

THE ORIENTAL WATCHMAN

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

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HELP IN EVERY TIME OF NEED.

IT is for our present happiness and future good that God subjects us to trial. The greatest blessing that His wayward children have is the correction that He sends them. When called to pass through trials, we may know that thus God is striving to lead us to know Him and to place our trust in Him.

Your way may seem very dark. Your friends may seem to have forsaken you, and circumstances may seem to be against you. Hereditary tendencies to wrong strive for the mastery, and you are ready to sink down in discouragement. But you are not forsaken. The Lord God of Israel is looking upon you with compassion and sympathy. His thoughts toward you are thoughts of good, and not of evil. He sees the forces arrayed against you, and He sends you the message, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me."

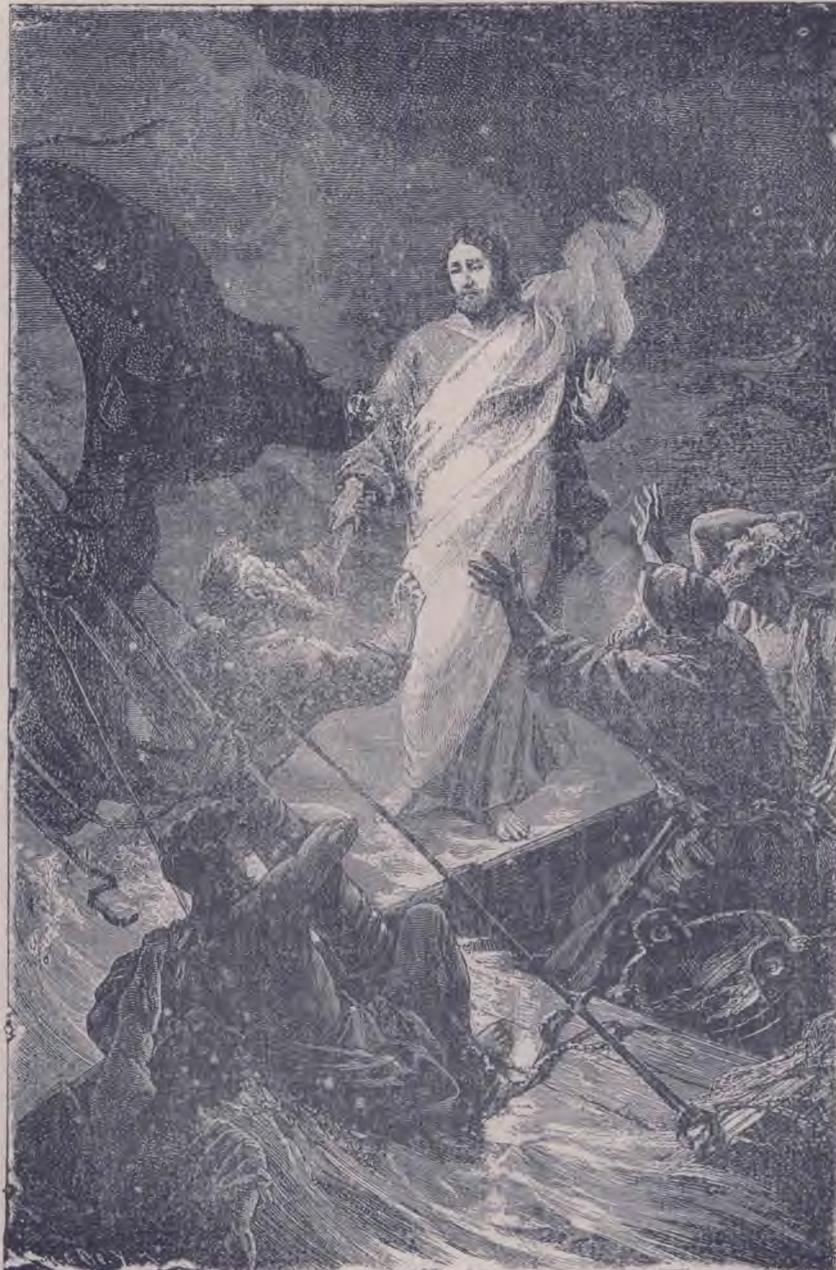
Do not depend on human help. Why turn from the One who is all-powerful, to ask help of finite, human beings? Why not make God your counsellor, saying, "Lord, to whom shall we go? Thou hast the words of eternal life." Have we not acted discourteously toward the One to whom we owe all that we have? Let us no longer turn from the

light that lighteth every man, to the uncertain wisdom of those who have no power save that which they receive from God.

has proclaimed, "I am the resurrection and the life." He has withdrawn from human sight into the immediate presence of God. There He is making intercession for those who by faith come to God. He presents them to the father, saying, "By the marks of the nails in My hands, I claim pardon for them. I have made an atonement for them."

Then do not take your sorrows and difficulties to man. When you need help, go to Him to whom has been given "all power in heaven and in earth." In your weakness and unworthiness come to Christ, saying, "Lord, save, or I perish." From Him you can learn the manifold wisdom of God, wisdom more precious than words can tell. You may gather strength from Jesus; for in Him all fulness dwells.

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a sigh, not a tear, escapes His notice. Did not Christ come to this world to work out the plan of redemption in man's behalf, to show him how to overcome the temptations of the enemy? Will God, then, withhold from His children anything that will perfect their characters? If He did not love us this great sacrifice would



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"WHEREFORE DIDST THOU DOUBT?"

Our Saviour is not lying in Joseph's new tomb. Over the rent sepulchre He

not have been made.

In the darkest hour, let faith pierce the

cloud surrounding you; for Christ is behind, and He does all things well. We have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty the gentleness and tenderness of the shepherd. He has pledged Himself to supply all our need. Have faith in Him; for His honour is at stake. He will not alter the thing that has gone out of His mouth. He will fulfil His promise. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite. He can not err. He is never in perplexity in regard to the means that He will employ. He says, "Fear thou not; for I am with thee. . . . I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee."

Bring rejoicing into your experience. When you are depressed, sing to the praise of God. Rejoice in the hope set before you,—the hope of eternal life. Talk faith, even though you seem to be surrounded with darkness. He would have you pluck and eat the leaves of the tree of life.

The Lord Jesus has chosen those who believe in Him to be heirs of God and joint-heirs with Him to an inheritance incorruptible and undefiled, and that fadeth not away. Let us believe the messages of cheer that He sends us. Let us live lives of hope and trust. Christ has given us the key that unlocks heaven's treasure-house of blessing. He declares, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." Christ promises not only to present our petitions to the Father, and to intercede in our behalf, but to bestow the blessings sought.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Let us draw near with a true heart in full assurance of faith."

The gift of Christ is our pledge of help in trouble and of victory in conflict. In Christ is the strength of His people; for to Him all power has been given. "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but

they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

MRS. E. G. WHITE.

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FIRST ON THE LIST.

1. KEEP a list of your friends, and let God be first on the list, however long it may be.

2. Keep a list of all the gifts you receive, and let Christ, who is God's unspeakable gift, be first of all.

3. Keep a list of your mercies, and let pardon and life stand at the head.

4. Keep a list of your joys, and let joy unspeakable and full of glory be first.

5. Keep a list of your griefs, and let sorrow for sin be first.

6. Keep a list of your enemies, and however many they be, put down the "old man" and the "old serpent" first.

7. Keep a list of your sins, and let the sin of unbelief be set as first, and worst of all; and remember that disobedience is but another name for unbelief.—*Selected.*

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SATAN A PERSON OR AN INFLUENCE, WHICH?

THE belief that Satan is simply a personification of evil, and not in any wise a person, seems to be gaining a place among the unwritten texts of almost every denomination. But that the Bible teaches the personality of Satan will be plainly seen by considering a few of the many passages that bear on the subject. In the twelfth chapter of Revelation we read in the seventh verse that there was a war in heaven. Michael and his angels fought with the devil and his angels, with the result that Satan and his followers were cast out. Such language could not be employed in speaking of Satan, if Satan were simply a term used to designate evil. For how could one cast out evil in the abstract? It must of necessity be associated with some object in order to be cast out. To speak of casting out evil in the abstract would be like trying to carry the sunlight out of a room with a basket. Furthermore Christ says, in Luke, 10:18, "I beheld Satan as lightning fall from heaven." This statement comparing Satan in his fall to lightning is an argument against the impersonality of Satan; for one can not see an evil influence apart from some object.

Again, in Matt. 25:41, we read, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." To speak of preparing a fire

to burn up an evil influence, or evil in the abstract, would be absurd. Not only is the fire prepared for Satan, but he will be cast into it, as we read in Rev. 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, . . . and shall be tormented day and night forever and ever." The very fact that the devil is spoken of as being tormented is a conclusive point in favour of a belief in a personal devil; for how could an evil influence be said to be tormented?

But there is another text that is still more conclusive, found in John 8:44. It reads: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." The word here translated "abode" is the same Greek word that in Acts 26:22 is translated "continue," in the clause, "I continue unto this day, witnessing both to small and great." We can therefore read the clause in John 8:44 thus, "Continued not in the truth." This plainly indicates that Satan was in the truth at one time, but did not continue in it. To speak of an evil influence or evil in the abstract, as having been in the truth, is absurd in the extreme.

