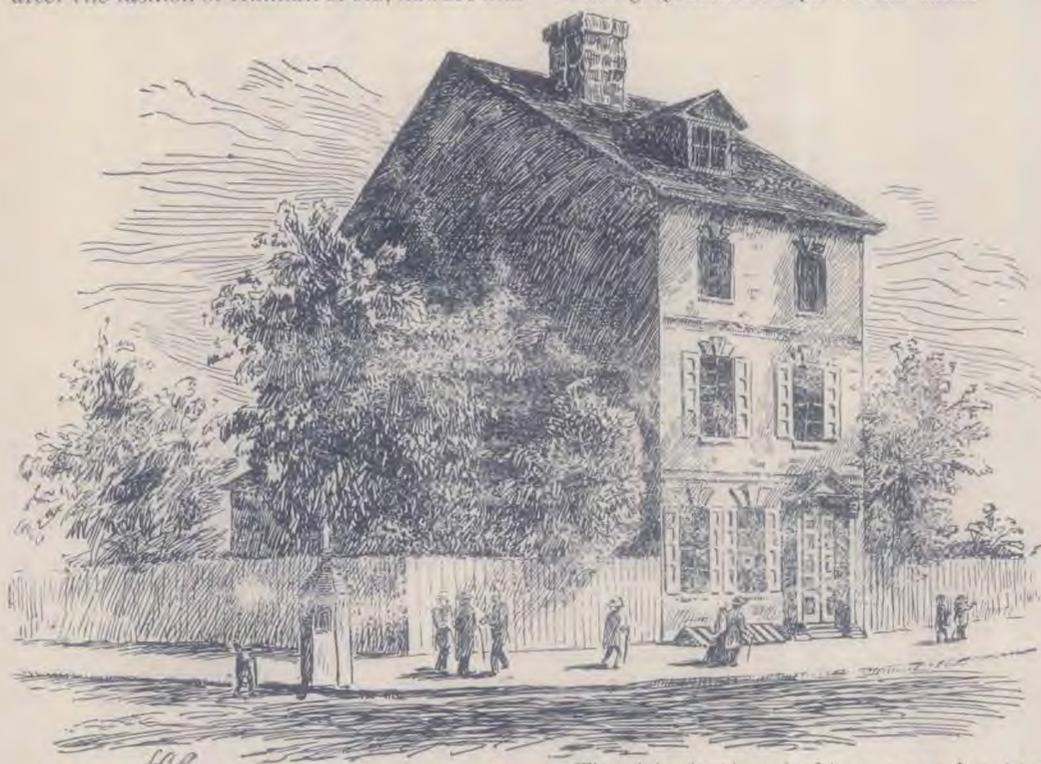
"Charlie's a good lad," John Wheelock said, drying his dim glasses when Lydia had finished reading. "We're not sorry we sent him to a law school, are we? Charlie's as smart as a steel trap, too, but he'll never do anything dishonourable to gain a point. I wouldn't be a mite surprised if they sent him to Congress some day."

Rebecca's letter came the next day telling them about the children, and enclosing a picture of the baby whom they had never seen—a fat, smiling little creature, with a dimpled face.

On the fourth day the postman stopped again. He smiled as he handed another letter to Mrs. Wheelock.

When she opened it a slip of blue paper fell into her lap.

"Dear mother and father," Frank began, "I send you herewith a check for one hundred dollars. It occurs to me that perhaps the house needs painting or the fences fixing up. Use it in any way you see fit."



aside for the Lord. She always thought of the sixth verse in the first chapter of John when she thought of him: "there was a man sent from God whose name was John," for no unkind word, look, or action had ever marred his gentle life.

"My John shall be a minister," she had fondly declared, and unlike many sons, he did not disappoint her. Early in life, he went West to be a missionary. Absorbed in his work and often exhausted from his long journeys across the white, dusty stretches of alkali, he too, seldom wrote home.

