

THE ORIENTAL WATCHMAN

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

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FULLFILLING HIS WORD.

“AND great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven.”

These words were uttered by the Saviour in answer to the query of his disciples,

“What shall be the sign of thy coming and of the end of the world?” They are spoken of as essentially last day tokens,

at the daily papers for the last month would convince any one that the first of these has shown itself in a special manner; and in all probability many of our readers have had the nearer view of the visitation through actual experience. The almost universal testimony has been that this is one of the most severe earthquakes in the history of India.

As to famines, India is notorious for them the world over. The last half cen-

famine from every quarter.

Pestilences are the yearly scourge of the East. Especially have they ravaged in the last few years, despite our modern science and improved methods of combating disease. This year has witnessed a most terrible scourge of plague both in India and Burma. Rangoon was for a time almost threatened with a depopulation panic.

Now these, while superlatively common

to the East are not uncommon to all the world. If England and America have not the plague, they have the increasing and much dreaded consumption to meet, besides small pox, typhoid fever, and a host of other ancient and modern diseases.

Every year adds new names to the catalogue of maladies. Earthquakes, cyclones, fearful sights, floods, and all manner of catastrophes have marked the page of history in the last two decades. He



EARTHQUAKES IN DIVERS PLACES.

and would find their application in no other period of this world's history. In point of time we are left with absolutely no doubt as to the application.

Moreover it is certainly evident that here in India above all other countries we can recognize the working out of all these signs before our eyes, for verily they are signs of Christ's soon coming. A glance

tury has witnessed an increasing frequency of these, nor have our modern facilities for alleviation served by any means to relieve their terrible ravages. That they are dreaded in this country is evident from the very fact that every little freak of nature or deviation from the regular natural course of events calls forth a host of predictions of

who escapes the pestilence and the famine suffers from fire and flood.

But the greatest calamity is yet before us. As in olden time men's hearts are hardened. Few there are whose souls are humbled under the mighty hand of God. But the Word says of the second Advent of Christ: “The heaven departed as a scroll when it is rolled together, and every mountain

and island were moved out of their places." If men are now terrified at the shaking of the earth, much more will they be terrified when God shakes "not the earth only but also the heavens." Heb. 12:26.

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EVERY DAY ALIKE.

More than a score of years ago, when Dakota was opening up to the world its agricultural resources, especially in the line of wheat production, the writer fell in company with a gentleman who was returning over the Grand Trunk railway from this wonderful territory to his home near the northern shore of Lake Ontario. He was eager to tell of the astonishing things he had seen in that vast prairie land of the West, but said he: "I could not be hired to live there, the people are so wicked."

"In what respect," inquired I, "are they so wicked? Do they lie, steal, murder, etc.?"

"No, I do not know that I heard of anything that of kind," said he, "but I will tell you. I went out on Sunday morning and counted eleven threshing machines running."

"I asked one of the men who was at work if he ever brushed the dust from his Bible, and he said he presumed he did not read it as much as he ought."

"Supposing he had read the Bible," said I, "would he have found anything in it about working on Sunday?"

"Yes, indeed he would," was the reply.

"What would he have found?"

"He would have found that it said: Remember the Sabbath day to keep it holy."

"Yes," said I, "and I believe that the same commandment tells which day is the Sabbath; 'The seventh day is the Sabbath of the Lord thy God.'"

"Well, if you want to keep that old Jewish Sabbath you may, but I keep the first day of the week, the Christian Sabbath."

"But where in the Bible is the first day called the Sabbath, or any command given for its observance?"

"Good men have settled that question long ago."

"What authority have good men, or other men, for substituting human tradition for the commandment of God?"

"The laws of the land require us to keep the first day of the week, and we should be law-abiding citizens."

"But when it comes to a conflict between the law of God and the requirements of men, we are told, 'We ought to obey

God rather than men.'" Acts 5:29.

"Well one-seventh of the time is all that is required, it makes no difference which day we keep, only so that we keep one day in seven."

"The commandment says we shall rest the same day that God rested, and that day was the seventh. Can you change your birthday from the day on which you were born to any other day in the year, and say it makes no difference; that one day is just as much your birthday as any other day?"

"We can't keep the seventh day anyhow; the world is round, and it is impossible to observe it at the north pole."

"But you say you keep the first day regularly, and if the first can be observed anywhere without difficulty, why may not the seventh day be just as easily observed?"

"The apostle Paul said, 'One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' That's my doctrine; I stick to that; that's good enough for me; I'm satisfied with that."

"My friend," said I "is not that exactly what those people in Dakota were doing? Did they not esteem every day alike? Did they not thresh on Sunday, and did they not thresh on Monday, and thresh on Tuesday and Wednesday, and on every day of the week, and thus regard every day alike? And was it not for this very reason that they did consider all days alike that you thought they were so wicked that you could not live among them? Is that your idea of Sabbath observance? Our friend's argument having thus devoured itself, and the last position in his theory being so directly contradictory to his first, he turned himself about in his seat and had no more to say.

How much more satisfactory to take the plain command of the Lord on this question, and simply obey him, and thus avoid all the inconsistencies and contradictory positions, to which the sophistry of disobedience unavoidably leads its advocates.

F. D. STARR.

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HAVING A PURPOSE.

It is a strange folly in multitudes of us to set ourselves no mark, to propound no end, in the hearing of the gospel. The merchant sails not merely that he may sail, but for traffic, and traffics that he may be rich. The husbandman ploughs not merely to keep himself busy, with no further end, but ploughs that he may sow

and sows that he may reap with advantage. And shall we do the more excellent and fruitful work fruitlessly—hear only to hear and look, no further?—S/L.

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THE FIFTH GOSPEL.

You are acquainted with the four Gospels: the Gospel according to St. Matthew, and the Gospel according to St. Mark, and the Gospel according to St. Luke, and the Gospel according to St. John. But there is another Gospel which is read in your circle a great deal more than any of these. It is the Gospel according to You: the interpretation of Jesus Christ, either for good or evil, which glows or glowers through your personality. And there are several respects in which your Gospel differs from any of these. In the first place, it is written in a universal tongue. It can be read by all.

Although a man may be so ignorant as not to be able to read these, no man is too ignorant to be able to read yours. A number of years ago a young fellow of the name of Wray, a student at Princeton College applied for appointment as a foreign missionary. He was a thoroughly good man but not very quick in respect to learning, and when he reached the field of his prospective labours, he found it difficult to master the language. But though the simple natives could not understand his talk, they could understand his walk; and one day when they, according to the custom in those countries, were seated in a circle on the ground, listening to the instruction of one of their teachers, the question was asked, "What is it to be a Christian?" And none could answer. But finally one pointed to where this young man sat, and replied, "It is to live as Mr. Wray lives."

Not one of them could read the Gospel according to Matthew, or the Gospel according to Mark, or the Gospel according to Luke, or the Gospel according to John; but every one there could read the Gospel according to Wray. And your Gospel is written in a universal tongue. As St. Paul says in the text, it can be "known and read of all men." That means your office boy. He is reading when you think he is only sweeping out the store, and you come in in the morning with a cross word or a kind one. That means your servant in the kitchen. She is reading it, when you do not think she is at all; and so are the children, and the neighbours. Your Gospel is written in a universal tongue.

George Thos. Dowling.



THE PERFECT SALVATION

THE THREEFOLD MESSAGE OF
REV. 14:6-12
"UNTO EVERY NATION."

THIS threefold message is not a mere local movement. This message is not an American message. All the world is included in the proclamation of "the everlasting gospel." The statement is very explicit. The angel was seen "flying in mid heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people."

It may be worth while to notice how clearly this scripture was fulfilled in the preaching of the advent message in the years previous to the expiration of the time in 1844. The following extracts are found in the "Rise and Progress of Seventh-day Adventists," by Elder J. N. Loughborough:—

"E. R. Pinney, of Seneca Falls, N. Y., a devoted Baptist minister who gave his life to the proclamation of the advent doctrine, said: 'As early as 1842, second advent publications had been sent to every missionary station in Europe, Asia, Africa, and America, both sides of the Rocky Mountains. . . . The commanders of our vessels and the sailors tell us that they touch at no part where they find this proclamation has not preceded them, and frequent inquiries respecting it are made of them.'