The Bible testimony therefore is very conclusive to the effect that Satan is a personal being. It teaches the personality of Satan, and also that he was once "in the truth," but fell away from it and became the originator of evil. For the text last referred to says "he is a liar, and the father of it." The father of lies would also be the originator of all evil; for evil is a unity, as we read in James 2:10 that he who offendeth "in one point," "is guilty of all." Satan is the great enemy of our souls. He has no mercy in his heart, and is untiring and relentless in his endeavours to destroy us. He takes the happy baby boy from its mother's bosom, and finally buries him in a drunkard's grave. He takes the beautiful little girl, and buries her in a life of shame.

If he can convince us that there is no Satan, and therefore no cause for alarm, how much more easily can he take us off our guard. To fight against an abstraction causes one to lose that zeal which is necessary to overcome our wily foe. The doctrine of the impersonality of Satan originated with the devil himself. For

centuries he has inspired men to treat him as an object of ridicule, and to picture him out as having hoofs, horns, and a dragon tail. The serious attention that the warfare against this arch-deceiver required, was consequently neglected, as he was regarded merely as an object of ridicule and satire. But let us heed the injunction of God's Word as recorded in 1 Peter 5: 8: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Be sober, not treating Satan as an object of ridicule, but as one that requires our serious opposition. Be vigilant, being on guard against him; for he certainly does exist, and is industriously planning our destruction.

CHAS. T. EVERSON.

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PROCRASTINATION.

I OFTEN think of the illustration of the beautiful dove which flew into the chimney. A few prompt, strong flaps of the wings would have carried it out into the air and the sunshine. But it fluttered down into the dark, sooty flue, and soon, blinded and suffocated by the smoke, it dropped into the flames of the grate beneath. This is a vivid picture of the human soul. If you will make the quick, strong effort of obedience to the call of Christ you may rise heavenward. The help, the grace, the strength are offered you. But if you do not obey him quickly, you will find yourself sinking into the darkness and blinding delusions which will end in the flames of remorse. This is the way that millions have sunk. Let us set it down, then, that all good impulses grow weaker and die by delay. Sin grows stronger at every victory. Under the double process the heart hardens toward God. In wintry days the sun loses its power, and the earth freezes rapidly as it draws toward sunset. Time is not in your favour in the great matter of securing your salvation; it is against you. Today Christ will save you if you accept him. But as Dr. Cheever has forcibly said, "Faith in to-morrow instead of Christ is the devil's decoy-net to perdition."—*T. L. Cuyler D. D.*

I THINK the words that were spoken of John the Baptist, "He was a man sent from God," are given largely as an explanation of the sublime fearlessness and strength of the man. He wasn't afraid to face the strongest classes of his day, entrenched in their privileges. Like Luther, he knew that, "sent from God," he was working out a plan of God.

— Robert E. Speer.



THE PERFECT SALVATION

THE THREEFOLD MESSAGE OF
REV. 14: 6-12.

"The Everlasting Gospel."

THERE is only one gospel. There is only one way of salvation. There is only one name "wherein we must be saved." This one gospel is "the gospel of God . . . concerning his Son, who was born of the seed of David, according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." The great truth of this gospel is that "God hath sent his only begotten Son into the world that we might live through him." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." The one way of salvation is through faith's acceptance of this gift. "As many as received him, to them gave he the right to become the children of God, even to them that believe on his name." The one name wherein we are saved is the name of Jesus. "To him bear all the prophets witness, that through his name," "every one that believeth shall receive remission of sins." This is "the everlasting gospel."

The one great purpose for which God gave his Son was to provide a means of salvation from sin. "Thou shalt call his name Jesus," said the angel; "for it is he that shall save his people from their sins." "The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with heaven. Christ would take upon himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and his Son. Christ would reach the misery to rescue the ruined race." "He was manifested to bear sins." "Who his own self carried up our sins in his body to the tree." "If

we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." This is "the everlasting gospel."

As it was impossible for Satan to stay the tide of God's love and to hinder the provision for the forgiveness of sin, he has sought in every way to cast his hellish shadow over man, and to hide from him Jesus, the sinner's friend. By interposing himself between man and God, the devil has persistently endeavoured to hide even the glorious light which streams from the cross of Calvary, and to make of none effect the wondrous sacrifice for sin. Upon that false sense of independence of God which he has himself implanted in man's mind, he has based the false gospel of self-salvation. This principle he has with satanic ingenuity adapted to the varying circumstances and natures of men in all countries and in all ages. It is the foundation principle of heathenism. By self-punishment, by works of merit of various kinds, by a long process of evolution and survival of the fittest, man seeks to save himself without acknowledging his utter helplessness and his dependence upon Jesus the divine Saviour. It is much more pleasing to the natural heart to pay for salvation than to receive it as a gift. And thus men have undertaken the impossible, and have died without hope, because Jesus, the only begotten Son, the gift of God, the Saviour from sin, has been hidden from their view.

Even that which God has instituted as a means of revealing this gift to the world has been perverted into a means of concealing the gift. The system of worship in sacrifices and offerings in which was presented the great truth of the divine sacrifice as the one efficacious offering for sin was turned from its purpose and changed into a plan for self-salvation. But whether it be the untutored heathen or the highly educated Pharisee who has fallen into this snare, the result is the same,—there is no barrier against sin. Satan laughs at the failures of the actors in the

farce which he himself has put upon the stage, and sin has dominion over the souls of men. And this condition of things constitutes the ever-present demand for the preaching of "the everlasting gospel."

The gospel of the threefold message of Rev. 14 : 6-12 is the same gospel that was preached in the garden of Eden in these words : "I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head and thou shalt bruise his heel." It is the same gospel that was preached to Abraham. "And the Scripture, foreseeing that God would justify the nations by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed." It is the same gospel that John the Baptist preached. "And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire: whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire. With many other exhortations therefore preached he the gospel unto the people." It is the same gospel that was preached by Jesus himself. "Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." In these different statements the one gospel is taught. For the triumph of the Seed over the serpent; justification by faith; complete salvation from sin through the baptism of the Spirit, and the destruction of the wicked; and the fulfilment of prophecy in the coming of the kingdom, are found in "the everlasting gospel."

In our next article we will consider the special significance of the preaching of "the everlasting gospel" under the direction of the angel "with a great voice."

W. W. PRESCOTT.

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"Every true treasure that is laid up in Heaven does somebody good on earth."

"Every good deed that is done simply and only to honour God will have something to do with making us more like Christ."

A HINT OF LIFE.

Don't look for the flaws as you go through life
And even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtues behind them :

For the cloudiest night has a hint of light
Somewhere in the shadows hiding:
It is better by far to hunt for a star
Than the spot on the sun abiding.

The world will never adjust itself
To suit your whims to the letter :
Some things must go wrong your whole life
long :
And the sooner you know it the better.

It is folly to fight with the Infinite,
And go under at last in the wrestle ;
The wise man shapes into God's good plan.
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

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"TASTE AND SEE."

THERE is a scientific way of finding out the character of a fruit tree. One may examine every feature of every leaf according to the directions given in a book of botany. Every part of the tree may be subjected to examination. The bark, the fibre, the sap, the roots are all noted, and the results tabulated. The tree may then be named and classed according to the book. Another way is to taste the fruit. One who knows nothing about botany can tell the difference between a crab tree and a tree of fine delicious fruit. There is no argument against experience. So the Gospel puts the proof of itself within reach of every one. The Greek and Hebrew lexicon and grammar are good for those who know how to use them. But they will not give much help in the effort to find out God. They will not open the spiritual element in the Word of God.

This Gospel is a great fruit-bearing tree. Taste the fruit, and see whether it is good. Many have tried it in this way, and they come up from the east and from the west, from the north and from the south, and without one dissenting voice they bear witness that it is the power of God unto salvation. No man can walk with God and walk in darkness. He does not merely wish or hope that he may enjoy fellowship with God. He speaks with humility and boldness, saying :—

"I heard the glad Gospel of good will to men ;
I read, 'Whosoever,' again and again ;
I said to my soul, 'Can that promise be thine ?'
I then began hoping that Jesus was mine.

"O mercy surprising, He saves even me ;
'Thy portion forever,' He says, 'I will be ;'
On His word I am resting—assurance divine—
I'm hoping no longer ; I know He is mine."

—Christian Advocate.

TRANSFIGURED LIVES.

THERE is a pathetic story of a French sculptor which illustrates the sacredness with which life's ideal should be cherished and guarded. He was a genius and was at work on his masterpiece. But he was a poor man and lived in a small garret which was studio, workshop, and bedroom to him. He had his statue almost finished, in clay, when one night there came suddenly a great frost over the city. The sculptor lay in his bed with his statue before him in the centre of the fireless room. As the chill air came down upon him he knew that in the intense cold there was danger that the water in the interstices of the clay would freeze, and destroy his precious work. So the old man arose from his bed and took the clothes that had covered him in his sleep, and reverently wrapped them about his statue to save it, then lay down himself in the cold, uncovered. In the morning, when his friends came in they found the old sculptor dead; but the image was preserved unharmed. We have each in our soul, if we are true believers in Christ, a vision of spiritual loveliness into which we are striving to fashion our lives. This vision is our conception of the character of Christ.

"That is what I am going to be some day," we say. Far away beyond our present attainment as this vision may shine, yet we are ever striving to reach it. This is the ideal which we carry in our heart amid all our toiling and struggling. This ideal we must keep free from all marring or stain. We must save it, though, like the old sculptor, we lose our very life in guarding it. We should be willing to die rather than give it up to be destroyed. We should preserve the image of Christ, bright, radiant, unsoiled in our soul, until it transforms our dull, sinful, earthly life into its own transfigured beauty.—J. R. Miller D.D.