Lewis had been the fun-loving boy, and they missed him perhaps more, if such a thing could be possible, than any of the others. He had bought his father's wool once at sheep-shearing time. That was the great joke of the family. Lewis had dressed up in borrowed clothes, with

The girls, for there had been seven daughters, had such large families and increasing cares that they failed to remember, by cheering word of pen, their lonely, expectant, and anxious father and mother. It was Rebecca who first thought of it.

"They are going to have rural free delivery in father's neighbourhood," she wrote John one day. John had been her favourite brother, and with all her duties she managed to keep in touch with him. "Won't it be a great thing for them? Only think, the mail will be delivered every day in the week, except Sundays, at their own gate. Poor father! I often think of him driving those long miles to the post-office and getting nothing for his pains but the little country newspaper. We must do better John."

That was the beginning. John wrote to Charles telling him about it, and the word

Then he went on to tell them of his wife, his children, and himself, closing with affectionate messages from them all.

Thus it went on for eleven days until every child had written. What a joyful time it had been! Mrs. Wheelock, as she penned with her trembling hand a letter to each one told them of it. And as they read the touching letters, they determined that their father and mother should not be neglected again.

So it came about that the long and dreary silences were broken at last by cheering, thoughtful letters from the children. John Wheelock stands more erect now, and his wrinkled face has lost its wistful look, and his wife sings happily in the sunny old farmhouse kitchen.—*Caribbean Watchman.*

—:o:—

THE LITTLE RIFT.

You are puzzled to tell how it all came about; but the day which began so brightly has been obscured, and the household harmonies know the discord of "sweet bells jangled." Your darlings, with whom you used to be at peace, are fretful and have to be chidden, the while, poor babies, you know in your inmost heart that the fault of their ill temper is far more yours than theirs. Your domestic, usually amenable to reason, is irritable and exasperating, and the friction is felt through the entire home. Worse than all, there is a slight misunderstanding—not more than that, oh, no,—between John and yourself; but it is quite enough to make you wretched all day, and to come between him and his ledger in the counting-room. What is this shadow of a ghost, intangible yet distressingly depressing, which occasionally creeps, like a sea fog, into the sweetest, most tranquil of homes, spreading a baleful influence wherever it appears? Not to be defined is it, yet to be at once recognized, like malaria, by its effects. There is nothing more to be dreaded by married people than the tiny beginnings of strife.

"It is the little rift within the lute
Which by and by will make the music mute."

After a quarrel, or any break in the serenity which ought to prevail in the perfect home, when the unfortunate partners in the trouble look backward, what do they discover?—Generally, to use a homely proverb, that "one word brought on another." Perhaps the first word was uttered thoughtlessly, or was the expression on the part of either husband or wife of a transient annoyance or impatience. Judicious silence, a soothing, tender reply, a gentle caress, the tolerant acquiescence which we give to the moods of a petulant child,—we grown people are all children at times,—and the peril would have passed. The trouble was, the other person did not stop to think but retorted in kind or spoke satirically, looked amused, injured, or contemptuous, and then the flood gates were opened, and words were spoken which left wounds—regretted, perhaps, in an hour, apologized for most humbly, yet, though followed by instant forgiveness, the little scene could not at once be forgotten, and only time could obliterate altogether every trace of the trouble. The slightest difference of feeling, not of opinion, between two who loyally love each other, leaves a pain of the heart which is felt for days.

Beware, dear friends, of the little rift: for you will perceive, if you survey it candidly, that most of the domestic dispeace in this world might justly be labelled, "Much ado about nothing!" The thing in dispute is often a thing about which neither of you cares particularly; but having become a cause of argument, it is exaggerated in its importance. Pride steps in, and you do not wish to be the first to yield, nor can you confess yourself in the wrong. What a pitiful thing it is, that we are so often most impatient and least tender with those whom we love best, who are our own by blood and affection, bound with us in the same bundle of life, fellow-pilgrims with us in the same company to the celestial city! Constantly, between parents and children, brothers and sisters, and dearest friends, there occur strains of hurt emotion which would not be possible were the contending parties less near and dear, each to the other.