"William Miller, in speaking of the extensive spread of this 'cry,' said: 'One or two in every quarter of the globe have proclaimed the news, and all agree on the time,—Wolf of Asia; Irving, late of England; Mason, of Scotland; Davis of South Carolina; and quite a number of this region, are, or have been, giving the cry.'

"Elder Joseph Marsh, in his advent paper entitled the *Voice of Truth*, Jan. 1845, said: 'The everlasting gospel, as described in Rev. 14: 6, 7, has been preached to every nation, kindred, tongue,

and people: saying with a loud voice, 'Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' No case can be more clearly substantiated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in 1843, or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.' "

After the passing of time in 1844 and the consequent disappointment, those Adventists who adhered to their faith in God's Word and continued to search the Scriptures received further light concerning the third angel's message, and accepted the instruction of the angel of Revelation 10, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." And this is the threefold message in threefold power which we are charged with giving to all the world in this generation. This is the closing work. This is the final and complete fulfilment of the prophecy and the promise, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come."

The call for a renewed proclamation of "the everlasting gospel" to all the world in this generation is in itself a testimony to the condition of the world in these last days. It is not simply to the natives of far-off and almost unknown lands, not to the degraded and the half-civilized peoples of heathen countries, but it is to those as well who live in the full blaze of intellectual light, that this threefold message must go. This shows that all alike have need of the true knowledge of the gospel of the kingdom and the coming King. All flesh must see the salvation of God.

Here is the problem which we face today. The coming of our Lord has been

unnecessarily delayed by the failure to fulfil the commission. "Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory." And now the final summons to action has come. There has been a revival of belief in, and a zeal for, the advent message, and there is a response to the call to rise up and give this message quickly in all the world. The union of the human effort with the divine purpose for this time will accomplish the work and bring the coming of the Lord. To the accomplishment of this glorious purpose let us all earnestly devote our time, strength, and means. We need not fear to risk all in this message. It is no human invention. It will not fail. The glory of the coming dawn is already visible, and the fulness of the day will soon be here. "Be ye also patient: stablish your hearts: for the coming of the Lord is at hand."

The countries of the earth are open to those who will be the bearers of this last message to every nation. God's providence is already far in advance of our movements. It only remains that we should realize the time and the work, and give ourselves wholly to the one effort to prepare the way for the return of our Lord. Do we love his appearing? Let this love be manifested in such service as will hasten his coming. "The advent message to all the world in this generation:" this is our watchword. "There shall be delay no longer:" this is our confidence.

W. W. PRESCOTT.

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"I WOULD BE PATIENT FOR A
LITTLE."

THESE were the words which I heard a poor wife, who was an invalid, saying to a husband who was cross and impatient with her. She felt that she could not last long with her racking cough, and quietly remarked,—"If I were you, I would be patient for a little." We should be more patient if we reflected that the state of things to which we object is generally a transitory one. Do you not get on well with your husband or wife? All too soon death will come to separate you. Is your child tiresome? It is the effect of immaturity; the tree will soon be grown up. Are you in pain? If severe, it will not last long; if it last long it cannot be very acute. Are you unable to suffer

fools gladly? You would be enabled to do so if you reflected that we poor fools cannot become wise in a moment; you must give us time. Is the world all wrong? The Lord is at hand to set it right, and He is only not in a hurry because He is eternal. "If I were you, I would be patient for a little."—

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SOME DON'TS FROM EXPERIENCE.

Don't expect large things from a little-minded man. Some folks are built on the penny scale and weigh that much only.

Don't laugh over others' mistakes. You may stumble soon.

Don't think you know it all, for you don't. One head can't hold a hog's head.

Don't look for oak trees out of acorns in a day or a year. It takes time to ripen both crop and character.

Don't judge a sermon by your ears. There is a vast difference between a tickle and a truth.

Don't trust your feelings as proof of piety. The "cash register" is far more trustworthy and reliable.

Don't lie. For two good reasons: First, it makes you a liar; and second, it doesn't pay, long run or short.

Don't worry over the criticism of brainless people. Braying, whether by biped or quadruped, is only noise.

Don't lose faith in humanity because there are some black spots. Look at the sun, and then at the looking-glass.

Don't quarrel over circumstances, nor fret over impossibilities. It's far better to climb mountains than curse them.

Don't be stingy because some of your charity went wrong. Think how much wasted mercy has been poured out on you.

Don't read these "Don'ts" and do them, for you will suffer. I know it, for I have tried it. Some before conversion, some after.

C. H. YATMAN.

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ALL THAT WAS LEFT OF IT.

At a gathering of several ministers recently (says the *Baltimore Sun*), one of them, who is opposed to the so-called "higher criticism," told the following: "One day a member of a certain church, who had listened attentively for five years to the preaching of his pastor, took to the Divine his Bible, which was truly a sight to behold, with whole books clipped out here, or a passage gone there. Indeed between the covers, there was

little else left but a few shreds of paper. The pastor was horrified, and rebuked his parishioner for using the Bible so shockingly. The parishioner meekly replied:—

"It is all the result of your preaching. When I went home from church each Sunday, I cut out of the book that which you had criticised in your sermon of that day. That verse on the Trinity was an interpolation: so out went the strong verse. Then the canonicity of this book and that was doubtful; so out went this book, and that. John did not write the Gospel of John; so out went what was called the Gospel of John. This bit of history was not history, only allegory; so out went that false and deceiving thing. Positively, sir, I have been faithful with my shears, and this is all the Bible I have left—the two covers and a few tatters."

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SOMETHING GIVES WAY.

A CHRISTIAN WOMAN in a town in New York desired to obtain a school-house for the purpose of starting a Sabbath-school, but was refused by a sceptical trustee. Still she persevered, and asked him again and again.

"I tell you Aunt Polly, it is of no use. Once for all, I say you cannot have the school-house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how, if I do not give you the key."

"I think that the Lord is going to unlock it."

"Maybe he will," said the infidel, "but I can tell you this; he will not get the key from me."

"Well I am going to pray over it, and I have found out from experience that when I keep on praying, *something always gives way.*"

And the next time she came, the hard heart of the infidel gave way, and she received the key. More than this, when others opposed the school, he sustained her, and great good was done for perishing souls.

"Something gives way." Sometimes it is a man's will, and sometimes it is the man himself. Sometimes there is a funeral. When God's Spirit inspires a prayer in a believing Christian's heart, Omnipotence stands ready to answer it. "Something gives way."—*Christian Secretary.*

HIS GARMENT'S HEM.

THE SAVIOUR passed along the way
From country lane to city mart,
Where crowds were moving to and fro,
With many an aching heart.
They touched the seamless robe he wore,
They pressed his garment's hem:
And, lo! the tender love he bore,
Brought health and joy to them.
Unseen, he walks the earth to-day,
Our daily paths beside,
When lonely, 'mid the fields we stray,
Or join the restless tide.
He will not bid us hold our peace,
Our eager prayers condemn,
But we may clasp his pierced hand,
And press his garment's hem.
O aching, fearing, human heart,
There's balm and rest for thee!
Oh weary heavy-laden one,
He's calling, "Come to Me!"
When sorrow, like a surging tide,
No earthly power can stem,
How sweet to feel his wounded side,
And press his garment's hem.

MRS. MARY B. WINGATE.

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HE GOT MOST NUTS.

"Visiting, with my boy, the monkey-house, in the Zoological Gardens, at Marseilles," says a friend, "we were both struck with the very happy and good humoured expression that was on the face of one of the inmates. There he sat on his hind legs at the bars of the cage, bowing and smiling, while his companions were either fighting or sulking in the background. His benign, dignified appearance was not unworthy of a 'person of quality.' I asked my boy afterwards if he had noticed the little monkey that was covered with smiles, and so civil and good-humoured to every one. 'Yes I did,' he answered, 'and I noticed that he got most nuts.' This made me think how many nuts of different kinds we lose by our bad tempers."

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"Clean, straight methods are always best. The moment a young man shows the least sign of crookedness, he arouses suspicion and challenges confidence; he works at a great disadvantage, which it will require an enormous amount of hard work to counteract. When suspicion is aroused, confidence is lost, or credit is questioned, complete rehabilitation of character is very difficult."