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A LITTLE boy in one of our hospitals, whose life had been brought back to him largely by the tender and careful attention of one of the nurses, on being discharged as cured, threw his arms about the nurse's neck and exclaimed : "My mother will never hear the last of you !" So it is when Christ comes to us, binding up our broken hearts, healing our wounded spirits, and saving our dying souls; constrained by love to Him and gratitude for our salvation, we long to confess Him before men, and to join ourselves with those who love and serve Him,—Dr G. B. H. Hallock.



NATURAL LAW VERSUS SATANIC CONTROL.

REGULARITY of phenomena indicates the underlying presence of natural law. Where natural law is involved any question of morals is excluded. Thus reason the friends of occultism. They point to the fact that there is a general uniformity in the actions of persons hypnotized by another. We are not now speaking of auto-suggestion, or, self-imposed trance, and so infer natural law. These subjects, they say, manifest no capricious actions not accounted for by the "law of suggestion." The limit of action, on the part of hypnotized persons, is the will, or suggestion, of the operator. "If," they say, "these persons, upon being hypnotized, were not subject to the control of the hypnotist, but manifested all sorts of whimsical actions—good, bad, indifferent, like an intoxicated or insane person—that could not be classified as falling under a specific cause, such as we have in 'suggestion,' then we might believe that it is not natural law, but that it is possibly dependent upon some depraved spiritual being—an evil spirit, perhaps." Thus it is that many who perhaps admit the doubtful nature of Spiritism, hold Hypnotism to be something entirely different.

In reply we must state, in a way plain enough to be understood, that this objection is so common only because there are so many persons whose information concerning the facts of Hypnotism is limited. For, that a person in a state of hypnosis superinduced by another, may perform all the feats of one under spirit-control, is abundantly proved by the annals of the Psychological Research Society. A sufficient number of instances to establish the fact may be found in "Apparitions and Thought-Transference," page 338 and onward.

The only differences I have been able to discover are:—

1. That whatever condition the subject enters, and whatever feat he performs, whether the clairvoyant state or some telepathic feat, he does so still at the suggestion of the person in control; and

2. That he acknowledges the control of the hypnotist instead of that of the spirit of some dead person.

The Hypnotic Spell, Satanic Control.

Now the Word of God very clearly reveals—which has been shown again and again in the columns of this periodical—that the spirit medium, the self-hypnotized person, simply places himself under satanic control, if not direct, at any rate under some phase of a natural law, satanically perverted, whose tendency is only evil, and that continually.

It is equally evident from experiments that the individual under the hypnotic spell of another, remains in this one's power until he voluntarily surrenders control. There is that much of truth in the "uniformity" plea. What is not true is the claim that this latter class of persons do not manifest the same powers and subjective states as the self-entranced mediums



Not from above, but from beneath.

do; and secondly, that this uniformity demonstrates a natural law, which therefore excludes any moral element. We shall now state these three propositions in a positive form, in order that this important point may be clearly comprehended.

1. It is true that a hypnotized subject remains under control of the operator unless the latter voluntarily surrenders it.

2. It is true that such subject (we are of course always speaking about those who are "sensitive" to all these conditions) may manifest all the phenomena of the self-hypnotized person—the spirit medium.

3. It is true that the evidence that natural law is, to some extent, involved in these practices, does not exempt them

from the sphere of morals.

Let us briefly discuss each of these propositions.

The first is simply an illustration of natural law; in other words, of one of God's ways of acting in nature. It could no more be otherwise than that objects should fall *up* instead of down, or that water should freeze at the boiling point. We have a very clear statement of this law in the Bible. It is found in Rom. 6; 16; "Know ye not, that to whom ye yield yourselves servants to obey, *his servants ye are to whom ye obey?*"

A Dangerous Surrender.

In view of this explicit law of God, let me ask how could it possibly be otherwise than that the subject should remain the servant of the person to whom he has surrendered his will? Neither man nor devil can snatch the victim from his master. But (connecting this with our third proposition) it certainly does not follow from this that I have a moral right to yield myself to be a servant of whomsoever I choose. Far from it.

On our second proposition we may say that when the hypnotist turns his victim over to the devil, by suggesting to the subject that he will have clairvoyant vision, possess telepathic power, or be dominated by a spirit, the hypnotized person will then, of course, act similarly to mediums, who, instead of passing through the hypnotist's power, surrender themselves **directly** to satanic control. The ultimate power in control becomes in both instances the same, the only difference is that the hypnotized mind reaches it by a somewhat more circuitous route.

On our third proposition—the moral aspect—we have dwelt to some extent in a former article. We now re-enforce those conclusions from another standpoint.

It is a natural law, that, by swallowing alcohol, I may surrender my will to the control of a drug—a poison. But have I any moral right to do so because a natural cause is involved? Most assuredly not. It is not that law is wrong, but that an unlawful use is made of it. We know that every law of God, whether in nature or in the Word, "is good, if a man use it lawfully." 1 Tim. 1: 8. It behoves us, therefore, to find what this lawful use is in the case before us.

The Right of Control.

We have already demonstrated in a pre-study that if we endeavour to seek from the testimony of experts this legitimate

use of Hypnotism, we simply involve ourselves in interminable discussion. We should probably die and be dead several thousand years before mere science found the ultimate truth about it. With relief and thanksgiving to God we turn again to the precious Word. We ask three questions:—

1. What right morally have I to be my own master, to control my own mind?
2. Have I any moral right to allow any other person to control my mind?
3. Can I without moral culpability surrender my mind to the control of any spiritual being?

The answer to the first and second of these has been previously given in part.

In the light of the Scriptures there quoted we must to both these queries enter a decided negative. "What! no right to control myself?"—None whatever. "And none to permit a fellow-being to control my mind?"—None whatever. It will be something of a revelation to multitudes that their vaunted right of self-mastery is a mere fiction. The blinking astonishment with which this announcement is received adds emphasis to the inspiration of the ancient prophet of God when he declared, "O Lord, I know that the way of man is *not* in himself; it is *not* in man that walketh to direct his steps." Jer. 10:23. If you think it requires no inspiration for most people to know that, go tell them on the strength of this text of Scripture, that they are too ignorant to know what is good for them, and hence have no right to be their own master.

You will at once be forcibly impressed with the fact that the world does not believe this doctrine, though it is one of the plainest teachings of revealed truth. And just because of their rejection of this truth and because of their determination to rule themselves, they do thereby remain in a continual state of transgression of God's laws, and since such transgression is sin (1 John 3:4), that other statement of Holy Writ is demonstrated to be likewise true, "The whole world lieth in wickedness." 1 John 5:19.

We have no right to any mind but that of Jesus, the Son of God; for we are both commanded and exhorted, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

The Only Safe Surrender.

God's ways are expressed in both nature and revelation, but that we can not understand them to be for our good until we have by divine aid experienced the ex-

change of our own mind for that of the Master, is evidenced by the further exhortation, "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

Thus our third inquiry—whether any **spiritual being** has a right to exercise control of our mind—is answered. God, and God only, who is a Spirit (John 4:24), has an absolute right to such governance. And thus, too, we find the lawful use of the law of suggestion. Well did Jesus say, "Ye call Me Master and Lord; and ye say well; for so I am." John 13:13.

To Him should we yield. Him should we obey. No one's suggestion but His should we hear; the alternative of which is distinctly declared: "Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed." Acts 3:22, 23. Then shall we know infallibly that we are not trusting to the shifting lights of uncertain scientific guesses, for we shall then be able to claim as ours the experience of the beloved disciple:

"We *know* that the Son of God is come, and hath given us an **understanding**" (1 John 5:20); to which the apostle Paul likewise certifies: "For God hath not given us the spirit of fear; but of power, and of love, and of a **sound mind**." 2 Tim. 1:7.

Let our hearts respond to the petition of the psalmist, "O that my ways were directed to keep Thy statutes!" Ps. 119:5.

J. A. L. DERBY.

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A LESSON OF TRUST.

SOME time ago a boy was discovered in the street, evidently bright and intelligent, but sick. A man who had feelings of kindness strongly developed went to ask him what he was doing there.

"Waiting for God to come for me," he said.

"What do you mean?" said the gentlemen, touched by the pathetic tone of the answer and the condition of the boy, in whose bright eye and flushed face he saw the evidences of fever.

"God sent for father and mother and little brother," said he, "and took them away; and mother told me when she was sick that God would take care of me. I have nobody to give me anything; so I came out here, and have been looking so long in the sky for God to come to take care of me, as mother said He

would. He will come, won't He? Mother never told me a lie."

"Yes, my lad," said the gentleman, overcome with emotion; "he has sent me to take care of you."

You should have seen his eye flash and the smile of triumph break over his face as he said: "Mother never told me a lie, sir; but you have been so long on the way."

What a lesson of trust!—*Missionary Visitor*.

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GAIN THAT IS LOSS.

The Scriptures describe the condition of the world just before Christ's second coming. James the apostle pictures the greed and oppression that will prevail. He says, "Go to now ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1-6. This is a picture of what exists to-day. By every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God.—*Christ's Object Lessons*.