Entire politeness of manner and speech, practised as conscientiously in the home circle and in the privacy of your own chamber as in the drawing room and on the street, will prove an admirable safeguard against sudden explosives. Ill temper is forced to hold itself in abeyance when manner and speech are obstinately courteous. Since "better is he that ruleth his spirit than he that taketh a city," the mere outward forms of self-control are to be aimed at and valued; for by an unerring law these outward and visible forms do often become the signs of an inward and spiritual grace.

Yet, everything else admitted, there is only one sure way of being blameless and satisfactory in home life as in other relations. "It is not the religion that you keep, it is the religion that keeps you, which can be depended on," said a minister in a very helpful sermon the other day: so, it is less the temper we keep than the temper in which we are kept, which obviates the danger of the little or the larger rift. The strength that comes by prayer, the divine gentleness bestowed by a pitying and ever-present Lord, are what we need, like the manna of old, every day of our lives. Is it not worth asking for?—*Margaret E. Sangster.*

—:o:—

A WIFE'S POWER.

THE power of a wife for good or evil is irresistible. Home must be the seat of happiness, or it must be unknown forever. A good wife is to a man wisdom and courage, strength and endurance. A bad one is confusion, weakness, discomfiture and despair. No condition is hopeless where the wife possesses firmness, decision, and economy. There is no outward prosperity which can counteract indolence, extravagance, and folly at home. No spirit can endure bad domestic influence. Man is strong but his heart is not adamant. He delights in enterprise and action; to sustain him he needs a tranquil mind and a whole heart. He needs moral force in the conflicts of the world. To recover his equanimity and composure, home must be a place of repose, cheerfulness, peace, and comfort; and his soul renews its strength again, and goes forth with fresh vigour to encounter the trouble and labour of life. But if at home he finds no rest, and is there met with bad temper, sullenness, or gloom, or is assailed with discontent or complaint, hope vanishes and he sinks into despair.—*Selected.*

ALONG THE WAY.

It is not so much the reaping,
As the sowing of the seed:
It is not so much the weeping,
As it is the kindly deed,
Keeps the spirit's fire glowing
And our love for Jesus growing
Bright and brighter every day—
Bright and brighter all along the way.

It is not the simple weaving
Of a promise here and there;
Working, waiting and believing
Is the golden chain of prayer.
It is working and obeying
Brings the answer to our praying
In a blessing every day—
In a blessing all along the way.

Not the every-day renewing
Of our consecration vow
But our readiness for doing
Every present duty now,
Brings us Heaven's smile and favour,
And the sweetness of its savour,
Lingers with us all the day—
Lingers with us all along the way.

Let not duty then defeat you,
Face it bravely every day;
Jesus promises to meet you—
Meet you more than half the way;
He the load will lift and lighten
And the pathway smooth and brighten
By His presence every day—
By His presence all along the way.

—*Selected.*

—:o:—

MUSIC IN THE HOME.

PARENTS, teach your children the way of the Lord. In your morning and evening devotions join with them in reading the Bible and singing beautiful songs of praise. Let them learn to repeat God's law. Concerning the commandments, the Israelites were instructed: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

In accordance with this command, Moses directed the Israelites to set to music the words of the law. While the older ones played on instruments, the younger children marched, singing in concert the songs of the commandments of God. In later years they retained in their minds the words of the law which they learned during childhood.

If it was essential for Moses to embody the commandments in sacred song, so that the children should learn to sing the law verse by verse as they marched in the wilderness, how necessary it is to-day to teach our children the Word of God. Let us come up to the help of the Lord, instructing our children to keep the commandments of God to the letter. Let us do everything in our power to make music in our homes, that God can come in. Allow not the discordant sounds of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the great Teacher wisely to train their children, bringing them up in the fear and admonition of the Lord.

MRS. E. G. WHITE.

✂ ✂ OUR LITTLE FOLKS. ✂ ✂

MAUD'S PEACEMAKING.