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IN the best books great men talk to us, give us their more precious thoughts, and pour their souls into ours; God be thanked for books.—*William Ellery Channing*

HOW GOD TRAINS HIS WORKERS.

God has given to every man his work, and we are to acknowledge the wisdom of His plan for us by a hearty co-operation with Him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else.

The Lord disciplines His workers, that they may be prepared to fill the places appointed them. Thus he desires to fit them to do more acceptable service.

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things.

When in His providence God sees that changes are essential for the success of the character-building, He disturbs the smooth current of the life.

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps He places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service.

Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success.

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, He will make their way clear.

Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy.

Again, God sees that a worker needs to be more closely associated with Him; and to bring this about, He separates him from friends and acquaintances. When He was preparing Elijah for translation, He moved him from place to place, that He might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a wider, more helpful experience.

Let those who are not permitted to rest in quietude, who must be continually

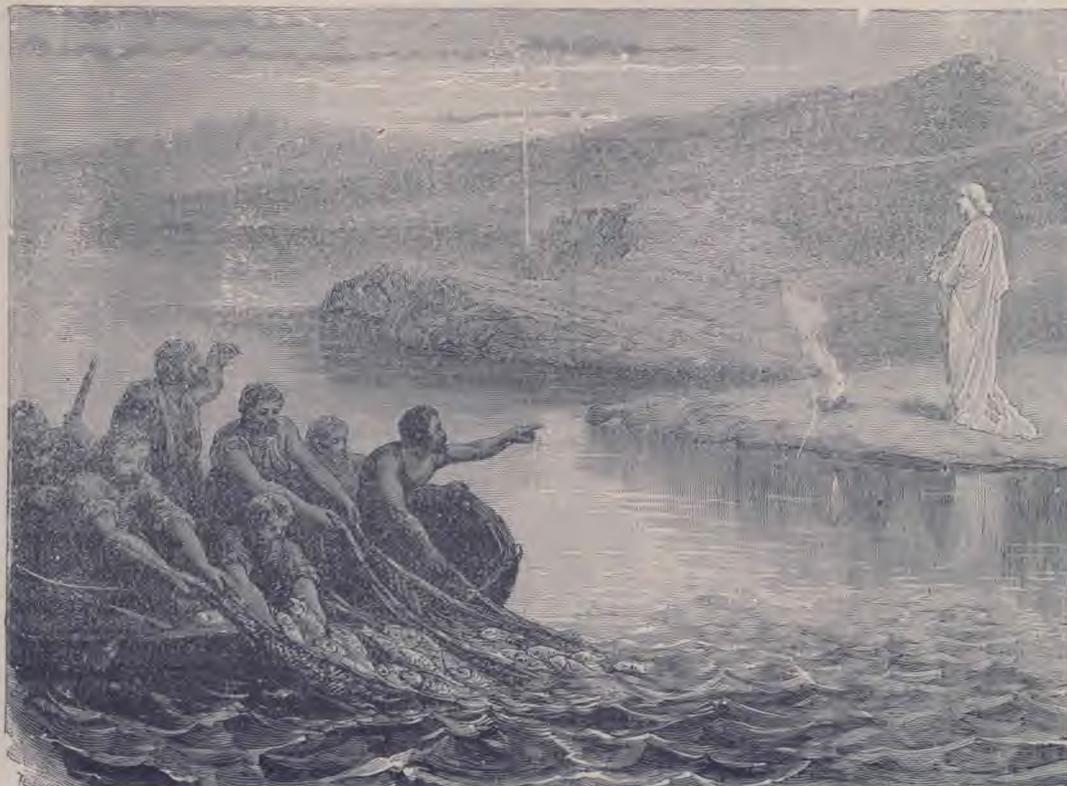
we would rather do something else. In His providence God places before human beings service that will be as medicine to their diseased minds. Thus He seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work He has for them. If they accept and perform this service, their minds will be cured. If they refuse it they will be left at strife with themselves and with others.

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to His training. Moab is spoken of as a failure because the prophet declares, "Moab hath been at ease from his youth . . . and hath not been emptied from vessel to vessel, neither hath gone

into captivity; therefore his taste remained in him and his scent is not changed."

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans.

The Christian is to be prepared for the doing of a



I WILL MAKE YOU FISHERS OF MEN.

on the move, pitching their tent to-night in one place, and to-morrow night in another place, remember that the Lord is leading them, and that this is His way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence.

There are many who are not satisfied to serve God cheerfully in the place that He has marked out for them, or to do uncomplainingly the work that He has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because

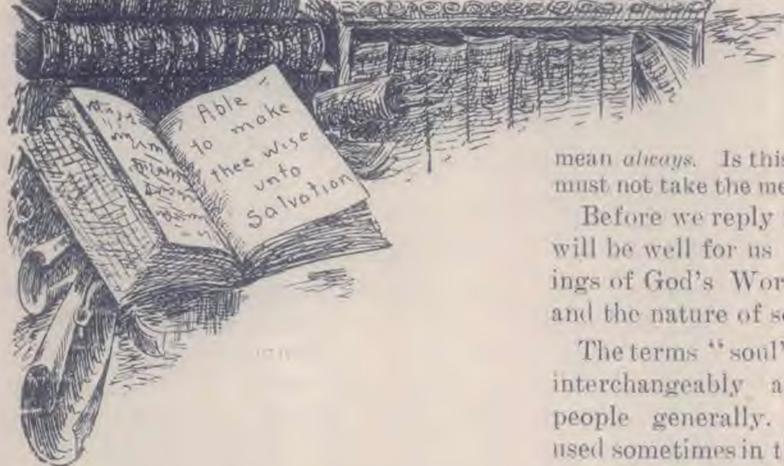
work that reveals kindness, forbearance, longsuffering, gentleness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him. MRS. E. G. WHITE.

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"A MAN'S soul without Christ in it is like a lantern without a light in it; and the moment a man has an abiding sense of Christ in him the hope of glory, he is permeated, and the light shines through him."

"The greatest truths are the simplest, and so are the greatest men."

THE HOLY SCRIPTURES



SPIRITS OF THE DEAD.

BELOW are certain questions from various sources upon one general theme, the answer to which we believe will be of interest to our readers:—

1. Are the spirits of the dead dormant or unconscious? If the spirits of the dead are unconscious how could Moses and Elijah appear with Christ on the Mount of Transfiguration? Or was this a vision by the spirit of prophecy?

2. How could Christ speak to the spirits in prison (1 Peter 3:19, 20:4:6) if the spirits know nothing in any sphere?

3. John saw under the altar the souls of them that were slain for the Word of God and the testimony which they held. Rev 6: 9-11. It seems that they had been disturbed, as it is said to them that they should rest, "yet for a little season."

4. While neither the spirits of the wicked in prison, nor the souls of the righteous under the altar can communicate with us, yet it seems as though they were alive wherever they are.

5. When the thief repented, Jesus said to him, "To-day shalt thou be with me in Paradise. Luke 23:43. How could this be if the dead are unconscious?"

6. Again, "though our bodies continue below, the redeemed of the Lord, who remember His Word, ever singing to Paradise go."

7. Phil. 1:23: Did not Paul here show a belief in immortality of the soul? How could he depart except in spirit? If by his departure was meant the time of resurrection, how could Paul have any choice in the matter?

8. 1 Thess. 4:14: How could God bring these redeemed ones with Him unless they are with Him now and up to the time of the judgment? "Sleep in Jesus" seems to be a contradictory clause to, "bring with him," does it not?

9. 2 Cor. 12:2-4: What is meant by, "in the body, or out of the body"? Was the man caught up to Paradise, translated like Enoch? Paul seemed to know something of this man's experience: how could he unless the man returned?

10. Rev. 20:10: The word "forever" is such a strong word and is in such common use to

mean *always*. Is this an exception, where we must not take the meaning just as it reads?

Before we reply to these questions, it will be well for us to consider the teachings of God's Word respecting creation and the nature of soul and spirit.

The terms "soul" and "spirit" are used interchangeably and synonymously by people generally. They seem to be so used sometimes in the Old Testament.