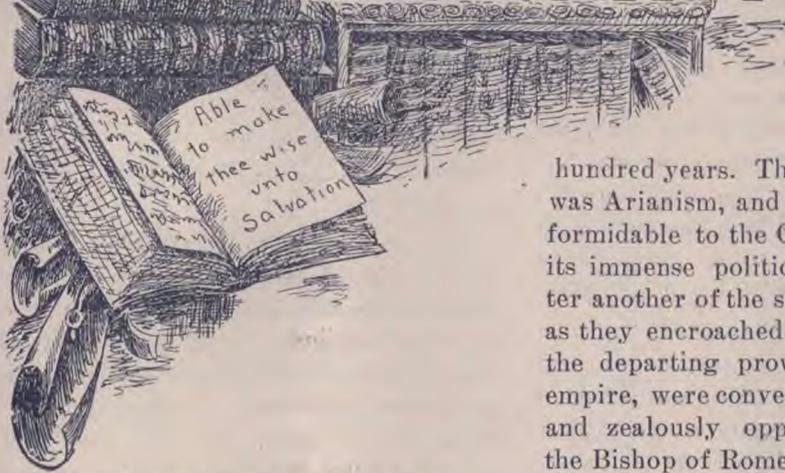
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A BIBLE ON THE CHAIR.

YOU have all heard how the Fijians were raised in the scale of social life after Christianity had been introduced among them. A missionary told me that this came under his observation in the following way: A ship having been wrecked off one of the islands of Fiji, a boat's crew that had got ashore from the wreck were in the greatest possible terror lest they should be devoured by the Fijians. On reaching land they dispersed in different directions. Two of them found a cottage and crept into it, and as they lay there wondering what would become of them, one suddenly called out to his companion, "All right, Jack; there is a Bible on the chair, no fear now!"

What must have been the effect produced upon that man's mind! He now felt that the people of that cottage being Christians, he and his companion were safe, while under other conditions they would probably have become a meal for the first Fijians who made their appearance.—*Lord Shaftesbury*.

THE HOLY SCRIPTURES



STUDIES IN THE REVELATION.

The Seven Seals.

In our study of the first two seals we traced the history of the church and people of God from their first position of purity and power as they were left by Christ, until, through affinity with error, true righteousness became corrupted, and the converting power which attended the early Gospel Message was sadly curtailed. We saw how that lack of God's power, withheld because of transgression, resulted in reaching out to worldly power for support, or in a union of Church and State. Thus it was easy to see how the purity of the white horse turned to the corruption of the red one. It was a still easier and a more rapid step from this condition to the one represented under

The Third Seal.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

The sword of the State is a carnal weapon. Once placed in the hand of the church it creates a burning lust for complete control instead of union on equal footing. There is only one ruler under which the church can be preserved in humility, and that ruler is Christ.

During the later years of Constantine, an influence arose within the church which was destined to hold in check a rising power, the bishop of Rome, for over two

hundred years. This dominating influence was Arianism, and the thing that made it formidable to the Catholic hierarchy was its immense political prestige. One after another of the savage northern tribes, as they encroached upon and overcame the departing provinces of the Roman empire, were converted to the Arian creed, and zealously opposed the exaltation of the Bishop of Rome. Beginning as a religious difference, the controversy took on such proportions that the contest was finally religio-political.

But this was only one phase of the darkness of this period. Gibbon tells us that "every motive of authority and fashion, of interest and reason, now militated on the side of Christianity." And not only were authority, fashion, interest, and reason motives, but through darkness, worse influences worked in the minds of men. Superstition of the most pronounced type, and vain ceremonialism adopted from paganism, further estranged the church from God. Mosheim, the church historian, says: "A whole volume would be requisite to contain an enumeration of the various frauds which artful knaves practised with success, to delude the ignorant when true religion was almost entirely superseded by horrid superstition." The same historian describes fully how, during this period, all the essential dogmas of paganism were incorporated into Christianity. He tells how the virtues formerly ascribed to heathen temples, shrines, and gods, were now attributed to Christian churches, to consecrated water, and to images of holy men. Truly the horse was black.

"And he that sat on him had a pair of balances in his hand." Balances are a symbol of judgment, (Job 31:6 Mar. Dan. 6:29.) And here they are in the hands of the church. Says the historian, "If Rome is the queen of cities why should not her pastor be the king of bishops? Why should not the Roman Church be the mother of Christendom? Why should not all nations be her children, and her authority their sovereign law? It was easy for the ambitious heart of man to

reason thus. Ambitious Rome did so." And the result of this reasoning was to place civil power under the Church and the Church under a pope.

Statecraft transformed the ministers of Christ into commercial schemers, and so-called salvation was doled out in the form of dust and earth from Palestine and other sacred places at fabulous prices. Ecclesiastical offices became a mere matter of purchase, and sacerdotal functions became prostituted in a love of mammon. The voice from heaven reveals the true condition when it says, "A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

That reasoning that placed the Bishop of Rome "head of all churches and corrector of heretics," resulted in his complete supremacy in 538 A.D. It is only because this condition brought new results, only because the church sank deeper into wickedness that we are now introduced to

The Fourth Seal.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth." What a picture is this! A horse, in appearance, unnatural as death. A skeleton, the impersonation of death, seated upon the horse and an open grave (Hell *hades*, the grave) following after to receive their victims. How aptly this describes the terrible persecution of the papacy in the long period of the Dark Ages. The most conservative estimates place the number of victims of this long "Reign of Terror" at not less than fifty millions. The Saviour speaks of this as a time of "great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be."

"The fourth part of the earth" refers to the territory over which the Papal church had jurisdiction; and the sword, hunger, death, (cause such as imprisonment, torture etc. being used for the effect) and beasts of the earth, were the various means used to promote the work of persecution. This period of the Dark Ages covered by this seal reaches from 538 A. D. to the opening of the Reformation in the 14th. and 15th centuries. Its epoch is the most dismal in the history of God's people on earth. J. C. LITTLE.

THE
ORIENTAL WATCHMAN

Editorial.

GOD'S WORD WILL STAND.

WHILE men are speculating and theorizing over the scientific reasons for the existence of this earth, it is remarkable how many evidences God brings forth to corroborate the record of the Bible. God's record says that man was created noble, upright, in the image of God. It points back to a time when, even after sin had entered, the whole race had a knowledge of the Supreme Being. It is easy to see how directly opposed is this to the theory that evolves man by a slow process from the amoeba or toad stool to the lowest savage, and from the savage to the present man of culture.

Captain Merker who has been for some time in German East Africa, has carefully taken down the ancient legends of the Masai, a negro tribe of that section. While we do not pretend to accept these traditions more than any other only as they correspond with the Bible record, yet the apparent similarity between these and God's Word shows conclusively that at some time this tribe had a knowledge of the true God. They say:—

In the beginning the earth was a waste and barren wilderness in which there dwelt a dragon alone. Then God came down from heaven, fought with the dragon and vanquished it. From the dragon's blood, which was water, the barren rocky wilderness was made fertile; and the spot where the struggle took place became Paradise. Thereafter God created all things—sun, moon, stars, plants and beasts, and finally two human beings. The man was sent down from heaven and was called *Maitumbe*; and the woman, *Naitergorob*, sprang from the bosom of the earth. Of all the fruits therein they might eat by God's permission; of one tree alone they might not taste: this was the *Oloilai*. Often God came down to see them, when he descended a ladder from heaven. But one day he was unable for a long time to find them, but finally he discovered them crouching among the bushes. On being asked the

meaning of his conduct, *Maitumbe* replied that they were ashamed because they had eaten of the forbidden fruit. "*Naitergorob* gave me of the fruit," he said, "and persuaded me to eat of it after she had eaten of it herself." *Naitergorob* sought to excuse herself by saying, "The three-headed serpent came to me and said that by tasting the fruit we should become like unto thee and almighty." Then was 'Ngai (God) wroth, and banished the two first human beings from Paradise. He sent *Rilegen* the Morning Star, to drive man out of Paradise, and to keep watch thereover.

The Masai have also a story of the first murder like that of Cain and Abel, of the Flood, of a Noah, and of the giving of the Decalogue. Other tribes in other parts of the earth have also had similar legends. The concurrence of all these in their essentials, shows beyond a doubt that the human family held at one time a common belief in the true God, and that they were well acquainted with the circumstances of the Creation. J. C. L.

THE HEAVENLY SANCTUARY.

THE seventy weeks of Daniel 9: 24, which were allotted to the Jewish people, and which were to close their national history, are presented to us, by the angel Gabriel as the key to the time of the cleansing of the heavenly sanctuary. In the preceding chapter we find it stated that "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Neither the time of cleansing, nor the work of cleansing were explained in that chapter: for at its close Daniel says, "And I Daniel fainted and was sick certain days: afterward I rose up and did the king's business: and I was astonished at the vision, but none understood it."

The unexplained portion of the vision, however, could not refer to those symbols of the ram, he goat, or little horn; for they were all fully interpreted by the angel: therefore we conclude it could refer only to the time portion of the vision, or 2,300 days which were not explained in chapter eight. The closing words of the angel bring us to this conclusion, for he says, "and the vision of the evening and the morning (literally evenings and mornings or days) is true: wherefore shut thou up the vision; for it shall be for many days."

Babylon to Medo-Persia.