"Oh, I must pick those currants this evening!" said Mrs. Thomas, looking out of the open dining-room window into the little garden with the hot sunshine full upon it, where the rows of currant bushes stood with their clusters of ripe red fruit gleaming in the sun like little strings of rubies half hidden under the sheltering green of the leaves.

"Wait until the sun gets low," said Mr Thomas, as he sipped his glass of ice water, "It is too hot to work out there now."

"And then I'll help!" cried ten-year-old Maud, "And it won't take long."

"I hope I'll have good luck with my jelly. Last year Mrs. Price helped me, and, I must confess, she can make the best currant jelly I ever tasted. Pity she has acted so hateful! I wouldn't have believed it possible!" Mrs Thomas said, regretfully. "It is so unpleasant not to be on good terms with your next neighbour. If I were in fault I would try to mend matters, but, as it is, I will never speak first."

For during the last year trouble had arisen between the two mothers. How it began they could scarcely tell. A little misunderstanding followed by hasty, angry words until neither would speak to the other.

When they chanced to meet in their gardens, with only a low line of fence separating them, each looked the other way.

Mrs. Price would become suddenly anxious about the roots of her cabbages, and Mrs. Thomas generally beat a hasty retreat to her grape arbor to watch the growth of the tiny bunches.

It was a very uncomfortable state of affairs, and Maud Thomas and Mamie Price, although they had played together ever since they could sit alone, felt strangely ill at ease in each other's homes, though not as yet forbidden to exchange visits.

That afternoon, as Maud sat quietly in their cool sitting room, sewing on a white lawn dress for her bisque "Myrtle Corrina," and thinking a little sadly of the days when she and Mamie always made things just alike for their dollies, who, so they played, were twins, a thought from the great Somewhere came suddenly into her busy little brain.

"I'll try it!" she declared to "Myrtle Corrina," "It can't hurt any and my verse to-day is 'Blessed are the peacemakers.'"

Huddling her sewing up in her apron she tucked the long-suffering "Myrtle Corrina" under her arm where her flaxen head hung down patiently while her red boots waved frantically in the air.

She slipped out the side gate into Mamie's yard. That gate used to swing back and forth merrily and often and a hard path had been worn between its parts by flying little feet, and the frequent passing of larger ones in the days gone by.

Now its hinges were rusty with disuse and tiny grass blades were pushing up through the hard surface of the path.

Maud went slowly and a little timidly, but, to her relief, Mamie was playing out in the yard under the old apple tree and it seemed much pleasanter out in "God's house," as Maud used to call the open air when she was a little thing, than in either home where the shadow of a foolish question made every one unhappy.

The moments passed swiftly and happily but Maud felt burdened with an important duty, and while her tongue ran along merrily enough about "Myrtle Corrina's" sore throat and "Muriel Caroline's" mumps, her heart was beating so loudly that it seemed Mamie must hear it say:

"Shall you? Shall you? Can you? Dare you?"

Presently Mrs Price came out from the kitchen with a saucer of skimmings from the jelly she was making, and, there were *two* spoons in it!

Maud saw her opportunity, and so, when the very last delicious drop had found its way down their eager throats she jumped up hastily.

"I'll take the dish in."

"All right," said Mamie earnestly.

"Thank you very much, Auntie Price," said Maud timidly as she set the saucer carefully on the table, "It was awful good. Mamma told Papa this morning that you always made the best currant jelly she ever tasted. Specially that that you helped her make last year," and away ran the little girl quite frightened at her own daring.

Wise little woman! To tell only the kindly things when she might have repeated

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harsh, bitter words that would have widened the breach and made the mothers enemies forever.

The gentle message sank down into Mrs. Price's heart, just as Maud had hoped it would do, and all that long afternoon as she worked busily with the ruby currants she thought of the merry work she and Mrs. Thomas had made the year before of the tiresome task.

Then as her thoughts grew kinder, she recalled the time when Mamie lay ill of scarlet fever and Mrs. Thomas alone of all her friends had taken the risk of coming to help her in her sore need.

One kindly thought brought another until all the hard crust of angry feelings thawed away from her heart.