The words occur in the original about seventeen hundred times in the aggregate, but it is a fact worth keeping in mind that never once is immortality of eternal persistence of being attributed to them or predicted of them. Never once do we read, as frequently in our hymns, of "never dying" souls, "immortal" souls, or "deathless" spirits. All these terms are reserved to a post-Biblical theology. Never, in all the Bible, save once, is any expression used which would indicate that man is immortal. We do read that these words were spoken to the head of the race, "Thou shalt not surely die." Unfortunately they were uttered by him who was a "liar from the beginning," and in direct contradiction to the word of the Creator, "In the day that thou eatest thereof thou shalt surely die."

On the other hand, we read in the original scriptures of "dead souls" (see Num. 6:6; 9:6, 7, 10; 19:11, 13, 16; Lev. 21:11; Hag. 2:13, where the "body" comes from "*Nephesh*" usually rendered "soul's"); man is referred to as "mortal;" (Job 4:17; 2 Chron. 14:11, margin; 1 Cor. 15:53) and it is emphatically affirmed that "the soul that sinneth, it shall die" (Eze. 18:4, 20). Surely these facts should have a bearing on the question.

The uses of the words "soul" and "spirit" may be summed up under these heads: (1) A person, as, "man became a living soul," that is, a living person (Gen. 2:7); "eight souls" were saved in the ark (1 Peter 3:20); angels are called "spirits," that is, spiritual beings (Heb. 1:14); God is called a "spirit" (1 John 4:24); Christ is called "Spirit" (1 Cor. 15:45); and demons are called "spirits" (Luke 8:27-29). (2) These terms

are also used to mean the vital breath of life, coming to the creature as life, remaining as life, going as life but never spoken of as a conscious intelligent entity. For example see Gen. 35:18; Luke 12:20; Matt. 16:25, 26 ("soul" and "life" are from the same original word "*pusche*"; Eccl. 12:7). (3) Soul is used as comprehending all the faculties and emotions of the man. Ps. 103:1, 2. "Spirit" is used for the higher life which comes only through faith in Christ and submission to the will of God in contradistinction to "soul," the bodily life. Eze. 36:26; 1 Thess. 5:23; Heb. 1:12.

Nowhere in the Bible is the soul or spirit said to be a separate conscious entity, capable of so existing after the death of the body. Man was not created two persons, body, and soul, but one person in which body and soul united. Here is the account of his creation: "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

Man was not called from somewhere to come into something that God had formed, but *man* was formed from the dust by the wisdom of God, a perfect man before life was breathed in him. He was like a perfect engine needing only the power. God then breathed into man the breath of life, and the whole human machinery was set in motion. The heart began to beat, the lungs to act, the blood to flow, the ears to hear, the eyes to see, the brain to think. The physical organism was as necessary to the breath of life as the breath of life was to the physical organism to express God's thought of a living man. The physical alone could not express it, neither could the breath of life.

The perfect man was given the eternal God's perfect, eternal life. If he should use this life in its normal way, to develop a righteous, incorruptible character, he himself would reap the reward in immortality of being. But man sinned, and "the wages of sin is death;" "the soul that sinneth, it shall die." Rom. 6:23; Ezek. 18:4. And "so death passed upon all men." The dissolution, the death of man is thus set forth: "And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it." Eccl. 12:7. How did the Spirit come from God?—As "the breath of life." How does it return?—Manifestly in the same way, as the spirit, or breath of life.

Note again God's warning to our first parents: "In the day that *thou* eatest thereof *thou* shalt surely die." Gen. 2: 17. The Creator did not say, "Your body will die, and your soul, or spirit, live," but the "*thou*," the responsible man. Again: "In the sweat of *thy* face shalt *thou* eat bread, till *thou* return unto the ground; for out of it wast *thou* taken: for dust thou art, and unto dust shalt *thou* return." Gen. 3: 19. Here again the responsible man is addressed, the responsible man sinned, the responsible man must reap the harvest. It would be a dishonest juggling with terms to say that one of these pronouns referred to the body, and another to the soul. God does not so confuse the understanding of His children.

So much for man's creation and dissolution. What follows?—Silence in the grave. "For in death there is no remembrance of thee; in the grave who shall give Thee thanks." Ps. 6: 5. "Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave? or thy faithfulness in destruction? Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?" Ps. 88: 10-12. The obvious answer to all these questions is, *No*. "The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146: 4. "The dead know not anything." See Eccl. 9: 5, 6, 10; Acts 2: 29, 34.

Praise God, death need not be forever. It has been conquered by Jesus Christ. But of that and the questions asked above more next month.

M. C. WILCOX.

—:o:— I CAN TRUST HIM.

I ONCE visited a public school. At recess a little fellow came up and spoke to the teacher. As he turned to go down the platform, the master said, "There is a boy I can trust. He never failed me." I followed him with my eye, and looked at him when he took his seat after the recess. He had a fine, open, manly face. I thought a good deal about the master's remark. What a character had that boy earned! He had already got what would be worth more to him than a fortune. It would be a passport into the best firm in

the city, and, what is better, into the confidence and respect of the whole community. I wonder if the boys know how soon they are rated by other people. Every boy in the neighbourhood is known, and opinions are formed of him: he has a character, either favourable or unfavourable. A boy of whom the master can say, "I can trust him; he never failed me," will never want employment. The fidelity, promptness, and industry which he shows at school are in demand everywhere, and prized everywhere. He who will be faithful in little will be faithful in much.—*Sel.*

—:o:— FEARING GOD AND NOTHING ELSE.

A TRUE Christian is necessarily a brave man; for the fear of God takes from him all other fear. He has no dread of death, which, to him, seems only a "portal of the life Elysian." "O death, where is thy sting?" he can ask triumphantly, as a Christian English general did on receiving a fatal bullet into his chest. It is related of Lord Clyde that on one occasion he asked his officers to pick him the bravest men from his small army before Delhi, to form the forlorn hope in a desperate attack. It was on a Sunday evening. "There is a prayer-meeting going on now," they said, "in the camp. If you go there you will find all the bravest men!"—*Selected*

—:o:— CONFORMITY TO THE WORLD.

As I grow older as a parent, my views are changing fast as to the degree of conformity to the world which we should allow to our children. I am horror-struck to count up the profligate children of pious persons and even ministers. The door at which those influences enter, which countervail parental instruction and example, I am persuaded, is yielding to the ways of good society; by dress, books, amusements, an atmosphere is formed which is not that of Christianity. More than ever do I feel that our families must stand in a kind but determined opposition to the fashions of the world, breasting the waves like the Eddystone lighthouse. And I have found nothing yet which requires more courage and independence than to rise, even a little, but decidedly above the par of the religious world around us.

Surely, the way in which we commonly go on is not the way of self-denial, and sacrifice, and cross-bearing which the New Testament talks of.—*J. W. Alexander, D. D.*

—:o:— AFRAID OF DRAWING UP THE BLINDS.

A Christian was relating some details of a visit which he had lately paid to a house of distinction. He was first of all ushered into a large room, the blinds of which were all down. As he was being shown to a seat by the footman, a young woman followed, who, calling the man-servant aside for a moment, whispered to him, but just loudly so as to allow the visitor to overhear every word, "Don't draw up the blinds, the room has not been dusted!" "Ah!" said the visitor, "how like that seemed to be many a one I know who is steadfastly refusing to let God's light come into their hearts!" They will not draw up the blinds; for why? They know the room has not been cleared of the dust of sin, and they could not bear the sight which the sunshine of heaven would reveal. Let the sin be cleansed and forsaken, and the light may stream in and be gladly welcomed.—*Christian Herald.*

—:o:— OUR NEIGHBOUR'S WEEDS.

I WAS walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instance he sprang over the fence and cut the thistle off close to the ground.

"Is that your field?"

"Oh, no," said the farmer, "but bad weeds don't care much for fences, and if I should leave that thistle to blossom in my neighbour's field, I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbour's field will scatter seeds in your own.—*Selected.*

—:o:—
"He is a poor smith who quarrels with his own sparks; there's no shame about any honest calling; don't be afraid of soiling your hands, there's plenty of soap to be had."

—:o:—
"God sees hearts as we see faces."

THE
ORIENTAL WATCHMAN

Editorial.

STUDIES IN THE REVELATION.

The Sixth Seal. Rev. 6:12-17.

"And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sack cloth of hair, and the moon became as blood: and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

"And the heaven departed as a scroll when it is rolled together and every mountain and island were moved out of their places.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who shall be able to stand?"