Between the time of the vision as given in chapter eight, and the events which the

first part of chapter nine records, only a few months expired; but a wonderful overturning took place. Babylon, "the glory of the Chaldee's excellency" was overthrown by the Medes and Persians, and Belshazzar, haughty, proud, and impious, being "weighed in the balances and found wanting," was dethroned: and his kingdom was divided and given to the Medes and Persians, over which Darius the Mede reigned.

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem." Daniel was not only a prophet, he was also a student of prophecy; and in searching through the books of the prophets, he found a prophecy dealing with the captivity of the Jews, and received light and understanding regarding that captivity and its duration and termination.

Seventy Years' Captivity.

"For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. . . . and I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." And again, "And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

The above prophecies limit the Babylonian captivity to a period of seventy years, and we can imagine with what joy Daniel receives the unfolding of the truth of these prophecies as divine light filled the inspired Word. It was not difficult for him to reckon up the number of years which had elapsed since he with his brethren was carried away from Jerusalem to serve as a captive in the land of Babylon.

Captives Sigh for Jerusalem.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps

upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth; saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Notwithstanding all the scenes and experiences through which Daniel was called to pass while in Babylon, he still preferred Jerusalem above his chief joy; and now as he reads the joyful tidings of the emancipation of his people, and realizes that he is standing on the very verge of its fulfilment, he bows his soul in humble confession and supplication before his God.

Jerusalem shall be Restored.

The burden of the prayer of Daniel was for the restoration of Jerusalem, the beloved city, and the sacred service of the sanctuary. He says, "O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake."

We are told that "the fervent, effectual prayer of a righteous man availeth much," and so it was that while Daniel prayed, a special messenger was sent from the heavenly courts to enlighten Daniel by giving him skill and understanding. "And while I was speaking and praying," says Daniel, "and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God: yea while I was speaking in prayer, even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding."

Jewish history to its Close.

From this point we are introduced without further preliminaries to an explanation of the unexplained portion of the vision, namely the 2,300 days. "Seventy weeks are determined upon thy people and upon Thy holy city, to finish the transgression, and, to make an end of sin, and make

reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and the prophecy, and to anoint the most Holy."

These seventy weeks of prophetic time, equalling 490 years literal time, were allotted to the Jews and were "cut off" from that longer period of 2,300 days. It will not be difficult to ascertain the exact date of the ending of the 2,300 days, which marks the beginning of the work of cleansing of the heavenly sanctuary, if we but consider that the beginning of the seventy weeks is the date from which we must reckon the 2,300 days. To learn when the seventy weeks begin, will determine for us the close of that period, and also the period of which it is a part, and from which it has been "cut off"

H. A.

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CHRISTIANS SHOULD BE HOPEFUL.

Of all people in the world, Christians ought to be most optimistic. When national or worldwide disaster comes, the true Christian looks to the "better country that is an heavenly;" when the city is rent with strife, confusion, and bloodshed, he looks to the "city which hath foundations whose builder and maker is God." When famine and pestilence rage, his hope is in Him who says our bread shall be given us and our waters shall be sure; who "healeth all our diseases." He knows that when he seeks first the kingdom and the righteousness of God, all the blessings of this life will be added. The hope that finally in the setting up of the kingdom of God he shall inhabit the "house not made with hands, eternal in the heavens," scatters the darkness of this world, and lights up the path that leads to the portals of the city of God.

But when we present this living Gospel that brings so much cheer to the weary pilgrim when life's pathway seems dark, some one cries out, "How pessimistic!" When we urge that everything now points to the destruction of this sin-cursed earth so full of sorrow and death, our scoffing critic will say, "Why present to us such a dark picture? Why not look on the bright side of things?"

In reply we ask, Why call the picture that God paints, a dark one? Why look upon the overthrow of iniquity as a thing to be lamented? Sin has made a foul blot upon the otherwise fair pages of this world's history, and why consider the hope of sin's erasure pessimistic? The human race, since sin entered this world, has marched in the valley of the shadow

of death. Six thousand years' sin and oppression have wrought upon old mother Earth, filling her with sorrow and decrepitude, and every year adds to the burden. What must be the condition of one who cries out against the message which proclaims deliverance from this captivity?

God's word speaks definitely regarding the events which betoken the reign of the Son of Righteousness. This truth is not the result of some vain imagination; it has not been conjured up in some clever mind and then enlarged upon, but is the result of careful, prayerful study of the Word. Longing hearts have looked with joy upon the steady trend of events, unmistakably pointed out in the Scriptures, as signs of the coming of Christ. The event of his coming is held out as the hope of the Christian. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself even as He is pure." 1 Jno. 1:1-3.

We are "the sons of God;" but "the world knoweth us not because it knew him not." It is not now manifest what we shall be, "but we know that when he shall appear, we shall be like him; for we shall see him as he is." Naturally we are not sons of God, for power is given those who receive Christ to become sons of God. Jno 1:12. By nature we are children of wrath. Eph 2:1-3. But there is only one way in which Christ has not appeared to every true child of God, and that is "in his glory and all the holy angels with him." And because we expect this literal, visible, personal coming of Christ we purify ourselves even as He is pure.

Here we find the difficulty with the world which "knoweth us not." Men are not willing to purify themselves; they are not willing to change their lives, for that would make them peculiar to the world. We read of Esau, "He found no way to change his mind." Heb. 12:17. Mar. This message of Christ's soon coming means to every person a change of mind, and it is for this reason that men oppose it and consider it pessimistic. Dear reader, do you welcome the message, and are you purifying yourself even as he is pure?

J. C. L.



COMFORT IN DRESS.

WOMEN have not been accustomed to consider their comfort in the matter of dress. Being taught that raiment is more than the body, it is a matter of course that they should fit their bodies into their raiment, however much it cramps them; and getting used to cramping, they do not much mind it. I am well aware that most women would not at all understand what I mean about the discomforts and injuriousness of the clothing. They think they are comfortable, and great pity it is that they do think so! for this is evidence that they have deadened their physical sensibilities. They little know the outrage they are committing on their organisms.

A woman with bands hanging on her hips, and dress snug about the waist and chokingly tight at the throat, with heavy skirts dragging down the back and numerous folds heating the lower part of the spine, and with tight shoes, ought to be in agony. She ought to be as miserable as a stalwart man would be in the same plight. And the fact that she can coolly and complacently assert that her clothing is perfectly easy, and that she does not want anything more comfortable or convenient, is the most conclusive proof that she is in an altogether abnormal condition, or else that she has not much idea of the grand uses to which her powers might be put.

Not only should the growing girl be so absolutely easy in her clothing that there is no possible restriction to growth, but every mother, every housekeeper, teacher, sewing-girl, every woman who has any work or responsibility to bear, every

woman who, in the goodness of her heart, longs for power to help others, every Christian woman should be so free that under all the movements of the body, in bending, lifting, leaping, or lying down, no organ or muscle should be at all restrained in its natural action. It is not enough that a garment be fitted to the size of the figure; at least four to six inches allowance should be made for the play of the body, and this in every garment worn. If the women in this country would do this, half their ailments would disappear in a year, and they would realize that they had entered upon a better life.—*Harriet N. Austin.*

HYGIENE OF THE EAR.

MOST of the organs of the body are so placed that man is not given immediate control over them; nor is it necessary for him to care for each one separately. There are, however, general laws to which we must conform,—laws established by the Creator,—and if we co-operate with him, he will keep all parts of this wonderful machine in healthful action.

It is our duty to keep the external ear in a clean condition, but nature has provided her own cleaning apparatus for the ear passages. At the entrance of the auditory canal are numerous fine hairs which serve to keep out dirt and insects. The lining membrane of the canal contains small glands, which secrete a thick, yellowish, oily wax that is very bitter. Because of this bitterness, no insect will of itself invade this canal. What becomes of the wax?—It dries up in the form of small, whitish scales, which peel off from the surface, and, aided by the action of the jaw, drift out of the ear. This is nature's way of keeping this passage clean.

In health the canal is never dirty, and becomes so only by our frequent attempts to keep it clean. It is for this reason that some people who love cleanliness, and

others who are more or less fastidious in their habits, often suffer most from ear troubles. Many well-meaning mothers do more harm than good by trying to clean the wax out of their children's ears by artificial means. The child invariably cries or makes some demonstration of pain when this is attempted. Twisting the corner of a towel or a handkerchief and turning it round in the ear is one of the worst methods of trying to remove the wax, and does a great deal of harm. Not only is the wax not removed by this method, but the canal membrane is irritated by the friction, and often becomes inflamed.

It is a dangerous practice to introduce ear spoons, ear sponges, pins, hairpins, toothpicks, etc., into the ear to remove the wax. There is as much wisdom as humour in the old adage, "Put nothing into your ear smaller than your elbow."

If an insect gets into the auditory canal, drop in a little sweet-oil, which will either drown it or cause it to crawl out. The ear should never be probed to remove a foreign body. Do not be afraid that it will get into the brain, or even into the middle ear.

Washing the auditory canal with soap and water is also injurious, as it moistens the wax, thus increasing its quantity, and forming a better surface for the collection of dust and dirt. Washing should extend no farther than the finger can reach.

No cold water or any other cold liquid should be put into the ear.

Cotton soaked with laudanum or chloroform should never be put into the ear; for these drugs have a strong affinity for water, drying the canal and drum membrane, and, acting somewhat as a caustic, produce irritation.