That evening, as Mrs. Thomas sat at tea with Maud and her papa, Mamie Price flew in radiant.

"Here is a glass of mamma's new currant jelly, she finished it all to-day, and she had splendid luck, and she hopes you will like it with your supper!" and away flew the excited child before astonished Mrs. Thomas could express proper thanks.

Time had been when such errands were common, but now no wonder Mamie was excited.

Maud fairly pinched herself with delight, under cover of the table, and "Blessed are the peacemakers. Blessed are the peacemakers," rang in her ears as though voices in the great Somewhere were really singing the joyful words.

Then, Mrs. Thomas fell to thinking kindly thoughts and, like her neighbour across the low fence, the kindly thoughts came faster, and faster until they fairly crowded

out the hateful, ugly ones that had held her heart so long.

In the morning when Mrs. Price came to the door to empty her shining dishpan, a pleasant voice with the old familiar ring called, cheerily:

"Are you going to be busy to-day Mrs. Price?"

"No, not so very. Why?"

"I wish then you would come over and boss my jelly-making again."

And so the two were friends once more and neither ever knew just how it came about. And the Bible still says to you and to me, "Blessed are the Peacemakers."

JUNIOR BUILDERS.

WHEN Mabel caught a severe cold, she had to stay in her bed for a whole week. But she was very quiet and good because she did not wish to trouble her mother; and she was given pictures and toys and nice things to eat.

Still, the last few days were very dismal ones, with the rain pattering against the windows. If it had not been for Aunt Belle, Mabel must have grown restless and very lonely in her room.

One afternoon auntie came in with some coloured paper and two pairs of scissors. This looked as if something were to be done.

"You and I are going to make some dollies for another little sick girl," she said, "not a rich girl with a nice little brass bed and all the pretty things you have, but a very poor one, and her name is Katie. Her arm is broken, and she has no mother to take care of her. She is in a big hospital around the corner."

Mabel was interested now. She and Aunt Belle cut a large number of dollies, blue and white and red. Mabel made a bear and a fox, and then they had to write their names on them, for fear that the other little girls would not know what they were meant to be.

Mother bought a pretty basket, and into this were put the paper things, and an orange, and a glass of jelly, and some white grapes. Then Aunt Belle carried it to the hospital, and gave it to the little girl who had the broken arm.

Mabel says that that afternoon was one of the nicest she ever spent, and I believe it.—*The Sunbeam.*

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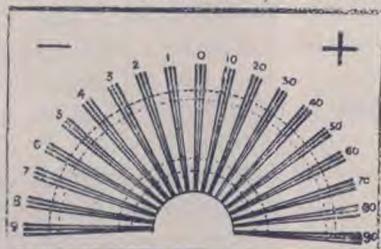
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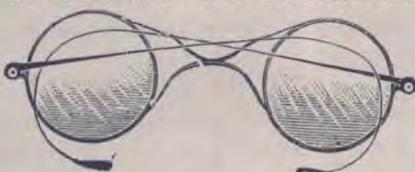
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PAYABLE IN ADVANCE.

With this number, ends the series of articles on Revelation 14: 9-12. Those who have followed them carefully from month to month, must admit that the writer has handled this prophecy in a clear and able manner. He has not thrown into his exposition his own ideas only, but has woven in a wealth of Bible evidence which makes these articles doubly worthy of study. A careful rereading of them we most heartily recommend.

We have other studies in the prophecies equally interesting and instructive, that we expect to furnish to our readers. In fact there is so much in hand on points of present truth, that we shall be able to give to our readers from month to month a veritable symposium of gospel truth.

The Drought in Western India.—During the last six years the rains have been very scarce in the Gujarat District and this year it is reported that all hopes of rain have been abandoned and the crops are threatened with total destruction. A Missionary writing from this part of the country to one of the papers says:—

“The situation all over this country is becoming serious, and I do not believe we shall have a single grain of any kind ripen. The water supply is fast drying up, and there will not be much fodder. Then, too, plague and cholera are with us. I hear there were 180 deaths yesterday in Surat from the former, and we have it in villages very near Nadiad.” Surely the outlook is dark!