A definite event marks the opening of this seal, a great earthquake. No sooner had the fifth seal met its fulfilment, than occurred the greatest earthquake of ancient or modern times. This was the famous Earthquake of Lisbon Nov. 1, 1755. Sears in his *Wonders of the World* thus describes this event:—

"The great earthquake of Nov. 1, 1755 extended over a tract of at least 4,000,000 square miles. Its effects were even extended to the waters in many places, where the shocks were not perceptible. It pervaded the greater portion of Europe, Africa, and America; but its extreme violence was exercised on the southwestern part of the former. . . . At the north it extended to Norway, and Sweden, Germany, Holland, France, Great Britain, and Ireland were all more or less agitated by the same great commotion of the elements. Lisbon (Portugal), previous to the earthquake in 1755 contained 150,000 inhabitants. Mr. Barretti says that 90,000 persons were lost on

that fatal day." Probably no other such violent earthquake has occurred since the Deluge.

"The sun became black as sack cloth of hair." On May 19, 1780, was the most remarkable darkening of the sun known to history, Webster, article Dark Day, says: "*Dark Day, The*, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. . . . The true cause of this remarkable phenomenon is not known."

"The houses were illuminated at dinner time. . . . The sun was supernaturally darkened." *Josiah Litch in Prophetic Expositor*.

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

"The causes of these phenomena are unknown. They were certainly not the result of eclipses." *Sears Guide to Knowledge*.

"The moon became as blood." On the night following the moon was darkened, as will appear from the following witnesses. Milo Bostwick says, "My father and mother, who were pious, thought the day of Judgment was near. They sat up that night, during the latter part of which they said the darkness disappeared, and then the sky seemed as usual; but the moon which was at its full had the appearance of blood. The alarm that it caused and the frequent talk about it impressed it deeply upon my mind."

"The darkness of the following evening or night was probably as gross as has ever been observed since the almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet." *Mr. Tenny in Stone's History of Beverly*.

"The stars of heaven fell unto the earth even as a fig tree casteth her untimely figs." Still let history bear record to the march of events here foretold. Prof.

Olmsted of Yale College, a celebrated astronomer and meteorologist says, "Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13, 1833, probably saw the greatest display of celestial fire-works that has ever been since the creation of the world, or at least within the annals covered by the pages of history. . . . The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle." Its extent was, the same writer tells us, "from the middle of the Atlantic on the east to the Pacific on the west; and from the northern coast of South America to undefined regions among the British possessions on the north."

We might multiply evidence upon all of these, for history abounds with well authenticated records of these events. History has made no more complete record of any event than it has of these.

History cannot testify concerning the next scene, but we have every reason to believe it is soon to be realized. Speaking of these same signs, the Saviour in Matt. 24 says, "When ye shall see all these things, know that it is near, even at the doors;" and in Luke 21, "When these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh." Soon shall the heavens depart as a scroll when it is rolled together. Soon shall the mountains quake and the hills move lightly.

These are indeed important truths, to be considered seriously by every individual. But the question of supreme and vital importance to every person is, Am I preparing by my life to be among the throng which calls for the mountains and rocks? God's Word reveals two classes; one which looks with joy to welcome the Lord's coming, saying, "Lo this is our God; we have waited for him, and he will save us." Isa. 25 9. The other is described in the prophecy before us. Dear reader, to which do you belong? And if you are not certain where you are, Oh do not linger, but get ready; for his coming "hasteneth greatly."

J. C. L.

—:o:—

"A MAN, in order to enter the kingdom of God, ought not to pattern himself after a needle. A needle may go through fabric easier being slim; but God wants men to be broad and capacious."

ARMING OF THE TURK.

THE unwonted eagerness with which the professedly Christian nations compete with each other in providing the Turks with implements of war is a matter for grave reflection, and will assuredly hasten the time of trouble. So intent are the nations on securing business for their own armament factories that they are not only feverishly anxious to supply guns to the Turk, but are actually willing to supply the money with which to purchase these implements of war. An instance of this was reported in the European cablegrams a few days ago. Krupp's great gun factory has contracted to supply ninety-one batteries of field and horse artillery (546 guns) within two years, at a cost of £1,840,000. Germany undertakes to raise a Turkish loan to pay for these guns. The French ambassador threatened coercive action against Turkey if any favouritism were shown towards Germany in such matters, but the latter country secured the trade notwithstanding French threats.

For a generation the Great Powers have been anticipating trouble with the Turk, and have been zealously preparing for it; therefore, to provide the Turk with modern implements of war would seem to prosaic people of ordinary intelligence, sheer folly. There is a saying: "Whom the gods wish to destroy they first make mad;" perhaps this is an instance of its truthfulness. The "Eastern Question" is rightly regarded as one of the greatest causes of international complications. Will the arming of the Turk minimise the evil? Mohammedanism has always stood in opposition to Christianity, and when the time comes for the followers of the false prophet to arise with fury, and hurl their fanatical hordes upon Christendom the Germans may wish they had not been so eager to provide them with Krupp guns, and loan them the money to pay for them.

There are those who lull themselves to sleep with the idea that the Christian nations are too powerful for the Turk to think of rising against them; nevertheless the Moslem still forms the most dangerous and subtle foe to the peace of the world. A Turkish writer, viewing the situation as it is, said:—

"When Europe will not look at us, then we shall lay aside all the European customs which we have lately adopted, and shall enter upon our old way; from the boy of thirteen years to the old man

of seventy-five, every one of us will be armed, and we shall defend, by the aid of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue should come to this, as Islamism is not limited to Turkey, then we will blend all the different Moslem races into one. The Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we adopted once for the conquest of Jerusalem. We shall send proclamations everywhere, and declare a general war against the whole world."

Sheik Abdul Hagk, of Bagdad, the head of a "Holy Islamic League," which was organised for the purpose of guarding Mohammedan interests in general, and embraces all Moslem nations, issued a startling announcement entitled "Islam's Last Word to Europe." From an English translation, which was made for the "Literary Digest," we quote the following striking sentences:—

"Christian people! it is time we should be heard. The hatred, entertained by the people of Islam for Christianity is irreconcilable. After centuries of hard work spent in the attempt to make us friendly toward you, the only result has been that we now despise you more than was ever the case in the annals of history. . . . The whole structure of the Mohammedan faith is based on the doctrine of the unity of the one God, who is absolute, without limitations or restrictions, eternal, who has never been begotten, and who has begotten none other. This article of our faith is in direct opposition to Christian teaching. Through this article the Christian dogma of a trinity becomes the sworn enemy of the god of Islam. The absolute hostility of these two fundamental doctrines is a cruel trial to the patience of every Mohammedan. . . . To this we must add a second indisputable point: between our faith and yours there is an impassable and eternal gulf fixed, on account of your conception of the divinity of Christ.

"Ye Christian conquerors, know well that no skill or science, no money or treasure, no miracles will ever reconcile us to such a godless supremacy. Know ye that the very sight of your flags flying in our land is a torment for the soul of a Moslem. . . . We know that we are three hundred million strong; we have needed organisation and concentration

and you have forced us to take these steps. Islamic unity is now becoming a reality from one end of the earth to the other, and a holy zeal is uniting us, and driving us to our inevitable destiny. We do not fear your threats or your arms. What do we care for the things of this world! Victory or defeat is in the hands of God alone. It is our duty to die rightly, and the world has learned during the past thirteen centuries that the Moslem knows how to die."

As time goes on the evidence multiplies that the fulfilment of the words of Daniel concerning the Turk is not far off, "he shall come to his end, and none shall help him." "And at that time shall Michael [Jesus Christ] stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 11: 45; 12: 1.

Australian Signs of the Times.

—:o:—

THE PARASITE.

Most of us are acquainted with the orchid. It belongs to that class of plants known as parasites. Not long ago I saw what had been a beautiful fruit tree, covered with the clinging rootlets of this unpretentious plant. The tree had a sickly appearance; its leaves were yellow, its fruit wilting. Little by little its strength had been stolen away until there was almost no life or vitality left. It was slowly but surely dying.

How many Christians in this world are parasites. How many churches that would be otherwise prosperous and flourishing, are filled with clinging members who should contribute to the strength and fatness of the body, but are instead only living off the church, sapping its very life and vitality. Are we to the church, life producers or life users?