Avoid violent blowing of the nose in an acute cold; for this may cause the inflammation to extend into the Eustachian tubes impairing the hearing, and perhaps resulting in deafness.

Never box the ears. Such a practice is both wicked and cruel, in that it drives the air with such force against the drum head as often to rupture it, resulting in defective hearing. Supposed inattention in children is often the result, not of a lack of attention, but of a lack of hearing. When such a person expects to be spoken to, he may hear distinctly; whereas, if unexpectedly addressed, he may seem very dull. This indicates that there is some fault in the hearing.

F. M. ROSSITER, M. D.

SINGING HER WAY THROUGH.

In one of the city hospitals was a woman who had broken down from overwork. Her home was only one room, scantily furnished, and here for more than a year she had taken in washing to support her four small children and her sick husband. Hard labour, often continuing far into the night, had developed a weeping sinew on her right wrist. But in spite of her sufferings she continued to wash until her husband's death. Then she was obliged to go to the hospital.

After an operation had been performed she remained for further treatment during convalescence. Then she really became the sunlight of the hospital. She had a fine untrained voice, so sweet and cheery that it blessed every one who heard it.

"Why do you sing so constantly?" a nurse asked.

"Because I must. Life is pretty hard, and unless I sing my way through the day, I am afraid I'll give out."

One day she asked her nurse if there was not some way by which she could make herself useful in the hospital.

"There is a despondent patient in another ward who is very unhappy," said the nurse. "Nothing we can do seems to cheer her. Possibly if you were to sing to her, it might take her mind from herself and do her good."

"I shall be glad to try," was the quiet response. And she did try. She had hardly sung more than a few moments before the desponding woman's face brightened. Up and down the ward the tears fell, and as the sweet voice continued, smiles shone; but the tears soon dried, and the smiles remained.

"Send her again! Let her sing to us again!" the patients begged; and as long as she remained in the hospital, she sang her way through the sufferings of the inmates—for she had learned to sing her way out of her own.

Troubles crowd sooner or later into every life. It is not so much the difference in their character as the difference in the natures of those who encounter them that makes life bearable or unbearable. Sing your way through if you can! Even a little cheerful faith is of more value to the soul than years of melancholy endurance.—*Youth's Companion*.

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THERE is no beautifier of complexion, or form, or behaviour like the wish to scatter joy and not pain around us.—*Emerson*.

HOW TO GIVE RUBS.

THE oil rub is given to lubricate the skin, and as a protection against taking cold. In applying the oil, first begin with the hand, and with long strokes go over the arm and around the shoulder, three times. Second, beginning with the hand, give a long stroke to the shoulder, coming down with a light, rolling movement, and repeat three times. Then dividing the arm into two sections, go over the external surface twice, giving light percussion, then turn the arm and treat the other section in the same way, ending with percussion to the hand. Give three long, soothing, downward strokes from the shoulder to the finger-tips. In applying the lubricant, give the same movements to the lower extremities as to the arm.

From foot to knee treat in the same manner as the arm, paying special attention to the knee-joints; from knee to hip repeat the same movements, dividing into two sections and alternating above and below three times. Give percussion in the same manner as to the arm. Finish with three long strokes from hips to toes.

In applying the lubricant to the chest, begin by rubbing lightly once over the whole surface of the chest, the shoulders, the sides and the abdomen; then beginning at the neck, give light, circular movements three times, going well down over the sides and hips. Have the patient take and retain a deep inhalation while light percussion is given. Finish with three light, soothing strokes to the whole surface. Give the same movements to the back as to the chest, finishing with six long, soothing strokes to the spine. If this rub is given after a hot bath or treatment, omit the percussion. In hot weather it is usually more agreeable to use talcum powder than oil. A dry hand rub may be given for sedative effect. In this case use the same movements as in the oil rub, but doubling the number of each movement and omitting percussion.

A saline rub may be given for tonic effect. Have the patient lie upon a fresh, dry sheet, and keep the body well covered, except the part under treatment. Prepare two quarts of water at a temperature of from 65° to 80°, and dissolve in this one teacupful of salt. Apply this solution with the hand, following the plan outlined for the oil rub. Rub lightly and briskly until the skin is as dry as possible. Use a Turkish bath towel to finish drying. Finish with percussion.

A dry mustard rub is useful for stimu-

lating capillary circulation. It is given in the same way as the oil rub, except that the movements should be a trifle heavier

A solution of witch-hazel may be used for a rub designed to have a sedative effect. Use one half pint of equal parts of witch-hazel and water at a temperature of 100°.

To cleanse the skin and to cool it by evaporation use a vinegar rub. Take one half pint of equal parts of vinegar and water at a temperature of 80°.

For relieving irritation of the skin the alkaline rub is excellent. Dissolve one tablespoonful of soda in one half pint of water at a temperature of 100°. Apply with light movements and omit percussion.

An alcohol rub has a slightly narcotic effect on the terminal nerves, and cools the skin and hardens it. Take two ounces of alcohol and two of water. Have the temperature 100°. Do not use a towel, but rub with the hands until thoroughly dry.

An alcohol and mustard rub has a stimulating effect. Take one ounce of alcohol, one of mustard, and one of water, at a temperature of 100°. Mix thoroughly and apply as in other rubs.

A dry shampoo may be given to stimulate the circulation; with a dry shampoo brush go over the whole surface of the body with short, rapid strokes, dividing it into sections as in the oil rub.

ABBIE M WINEGAR SIMPSON, M. D.

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If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our hearts up that the body becomes erect. It is only when our thoughts go up that our life becomes erect.—*Alexander McKenzie, D.D.*

AN English physician says: "A boy who early smokes, is rarely known to make a man of much energy of character, and he generally lacks physical and muscular as well as mental, energy. I would particularly warn boys who want to rise in the world to shun tobacco as a deadly poison."

No organ of the body should be strained to its utmost. There should be always kept on hand some "reserve force" for every power. This is true especially of the vocal organs. A good voice has been utterly ruined by one effort to reach the extreme limits of its capacity. Many a man has ruined a good physical constitution by a desperate effort to outdo every-body else.

THE HOME.

THE OFFICE OF THE MOTHER.

In all too many homes the office of the mother is that of a general servant.

To such mothers it is almost cruel to talk of culture, to bid them add study hours to sewing hours, and to keep up an intelligent interest in the world they know nothing about. But the mothers who keep servants, what is their office in the home? The fairly well-to-do middle-class mother, with two maids, what does she do? She purchases for the household, selects, orders, and arranges. She is responsible then, for the health and comfort of the family,—thus filling a position of great importance. For this position she no doubt prepared herself as a girl, studying to fit herself for her business as every honourable man studies to fit himself for his business.

But all this could be done by any competent housekeeper,—the mother has higher duties yet.

Cheerfully a mother immolates herself for her young. That is a primeval instinct of motherhood, under which the plant seeds and dies, the insect lays its eggs and dies, the elder duck plucks bare her breast, and the mother whale follows her harpooned baby to her own sure death. We are no longer insects, ducks, or whales. Human maternity does not—or should not—involve the extinction of the mother. Instinct is a good thing in its way, but it is no substitute for intellect.

It is not sacrifice our children need; but intelligent service, companionship, and the stimulus of a noble, progressive life. Here is where our mothers fail. They surrender all to the children,—and are rewarded by being "only mother."

A young human being needs nursing and feeding and clothing, no doubt; he needs teaching too; he needs loving always, but most of all he needs the great social stimulus of active living.

If a mother simply spends all her thought and love, her time and strength, on her child, he must be a self-idolater to praise her for it. That care he needs, but he needs more to honour and admire, to enjoy and imitate his mother.

The good officer is he who says to his men, "Come!"—not "Go!"—who leads them, not sends them.

How can a mother lead her children when she is not going anywhere?

It has been said that English "society" ranks higher than any on the Continent, because there are so many more valuable men in it,—professional, artistic, and scientific. The mere aristocrats surround themselves with the really valuable people. A valuable person is one who is of service to others. The mother must needs give much time and thought to her children, but, if she gives it all, they get less in quality. Unless a wom-

an is a useful factor in the world, she is limited in her usefulness in the home. Unless she is of some human importance as a personality, she can not be of the highest importance as a mother.

A higher and happier home atmosphere, in which father and mother have more in common, and in which the child finds room to grow, is needed everywhere, and the mother can do most to make it; not "only mother," helplessly buried in a home of small material limitations, but a woman widely loved and honoured, busy and useful in her own world-channel, whatever it may be, in touch with the best spirit of the times and keeping that best spirit before the eyes of the children. Such a woman will meet the daily needs of her family efficiently, will give them wisdom as well as love, and will bring the best thought and filling of her age to enlarge and illuminate her office in the home.—*Charlotte Gilman.*

—:o:—

THE TRUE SIR KNIGHT.

No; not the one who wears braid and lace,
Who is dubbed Sir Knight by a sovereign's grace
Is the nobleman true; but he who knows
Within his own breast there are hidden foes,
And who yields not once in the bitter fight
To the forces within that would conquer right!

A. F. CALDWELL.

—:o:—

THE USE OF LEARNING.

"I am tired of going to school," said Herbert Allen to William Wheeler, the boy who sat next to him. "I don't see any great use, for my part, studying geometry, and navigation, and surveying, and mensuration, and the dozen other things I am expected to learn. They will never do me any good. I am not going to get my living as a surveyor, or measurer, or sea captain."