Progress of Christianity in India.—The Indian census of 1901 gives some interesting statistics concerning the progress of Christianity in this country since 1891.

Then there were 14 millions Christian believers; now there are 24 millions. Of these 63 per cent. are Syrian Christians or Roman Catholics, and 37 per cent. Protestants; but whereas the former

have increased by 17 per cent. during the decade, the Protestants have increased by 45 per cent. Madras Presidency furnishes 1,890,000 of the total number of Christians, while Bengal has 228,000, Bombay 181,000, and Burmah 129,000. In the United and Central Provinces, the number of Christians has trebled in ten years.

Dr. Barnardo—is probably the greatest philanthropist living. None but those who have visited his homes can form much of a conception of the work the Barnardo and Ilford Homes are doing. There are 7,500 children in these homes to be fed and clothed daily. An appeal is now being made for £5000 pounds with which to transport 500 trained boys and girls from England to Canada. For several years Dr. Barnardo has been sending the older members of his family to Canada where they have better opportunities for making a livelihood. Many in years past have gone to Canada and grown to manhood and womanhood. They have been granted land by the government, which by hard labour they have subdued and do now cultivate. From year to year these farms become more valuable, and many of those who were once waifs on London streets and by-lanes are by the kind offices of Dr. Barnardo and his assistants, now well-to-do land-owners in England's most flourishing colony. Up to the present, 15,785 have been transported to Canada.

Statistics of Different Religions.—A Jesuit, Father Krose, has compiled statistics of different religions. According to his authority there are in the world 549,017, 314 Christians; 11,037,000 Jews; 202,048, 240 Mohammedans; 210,100,000 Hindus; 12,113,750 adherents of old Indian religions; 120,250,000 Buddhists; 253,000, 000 Confucianists and ancestor-worshippers; 32,000,000 Taoists; 17,000,000 Shintoists; 144,700,000 fetish worshippers and other pagans; 2,844,482 of other religions. It is further pointed out that, out of the population of the world, which is estimated at 1,539,600,000; 762, 102,000 are monotheists, and 776,000,000 are polytheists. Thus we see that the population of the world is about equally divided into the two great classes of Monotheists and Polytheists.

“If you can not do a kind deed, speak a kind word; if you can not speak a kind word, think a kind thought.”

Alcoholic Sweetmeats.—The “*Christian*” a London magazine gives the following information regarding sweet-

meats that deserve the attention of fathers and mothers:—

The authorities have again had to warn vendors of sweetmeats against the increasing custom of selling sweets with liqueurs enclosed in them in capsules. In this insidious way the young are often seduced unawares to form a taste for intoxicants in their most mischievous form, *i. e.*, in a way which conceals the intoxicating element while stimulating the palate. Parents and those in charge of the young should keep a watch over those under their care. Satan often disguises himself like an angel of light in order to entrap the innocent and unwary; and this is one of his methods. We know personally of at least one individual who traced his passion for drink to having formed a habit of surreptitiously buying these contraband sweetmeats as a youth.

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TELEGRAPHING WHILE AT SEA.

The *Christian Herald* gives, in a recent number, an account of a message at sea by one of the passengers:—

From the Cunard steamer *Campania* during its voyage to New York, a wireless message went to London a few days ago. A lady on board discovered that she had lost a number of valuable rings, a watch and other articles of jewelry. She remembered that she had them while staying at a hotel in London and could not remember having seen them afterwards. They had been put for the convenience of carrying, in a small leather bag. The owner was greatly distressed by the loss, and told the captain of the vessel about it. A wireless telegram was at once despatched to the hotel. On the following day the captain was able to tell the lady that her jewels were safe. The hotel proprietor reported that the bag had been found among a pile of empty boxes, into which it had apparently fallen while the Americans were packing. The inquiry and the reply which relieved the owner's anxiety, had been cast into space, and had found the persons who alone were concerned in the matter. Such an incident would have been incredible a few years ago, but now it is understood and believed.

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 The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*