J. C. L.

—:o:—

NEVER swerve in your conduct from your honest convictions. Decide, because you see reasons for decision; and then act, because you have decided. Let your actions follow the guidance of your judgment, and if, between them both, you go down the Falls of Niagara, go! It is the only course worthy of a man.—*Horace Bushnell.*



LITTLE THINGS THAT PERTAIN TO HEALTH.

"Take us the foxes, the little foxes that spoil the vines," says the wise man. This is what must be done with those habits, those *little* wrong habits which spoil our constitutions.

Too often we consider our irregularities in eating, drinking, exercising, resting, dressing, or attending to the wants of the body such *little* things that before we realize it, they have undermined our health and disease has us within its grasp.

"Behold how great a matter a *little* fire kindleth" is another proverb which is very apt in the realms of health and diseases.

"Just a little cold" often opens the door for a more fatal disease.

"Just a little indigestion" neglected may lead the way to chronic dyspepsia and a life of misery.

"Just a little trouble with the bowels" unchecked prepares the way for dysentery and other serious diseases.

"Just a little rise of temperature" uncontrolled may become a raging fever and ravage all the tissues.

Just such little things are very often the beginning of fatal diseases. They should never be neglected but properly cared for, not by fretting or worrying, but by the use of sensible, simple remedies, and carefully regulated habits.

Again we read from the Proverbs:—"There be four things which are *little* upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet they

make their houses in the rocks; the locusts have no king yet they go forth all of them by bands, and are in kings' palaces."

We can learn some valuable lessons from these little things which are exceeding wise. Let us too, use wisdom in obtaining our food, not in spreading rich elaborate tables but in choosing the right thing at the right time. By carefully guarding our daily habits, we may build our houses in the rocks, where disease cannot gain easy access. By diligent study of the functions of the various organs of our bodies, we can learn how to live so that they will all act harmoniously and thus "go forth all of them by bands." Then like the spider let us take hold with our hands and do with our might what our hands find to do. Let us choose pleasant healthful surroundings for our homes, and carefully guard every avenue through which disease may enter.

By careful attention to little things, many drastic measures which too often prove fruitless, and sometimes disastrous may be avoided. Let us learn to use nature's simple remedies and live in harmony with her laws that peace and happiness may reign in these bodies.

RUTH M. MILLER M. D.

—:o:—

THE COMPRESS.

This simple but effective treatment has of recent years become very popular as a remedial agent for many of the ailments which occur in every household. It is simply an application of heat or cold to any portion of the surface of the body, regulated by the materials used and the methods of application.

There are many varieties, producing vastly different effects. Some of these such as the fomentation, hot water bottle, ice bags, hot packs, etc. are more or less familiar to many and their use has proved their value.

A very practical and serviceable form is the so-called "Heating Compress" which consists of a moist linen or cotton cloth, covered with one or two thicknesses of flannel, with or without an outer covering of some impervious material.

For simple sore throat it may be applied as follows: fold a piece of linen (14 in. long by 6 in. wide) lengthwise so that there shall be two thicknesses 14 in. by 3 in. If linen is not at hand, an ordinary handkerchief will serve the purpose by folding so that there will be four thicknesses about 12 or 14 inches long by 3 inches wide. This is wet in cold water, wrung moderately dry, then wrapped around the neck and pinned at the back. It is covered by two thicknesses of flannel at least five inches wide. The flannel should be carefully secured in place by sufficient pinning so that it will not slip around the neck, or the edges fold up so as to expose the moist cloth to the air. Care should be taken also not to allow the wet cloth to come in contact with the clothing, as it would thus become moistened and the person would be liable to take more cold. The flannel will be ample protection if properly applied.

This compress may be allowed to remain in place from three to twelve hours. It is convenient to apply it before retiring, and keep it on during the night. When removed in the morning, the parts should be sponged with cold water and thoroughly dried by rubbing with a coarse towel. Applied in this way the heating compress gives great relief in tonsillitis and pharyngitis, or any irritation which causes hoarseness.

To apply to the chest, the handkerchief or linen cloth may be folded diagonally, making it triangular in shape. This, when wrung out of the cold water, should be placed upon the chest, apex down over the sternum (breast-bone), and the other two corners folded around the neck and pinned at the back. Special care should be taken to have the flannel covering larger than the wet cloth so that it shall be thoroughly protected from the air. It must also be properly fastened so that it will not slip or wrinkle around the neck, thus getting the clothing damp.

The chest compress is very valuable in tuberculosis and bronchitis. This also may be worn to great advantage at night, and removed in the morning. The chest should be dried and a soft, dry flannel

worn during the day. Or the chest may be oiled, if preferred, with linseed, nut, or ordinary sweet oil. Mustard oil may be used, but this is slightly irritating.

The "Abdominal Girdle" is another form of the heating compress. This has been very popular in Germany for nearly a century, and is known to be of great benefit in many chronic disorders such as dyspepsia in its various forms, chronic constipation, flatulence, nervous affections, especially insomnia. It is of much more value as a hypnotic than the drugs so commonly used for this purpose. It consists of a linen bandage eight inches wide and three yards long, with a flannel binder three or four inches wider and one and one-half yards in length. A waterproof or oiled silk is also used to advantage as an outer covering, over the flannel. The linen bandage is first wrung from cold water and wrapped three times around the patient, so as to cover the abdomen and hips. Outside of this is placed the flannel binder, then the waterproof or oiled silk overall. When used for the relief of insomnia the compress should not be allowed to become dry, hence should be changed at least once during the night.

The heating compress may be applied to the affected joints in rheumatism. This treatment combined with careful massage will often entirely relieve this troublesome complaint.

Some people who are not accustomed to the use of cold water are a little reluctant about venturing upon such treatment as this, fearing that they will take cold; but there is no danger of this if the compress is applied according to the above directions, and the parts thoroughly rubbed with cold water when the application is removed.

OLIVE. P. INGERSOLL. M. D.

—:o:—

A LESSON IN SIMPLICITY OF DIET.

It was by a miracle of divine power that Christ fed the multitude; yet how humble was the fare provided,—only the fishes and barley loaves that were the daily fare of the fisher-folk of Galilee.

Christ could have spread for the people a rich repast, but food prepared merely for the gratification of appetite would have conveyed no lesson for their good. Through this miracle Christ desired to teach a lesson of simplicity. If men today were simple in their habits, living in harmony with nature's laws, as did Adam and Eve in the beginning, there would be an abundant supply for the needs of

the human family. But selfishness and indulgence of appetite have brought sin and misery, from excess on the one hand, and want on the other.

Jesus did not seek to attract the people to him by gratifying the desire for luxury. To that great throng, weary and hungry after the long, exciting day, the simple fare was an assurance both of his power and of his tender care for them in the common needs of life. The Saviour has not promised his followers the luxuries of the world: their lot may be shut in by poverty; but his word is pledged that their need shall be supplied, and he has promised that which is better than earthly good,—the abiding comfort of his own presence.

After the multitude had been fed, there was an abundance of food left. Jesus bade his disciples, "Gather up the fragments that remain, that nothing be lost." John 6:12. These words mean more than putting the bread into baskets. The lesson was twofold. Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would serve to benefit a human being. Let everything be gathered up that will relieve the necessities of earth's hungry ones. With the same carefulness are we to treasure the bread from heaven to satisfy the needs of the soul. By every word of God we are to live. Nothing that God has spoken is to be lost. Not one word that concerns our eternal salvation are we to neglect. Not one word is to fall useless to the ground.

Mrs. E. G. WHITE.

—:o:—

IS TEA A FOOD ?

ACCORDING to Dr. Brunton, a noted English physician, tea occasions indigestion in consequence of the tannin which it contains. He says:—

"Tea is very apt to cause a feeling of acidity and flatulence. Sometimes the acidity comes on so soon after the tea has been taken that it is difficult to assign any other cause for it than alteration in the sensibility of the mucous membrane of the stomach or esophagus. Tea contains a quantity of tannin, as we very readily notice by the black spot which a drop of it will leave upon a steel knife, and it also contains caffein and volatile oil. The effect of the tannin is to interfere very considerably with the digestion of fresh meat; and there are many people in whom tea,

taken along with fresh meat, will upset the digestion.