"How are you going to get your living, Herbert?" his young friend asked, in a quiet tone as he looked up into his face.

"Why, I am going to learn a trade; or, at least my father says that I am."

"And so am I," replied William; "and yet my father wishes me to learn every thing that I can; for he says that it will all be useful sometime in my life."

"I'm sure I can't see what use I am ever to make, as a sader, of algebra or surveying."

"Still, if we can't see it, Herbert, perhaps our fathers can, for they are older and wiser than we are. And we should endeavour to learn, simply because they wish us to, even if in every thing we are expected to study, we do not see clearly the use."

"I can't feel so," Herbert replied, tossing his head and I don't believe that my father sees any more clearly than I do the use of all this."

"You are wrong to talk so," his friend said, in a serious tone. "I would not think as you do for the world. My father knows what is best for me, and so does your father know

what is best for you; and if we do not confide in them, we will surely go wrong."

"I am not afraid," responded Herbert, closing the book over which he had been poring reluctantly for half an hour, in the vain effort to fix the lesson on his unwilling memory; and taking some marbles from his pocket, he began to amuse himself with them, at the same time that he concealed them from his teacher's observation. William said no more, but turned to his lesson with an earnest attention. The difference in the character of the two boys is too plainly indicated in the brief conversation we have recorded, to need further illustration. To their teacher it was evident in numerous particulars—in their conduct, their habits, and manners. William always recited his lessons correctly while Herbert never learned a task well. One was always punctual at school, the other loitered by the way. William's books were well taken care of, Herbert's were soiled, torn, disfigured and broken.

Thus they began life. The one obedient, industrious, attentive to the precepts of those who were older and wiser, and willing to be guided by them; the other indolent, inclined to follow the leadings of his own will. As men at the age of thirty five, we will again present them to the reader. Mr. Wheeler is an intelligent merchant in an active business; while Mr. Allen is a journeyman mechanic, poor, in embarrassed circumstances, and possessing but a small share of general information.

"How do you do, Mr. Allen," said the merchant to the mechanic, about this time, as the latter entered the counting room of the former. The contrast in their appearance was very great. The merchant was well dressed, and had a cheerful look, while the other was poorly clad, and seemed troubled and dejected.

"I cannot say I do very well, Mr. Wheeler," the mechanic replied, in a tone of despondency. "Work is dull, and wages low; and, with so large a family as I have, it is tough enough getting along under the best circumstances."

"I am really sorry to hear you say so, Mr. Allen," replied the Merchant in a kind tone. "How much can you earn now?"

"If I had steady work, I could make nine or ten dollars a week. But our business is very bad. The substitution of steam engines on railroads for horses on turn pikes has broken in seriously upon the harness making business. The consequence is, I do not average six dollars a week, the year round."

"Is it possible that railroads have wrought such a change in your business?"

"Yes; in the harness making branch of it; especially in large cities like this, where the heavy wagon trade is almost entirely broken up."

"Did you say that six dollars a week was all that you could average?"

"Yes, sir."

"How large is your family?"

"I have five children, sir."

"Five children! and only six dollars a week!"

"That is all sir; but six dollars a week will not support them, and I am in consequence, going behindhand."

"You ought to try to get into some other business."

"But I don't know any other."

The merchant mused awhile, and then said: "Perhaps I can aid you in getting into something better. I am president of a newly-projected railroad, and we are putting on the line a company of engineers, for the purpose of surveying and locating the route. You studied surveying and engineering at the same time I did and I suppose have still a correct knowledge of both; if so, I will use my influence to have you appointed surveyor. The engineer is already chosen, and at my desire he will give you all requisition, until you revive your early knowledge of these matters. The salary is one hundred dollars a month."

A shadow, still darker than that which had before rested there, fell upon the face of the mechanic. "Alas! sir," he said, "I have not the slightest knowledge of surveying. It is true I studied it, or rather pretended to study it, at school; but it made no permanent impression on my mind. I saw no use in it then, and am now as ignorant of surveying as if I had never taken a lesson on the subject."

"I am sorry, Mr. Allen," the merchant replied in real concern. "If you were a good accountant, I might, perhaps, get you into a store. What is your capacity in this respect?"

"I ought to have been a good accountant, for I studied mathematics long enough; but I took little interest in figures, and now, although I was for many months, while at school, pretending to study book-keeping, I am utterly incapable of taking charge of a set of books."

"Such being the case, Mr. Allen, I really do not know what I can do for you. But stay; I am about sending an assorted cargo to Buenos Ayres, and then to Callao, and want a man to go as supercargo, who can speak the Spanish language. The captain will direct the sales. I remember that we studied Spanish together. Would you be willing to leave your family and go? The wages will be one hundred dollars a month."

"I have forgotten all my Spanish, sir. I did not see the use of it while at school, and therefore it made no impression upon my mind."

The merchant, really concerned for the poor mechanic, again thought of some way to serve him. At length he said: "I can think of but one thing that you can do, Mr. Allen, and that will be much better than your present employment. It is a service for which ordinary labourers are employed, that of chain carrying to the surveyor to the proposed railroad expedition."

"What are the wages, sir?"

"Thirty five dollars a month."

"And found?"

"Certainly."

"I will accept it sir, thankfully," the man said. "It will be much better than my present employment."

"Then make yourself ready at once, for the company will start in a week."

"I will be ready, sir," the poor man replied, and then withdrew.

In a week the company of engineers started, and Mr. Allen with them as a chain carrier, when, had he, as a boy, taken the advice of his parents and friends, and stored up in his memory what they wished him to learn, he might have filled the surveyor's office at more than double the wages paid to him as chain carrier. Indeed, we cannot tell how high a position of usefulness he might have held, had he improved all the opportunities afforded him in youth. But he perceived the use and value of learning too late.

The writer earnestly hopes that none of his young readers will make the mistake Mr. Allen did, when it is too late to reap any real benefit. Children and youth cannot possibly know as well as their parents, guardians and teachers what is best for them. They should therefore, be obedient and willing to learn, even if they cannot see what use learning will be to them.—*Sabbath Readings.*



TINY TOKENS.

The murmur of a waterfall
A mile away,
The rustle when a robin lights
Upon a spray;
The lapping of a lowland stream
On dipping boughs,
The sound of grazing from a herd
Of gentle cows;
The echo from a wooded hill
Of euckoo's call,
The quiver through the meadow grass
At evening fall;
Too subtle are these harmonies
For pen and rule,
Such music is not understood
By any school;
But when the brain is overwrought
It hath a spell
Beyond all human skill and power
To make it well.

The memory of a kindly word
For long gone by,
The fragrance of a fading flower
Sent lovingly;
The gleaming of a sudden smile
Or sudden tear,
The warmer pressure of the hand
The tone of cheer;
The hush that means "I cannot speak
But I have heard,"
The note that only hears a verse
From God's own word,—
Such tiny things we hardly count
As ministry:
But when the heart is overwrought
Oh, who can tell
The power of such tiny things
To make it well? —*F. R. Havergal.*

—:o:—

THINK THE BEST.

"ALWAYS think the best of people," old Benjamin Grainger used to say. Benjamin was the keeper of the Westhampton toll-bar, a kind old man, with pleasant words and pleasant looks for anyone who would stop to have a talk with him as they passed the gate.

"But some folks are so bad there's not any 'best' to be got among them," Farmer Dean said one day.

"I reckon you are wrong there, farmer," Benjamin answered. "I never met a man who was bad right through and through. But letting that question alone, it is better for yourself to make the best of others."

"How so?" said Farmer Dean, flicking a fly from his horse's ear with an artful touch of his whip.

"Because if we are always thinking evil of people, the bad thoughts leave a slimy track behind in our own hearts."

"And do pleasant thoughts leave pleasant tracks eh, Benjamin? Well, now I've found out why you are always such good company; for I don't believe you think evil of anybody," said Farmer Dean.

"But I used to, though," returned the old toll keeper, shaking his head. "And it is fairly wonderful how easy it comes to give bad motives to people when once you begin with the habit. And then everybody and everything are sure to be wrong."

"I mind when I was a boy reading about a creature they called a scorpion; it lives among the roses—eats the roses, for all I know to the contrary—but 'tis the most poisonous beast that lives on earth. Seems to me some folks get to be just like scorpions; be they ever so close to the roses, they can get nothing from them but poison. They have their uses and their good points, those folks, I suppose, same as the scorpions; but they're uncommonly disagreeable customers to come across in life."

"So they are," said Farmer Dean, preparing to drive on. "Well, good-day, Benjamin, and thank ye for the warning. I don't altogether like the notion of being a human scorpion, but I fear I'm getting into a mighty suspicious, uncharitable way of thinking and talking too. Good-day to you, neighbour."

"Good day, farmer; and success to your market-going."—*Friendly Greetings Leaflets.*



HOW THE MEMORY VERSE HELPED CHARLIE.

WILLIE and papa had gone to prayer-meeting, but as mamma could not go, Charlie stayed with her.

After listening to mamma read for some time Charlie said he was sleepy, and asked if he might lie down on the sofa till Willie came home. But mamma said: "No dear, you might go to sleep and perhaps take cold; and you are too heavy to carry upstairs since you are eight years old. I will go upstairs and light a lamp for you and tuck you in as snug as can be."

Charlie said, "All right," with a little tremor in his voice, for he is not as brave as some boys. When he was in bed and mamma had tucked him in and kissed him good-night, she returned to the sitting-room to continue her reading.