"Tea in the afternoon, two or three hours after lunch, will sometimes bring on acidity almost immediately; and I am inclined to think this is due either to its producing increased sensibility of the gastric mucous membrane, or, what is perhaps still more probable, to its altering the movements of the stomach, so that the mucous membrane of the cardiac end of the esophagus becomes exposed to the action of the contents of the stomach. These are much more acid two hours after a meal than they are immediately after it, and they will thus produce a much more irritating action upon a sensitive mucous membrane. A part of the mischief wrought by tea in the lower classes is due to their allowing it to infuse for a long time, so that a large quantity of tannin is extracted. . . . The practice of sipping the tea almost boiling hot is also apt to bring on a condition of gastric catarrh; that is, inflammation and disorder of the lining membrane of the stomach."

Those who imagine that tea is in any proper sense a food, should note the following remarks by Dr. Andrew Wilson, of London, England:—

"Tea for breakfast, tea for dinner, and tea, for 'tea,' is the rule with many persons, who imagine that tea is a food, whereas in reality it is, at the best, only an adjunct to food. 'The eternal teapot simmering on the hob' is a graphic description of the food habits of thousands. It is deeply to be regretted that the idea of tea, as a form of nourishment, has been so widely cultivated and acted upon. Tea is a narcotic. It is not food in itself; and those who spend money upon tea, in the delusion that they are purchasing a food, really illustrate a practice which is comparable to that of the man who swallows whisky or brandy under a like delusion. The only persons who can really afford to take tea are those who have plenty of true food to eat. The sooner the common delusion regarding the place of tea as a food is exploded, the better will it be for the national health at large. Tea drinking, as ordinarily practised, is really at the bottom of as much illness, and of as many cases of disordered digestion, as alcohol; and this for the reason that, though probably not so rapidly injurious in its action, the habit of drinking tea at all hours is more widely practised."

—Good Health

THE HOME.

MOTHER'S WORK.

DEAR, patient woman, o'er your children
bending;

To leave a good-night kiss on rosy lips,
Or list the simple prayers to God ascending,
Ere slumber veil them in its soft eclipse.—
I wonder do you dream that seraphs love you,
And sometimes smooth the pathway for
your feet;

That oft their silvery pinions float above you,
When life is tangled and its cross-roads
meet?

So wan and tired, the whole long day so busy
To laugh or weep, at times, you hardly know;
So many trifles make the poor brain dizzy,
So many errands call you to and fro.
Small garments stitching, weaving fairy
stories.

And binding wounds and bearing little cares,
Your hours pass: unheeded all the glories
Of that great world beyond your nursery
stairs.

One schoolmate's pen has written words of
beauty:

Her poems sing themselves into the heart,
Another's brush has magic, you have duty,
No time to spare for poetry or art,
But only time for training little fingers,
And teaching youthful spirits to be true:
You know not with what famine woman
lingers,

With art alone to fill her, watching you.

And yet, I think you'd rather keep the babies
Albeit their heads grow heavy on your arm
Than have the poet's fair, enchanted
maybe's.

The artist's visions, rich with dazzling
charm,

Sweet are the troubles of the happy hours
For even in weariness your soul is blest:
And rich contentment all your being dowers,
That yours is not a hushed and empty nest.

Margaret E. Stungster in Christian Herald.

—:o:—

THE SCHOOL OF MOTHERHOOD.

When God blesses a mother with her first baby, she steps into the strange school of motherhood, in which every day she will find new and difficult lessons to learn. If she be an earnest pupil, she will not shirk these lessons, but will study each one as it comes, faithfully and diligently. It is a wonderful school—this school of motherhood—in which many of the students have attained to the highest form. One student, a dear, white haired lady of our acquaintance, has taken what may be called a post graduate course, not only having brought her own family of six children up to manhood, but also a brood of motherless grandchildren

into their teens. Presently this dear grandmother said to a mother with her first baby.

"My dear, don't try to bring your daughter up all at once. Make the right kind of beginning, then do each daily duty as it comes. Teach your little daughter from the moment she is able to understand to be truthful and kind. Teach her that clean face and hands are desirable, but that a clean heart and lips are more so—though if she has the latter, she will not neglect the former, for goodness and cleanliness are close companions. Teach her to be gentle, to be loving. Set the example yourself, lead the way, and the little daughter will follow. And no matter how tired you may think yourself, how discouraged, how depressed, never, never refuse to give or take a caress from your child. I have seen childish eyes fill with tears and sensitive lips quiver because, when their small owner wanted to love mamma, the latter had pushed the former away with a thoughtless, 'Mother can't be bothered now, you crumple my dress.'"

It takes infinite patience and boundless love to make the right kind of a mother, but it pays, doubly pays.—*Dear Drops.*

—:o:—

THE HOME AND SOCIAL LIFE OF GIRLS.

WHAT THE TONGUE CAN DO.

Of all the people in the world, girls should be the most careful of what they say. Yet the average girl, who talks all the time, never pauses to think seriously, if what she is saying is worth while or not.

The tongue is your mightiest ally for good or evil. It lies wholly with you how you will use it—for or against your neighbour. There can be no real altruism in a girl's life, if she says sarcastic, careless things about her friends. Your life, though moulded so as to conform to the highest ideals of duty, can not be all it should be, if you do not keep your tongue under perfect control. It is really strange what a wonderful part in every one's life so little and seemingly insignificant, an organ

lays. And yet the sum total of a person's existence, after he has gone, is what he has said and done. What are your acts but the manifestation of your inward life to others? Your dearest desire, or it should be, is to live above public reproach. Of course, what other people say of you is not always of the most importance. There are times in every girl's life when she has her conscience only, as a guide, and the world may think her in the wrong—think so for a time, but in the end they will see and laud the wisdom of her conduct. In such cases, all you need is a clear, decisive knowledge that what you are doing is right. On the other hand, I am very sorry for the girl who says she does not care what people say of her. In the first place, it is not true, and in the second place, she is hardening her natural refinement and timidity by taking such a stand.

What more beautiful monument could any of you wish to be erected over your grave in after years, than the memory of all who see it, that in that little plat of ground was all that was left of a woman whose life was a continuous joy and sunshine to all who knew her? To think that people would say of you, after you were gone, "There lies a girl who always had a kind, cheering word of praise or sympathy for all when it was needed, and lived with a halo of love and good-will shining about her!" Would not that be more beautiful and more lasting than the costliest shafts of cold, white marble? Think what it would mean to live on in the memory of those who knew you, as a spot of sunshine in their lives, the influence of a nature kind and gentle, with always something pleasant to say about the people you knew!

If you are optimistic in your views of life, live them out openly and clearly before the world. If you expect the best of people, say so. If you are disappointed, keep it to yourself; it will be easier to forget. Make your every day life a practice of the old adage, "If you haven't anything good to say, don't say anything at all." Then when you have lived such a life, how beautiful it will be to linger in the memories of your friends, and be called blessed.—*The Girls' Magazine.*

"DO HE EAT FLOWERS?"

A LITTLE boy, one bright summer morning, was standing near the window through which the sun was shedding his cheerful light and the morning breezes were softly blowing, when a bird commenced his song. The little boy listened until his ears were entranced by the sweet melody. Then he turned his eyes, full of joy and wonder, to his mother, and said: "Mamma, what make him sing so sweet? Do he eat flowers?"

What a sweet thought! And how beautifully expressed! The little boy was a poet. He had conceived a beautiful thought and expressed it in beautiful words, and that is poetry. The slip in the grammar added to its beauty.

But there was a beautiful truth, also, in this thought. The little boy thought that a bird that sang so sweet a song did not eat poisonous berries, or the seeds of coarse, rank weeds, or ugly insects; but that the sweetest and fairest must be his food.

Little boys and girls may learn a lesson from this. They may learn that if their hearts are pure, and feed upon holy and good thoughts, their words will be pure. The great Teacher, who came from heaven to show us how to do good, said: "Out of the

abundance of the heart the mouth speaketh." "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."