Presently she heard a little voice saying, "O mamma, may I come down? I can't go to sleep, and I want to tell you about it."

"Yes, come on," answered mamma.

When Charlie appeared, he tried to say between sobs that he was afraid. "O mamma, every time I shut my eyes I could see wolves and all sorts of ugly things! Can't I stay down here until Willie comes?"

"But you knew there were no such things there, didn't you?"

"Yes, but I could see them."

"Well, if you knew they were not there, who were there?"

"Angels, I suppose, but I could not see them."

"If your eyes had been opened as Elisha's servant's were, I am sure you could have seen them. Where do angels camp?"

"Around them that fear Him."

"Don't you fear Him?"

"Yes, mama."

"Then don't you know there were angels there? I am sure there were, but Satan wants you to be a coward. He knows that those who fear the Lord are bold, like Daniel

and his companions. Satan will try more and more to deceive us and make us afraid; so we must begin now to gain victories if we expect to stand. Now who will conquer to-night? will you and the Lord, or Satan? Let us have another prayer and then you can try again."

Both knelt and asked God to help Charlie to believe His Word; and also to drive Satan and evil angels away. As Charlie was tucked in bed once more, mamma said:—

"If you meet Satan with passages of Scripture he will soon leave."

Again good-night was said and mamma offered an earnest prayer that her boy might be a conqueror.

Nothing more was heard from Charlie until next morning, when he came downstairs looking as bright as a sunbeam, and gave us all a cheery good-morning.

"Well, mamma, I went to sleep all right," he said, when he and mamma were alone.

"Yes, tell me about it."

"I said the verse where the angels camp about us; then I shut my eyes and could see ugly things; then I said, 'Many are the afflictions of the righteous, but the Lord delivereth him out of them all'—and I was asleep. Oh, I am so glad I knew those verses!"

How many of our little readers are storing their minds with God's Word?—*Present Truth.*

—:o:—

GRANDMOTHER'S MAXIM.

I NEVER could tell what my grandmother meant,

Though she has the wisest of brains;

"I have noticed," she said, "in the course of my life,

That lazy folks take the most pains."

I hated to mend that short rip in the skirt
Of my dress, where the pocket hole strains,
And grandmother saw it, and laughed as she said,

"Yes, lazy folks take the most pains."

And that same little rip, when I went out to ride,

Was caught in my bicycle chain;

Oh! then I remembered what grandmother said,

"That lazy folks take the most pains."

For instead of an inch I must sew up a yard,
And it's just as her maxim explains;
I shall always believe what my grandmother said,

"That lazy folks take the most pains."

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OVERCOMING AN ENEMY.

As Bessie Lakin was starting to school one morning, she said to her mother: "I wish Laura Brown didn't live on our road. She calls me names and throws things at me on the way."

"What do you do in return?" asked her mother. "Do you not sometimes do the same thing?"

Bessie did not answer. She knew that she could not say, "No" and she did not like to answer, "Yes."

"If you don't like Laura," said Mrs. Lakin, "of course you will not try to please her. I fear you would rather try to shun her, or to humble her. Suppose you try another way."

"What other way can I try, when she won't let me be friendly?"

Mrs. Lakin began wrapping up a nice turnover, and while she was talking she laid it in Bessie's lunch basket.

"You must remember," she said, "that Laura has no mother, and may be her aunt does not care to make things pleasant for her as a mother would. When you see her this

morning, greet her with a smile, just as you would your best friend. Then give her this turnover, and tell her that your mother thought she would like it for lunch."

Bessie was glad to do something that would make Laura stop troubling her. And she had gone but a little way before she had a chance to try her mother's plan. When Laura came near, she began to "make faces" at Bessie. But Bessie just smiled and said:—

"Good morning, Laura."

But Laura did not speak; she just picked up a clod of dirt, and threw it at Bessie, hitting her right in the face. This was a sore trial for Bessie, and she felt quite angry as she wiped away the dirt. She was about to throw something in return, but, looking back, she saw her mother at the gate looking towards her. Then she opened her basket, took out the package, and said:—

"Here, Laura, is something mamma sent you. She thought you would like it."

Laura's face became very red, and she held back her hand as if afraid to take it. But Bessie said:—

"You needn't be afraid; it is something very nice."

At first Laura could hardly believe that it was meant for her; but she took it and walked along, feeling more and more ashamed. Soon she walked up close to Bessie, and said:—

"Did I hurt you, Bessie? I'll never throw at you again."

This was all she could say. But Bessie replied:—

"Never mind, Laura; I have done wrong too, sometimes. We will not quarrel any more, will we?"

"No, never!" said Laura. "I haven't had a turnover since mamma died, and I think they are so nice."

Children, here is a "memory verse" for you:—

"Be not overcome of evil, but overcome evil with good."—*Little Friend.*

Dearly beloved, avenge not yourselves but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Rom. 5: 19, 20.

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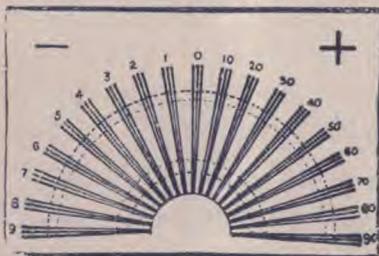
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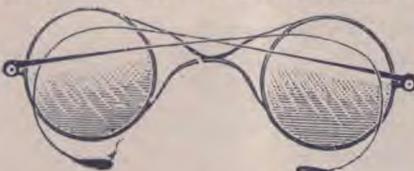
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The love of God and the Law of God are closely related. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The Saviour, in answer to the young man who came with the question, "What good thing shall I do, that I may have eternal life?" answered, "If thou wilt enter into life, keep the commandments." Do you want to know what will bring eternal life? obey God's Law. But it is also the love of God which brings eternal life; therefore we read, "This is the love of God that we keep his commandments." Eternal life in love, and also in commandment-keeping; but no love and also no life without obedience.

It will be the saints of the Most High who will take the kingdom and possess it forever and ever. Not merely a professed saint, not the man who goes about saying that he is saved when he does not possess the credentials which give entrance to the pearly gates. When Jesus was here on earth, he asked, "Why call ye me, Lord, Lord, and do not the things which I say?" It is the doers that will be justified. "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." To the young man who asked what he should do to gain eternal life, Christ answered

"Keep the commandments." "To obey is better than sacrifice."

The Word of God is progressive. Men say to us, "Why do you require of us more than was required of our forefathers? They were good men and will be saved in the kingdom of God. Why not be content to let us walk in their footsteps?" But would we be content to travel in the slow way that our grandfathers travelled? Would we be willing to dispense with the many little conveniences of every-day life that were unknown fifty years ago, simply that we might walk in our fathers' paths? Let us accept the revealed word of God as it comes to us to-day regardless of how it may cut across our favoured pathway. The revealed Word in Christ's day caused men to give up all. So did it also in the days of Luther and Wesley and all the great Reformers. Shall we not give up all?

God would have our minds filled with pure and loving thoughts, as a casket is filled with precious jewels. It is not how many stones are in the casket but of how much purity and worth are those within. Too many minds are filled with refuse gathered here and there; and but few have carefully chosen gems of truth stored up to make rich the possessor. Dear friend what are you gathering from day to day?

There is always something definite in the Messages God sends to the world. It is this that makes this present message take hold upon the hearts of men. The simple fact that Christ is coming in this generation and that "delay shall be no longer" is enough to stir the most faithless to action when once it is presented in the power of the Spirit of God. Dear reader, has the spirit of God brought home to your heart this Truth?

Men are not often asked to do great things. When God called upon Naaman the Syrian, who was a leper, to wash himself seven times in the River Jordan, Naaman was quite indignant. He reasoned that some visible work, some actual effort must be necessary to accomplish the results desired. But his servant said, "If the prophet had bid thee do some great thing, wouldest thou not have done it?" When the simple word was obeyed he came cleansed. Have you ever thought you ought to do some great thing? Remember that "to obey is better than sacrifice, and to hearken than the fat of rams."

While you are giving to every one about you a smile and a pleasant word, do not forget to save a few for the dear ones within the home circle. You do not know how much good a smile from you will do your wife, or how your children will appreciate a few loving words. Let us bring the best that is in us to the dearest place on earth,—our home.

—:0:—

A LIVE SUBJECT.

In the last few weeks there has been agitation in the United States over the question of Laws for Sunday observance. A number of bills have for some time been pending before the national legislature. As these were about to be considered, the friends of religious liberty everywhere circulated petitions and remonstrances against them. Many of the leading papers of the country have taken up the issue in their columns, and some of the nation's influential men, after carefully and thoughtfully considering the question, have stood in defence of religious freedom. The new Pythian temple in Washington D. C. has been secured and used by leaders in the religious liberty movement to present the subject from a Bible standpoint. The attention of the nation has been drawn to the question at issue.

But it will only be a matter of time when every nation will be called upon to meet the same question. Sunday is a religious institution and Sunday legislation, is religious legislation. Moreover religion which has to do with our duty to God, is properly defined by the Bible, and not by national law. If then the state demands the observance of the first day of the week and the Word of God enjoins upon us the keeping of the seventh day what shall we do? God offers no alternative; but He says "we ought to obey God rather than men." What stand shall we take when India has to face the question?

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things."

God will not ask of us, "How much have you done?" but "How well have you performed the work I have given you to do?"