There is a flower on which our hearts may feed until they become so pure that our words will be pure and holy. It grew in heaven, in the garden of God, and it was the loveliest flower there. It was so beautiful that all the other flowers did homage to it, bowing down before it like Joseph's brethren's sheaves did to his. For our sakes that

we might breathe its sweet perfume and gaze upon its beauty, it was transplanted to this earth and called the "Rose of Sharon." It offers its sweet fragrance and rare beauty to all; and it costs nothing to buy it for it is offered without money and without price.

This sweet flower that fills the earth with perfume and beauty, that feeds the hearts of good men and women and good boys and girls, and produces sweet and pleasant and pure thoughts, and gentle and loving words, is the Gospel—the "truth as it is in Jesus." It has made our world to bloom with good deeds, with

kind and gentle words; and if our hearts are washed clean from sin by the precious blood of Him who came down from heaven to redeem us, then in our mouths there shall be found no guile, and we may take part in the song sung before the throne.—*The Little Worker.*

—:o:—

THE MAKER OF A HAPPY HOME.

ROSALIE'S sunny face was clouded once more. "There's no use expecting me to be anything, Aunt Mollie," she declared dismally. "I can't go to school more than half the time, since mother isn't well, and I'm not bright and smart, like the other girls, anyway. They can all paint, or embroider, or play the piano, but I've never had a chance to learn anything but to keep house."

"But you do that beautifully, dear," comforted Aunt Mollie. "You are making a happy home for father and mother and the boys. You make me think of a story I read yesterday.

"A passer-by said to a workman, 'You are building a good wall there. Some of your materials look rather poor, too,' glancing at a pile of rough stones.

"'I ain't pickin' my material,' the man answered simply. 'What I'm here for is to build

as good a wall as I can with the stuff that's brought me.'

"That is what you are doing, Rosalie, and I'm sure the Master who brings you the material is pleased with your building."

The sunshine was back in Rosalie's face. "Thank you auntie," she said, happily. "Now I'll go to the kitchen and build my dinner for the boys."

—:o:—

Don't think it enough to be a beauty; in order to approach perfection a girl should try to improve herself morally and intellectually, as well as physically.

Sel.



GOD'S MUSIC.

Since ever the world was fashioned,
Water, and air, and sod,
A music of divers meaning
Has flowed from the hand of God,
In valley, and gorge, and upland,
On stormy mountain height,
He makes him a harp of the forest,
He sweeps the chords with might;
He puts forth his hand to the ocean,
He speaks and the waters flow—
Now in a chorus of thunder,
Now in a cadence low.
He touches the waving flower bells,
He plays on the woodland streams—
A tender song, like a mother
Sings to her child in dreams.
But the music divinest and dearest,
Since ever the world began,
Is the manifold passionate music
He draws from the heart of man!

—*Temple Bar.*



THE BIBLE.

MEN'S books with heaps of chaff are stored,
God's Book doth golden grains afford.
Then leave the chaff, and spend your pains
In gathering up the golden grains.

Were all the sun one chrysolite,
This earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all.

—Anon.

A "BETTER" KNIGHT.

Joe shut his book with a snap. In ten minutes he must be at school, but it was hard to leave such an exciting story. He did love to read about brave knights in shining armour, who rode away on prancing white horses, to fight and take whole cities for their own. He often wished he could be a knight, but there didn't seem to be any chance for it just yet, so he picked up his cap and started for the school-house. The road went so near to the pond that it only took a minute to go down and see if the water-wheel he had made Saturday was all right.

It was a very angry boy who came back to the road again. The water-wheel was broken to bits, and lying at the edge of the pond was Charlie Gates' knife. Joe knew it at once, and needed no one to tell him who had broken the wheel.

"I'll get even with him, see if I don't!" he muttered to himself, as he went on. "I'll catch him this noon, and we'll see if he'll be breaking my things again."

The bell was ringing when he reached the school-room, and he had only time to slip into his seat before Miss Merrill began to read the morning verses. It seemed almost as if she had seen what he was thinking about, for this was the first verse:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

Joe's mouth almost flew open with surprise. He had been wishing to be a knight and take cities, and here the Bible said it was better to

be able to keep from getting angry. "I s'pose 'ruling your spirit' is making yourself do what you ought to," he thought. "I don't always do that, and I'm mad as I can be this minute."

But the words kept popping up in his mind between his lessons all the morning. By recess time he was not so sure that he would "get even," after all. "Maybe I can't ever be a knight, but I guess I could be a ¹¹⁷⁴ slower to anger if I tried; and if I can't take a city, perhaps I can keep my hands off Charlie Gates.

A great surprise awaited him on the playground, for the first one to meet him was Charlie.

"Oh, Joe!" he began breathlessly, "I'm awfully sorry, but I smashed your water-wheel this morning. I stopped to look at it, and my foot slipped and I tumbled all over it. Look at the mud!" holding up his coatsleeve. "Lost my knife, too, but didn't care so much about that as I did about the wheel. I'll come over to-night and help you make another."

"That's all right," Joe hastened to say. "Of course you couldn't help it. I'd like to have you come over, though. We might make two. Here's your knife; I found it."

"Where? Did you—"

"Oh, on my way to school." And Joe ran off for fear of having to explain any more. And from that day to this Charlie Gates has never known what made him look so red and queer.

MARION MALLETT THORNTON.

—:o:—

WHAT KIND OF A VOICE HAVE YOU?

Isn't it a splendid thing to be able to speak? We think so when we meet with someone who is unable to speak—dumb, we call it. We should all be grateful for the blessing of a voice. The best way to be grateful is to use the voice as the good Giver meant it should be used. How is that? Not as some boys and girls do.

The little girl across the street is a picture to look upon as she comes tripping out every morning on her way to school. She is always clean and neat; usually she wears a smiling face, and she is really very delightful until—I scarcely like to write it—she opens her mouth, and—oh, how it makes you shudder, so loud and sharp sounds her voice! Once I heard her mother say to her: "Molly dear, do try to speak more gently." What a difference it made when Molly did so! She seemed prettier, sweeter, altogether nicer. It is a pity she

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dropped back into her old, careless way. Even as I write, I hear Molly's voice, loud and shrill and unlovely, above all the children's voices in the street, and it makes me wonder how it will sound when she is older. I do hope she will take care of it in time. It is a good thing, for girls particularly, to learn when they are young to use their their voices sweetly. It is always pleasanter to listen to a nice voice than to listen to one like Molly's.—*Dew Drops.*

—:o:—

THE HAPPIEST LITTLE BOY.

"Guess who was the happiest child I saw to-day?" asked papa, taking his own two little boys on his knees.

"Oh, who, papa?"

"But you must guess."

"Well," said Jim slowly, "I guess it was a very wick 'ittle boy, wif lots and lots of tandy and takes."

"No," said papa, "he wasn't rich; he had no candy and no cakes. What do you guess, Joe?"

"I guess he was a pretty big boy," said Joe, who was always wishing he wasn't such a little boy; and I guess he was riding a big, high bicycle."

"No," said papa. "he wasn't big, and of course he wasn't riding a bicycle. You have lost your guesses, so I'll have to tell you. There was a flock of sheep crossing the city to-day, and they must have come a long way, so dusty, and tired, and thirsty were they. The drover took them up, bleating and lolling out their tongues, to the great pump in Hamilton's Court, to water them; but one poor old ewe was too tired to get to the trough, and fell down on the hot, dusty stones.

"Then Jim; then, Joe, I saw my little man, ragged and dirty and tousled, spring out from the crowd of urchins who were watching the drove, fill his old, leaky felt hat, which must have belonged to his grandfather, and carry it one, two, three,—oh, as many as six times, to the poor, suffering animal, until the creature was able to continue with the rest."

"Did the sheep say 'tank you,' papa?" asked Jim bravely.

"I didn't hear it," answered papa, "but the little boy's face was shining like the sun and I'm sure he knows what a blessed thing it is, to help what needs helping."—*Selected.*

—:o:—

THE FIRST WORD.

"What was the first thing you said this morning, Teddie?" asked his aunt.

"I don't quite remember," said Teddie.

"I must guess then. I guess it was: morning, mamma, dear; or, 'oh, what bright sunshine!' or, 'I'm going to be your good boy to-day mamma.'"

But Teddie was blushing, for he now remembered his first morning words. They were: "I won't wear those ugly old shoes. I want my new ones."

"I didn't say any of those nice things, auntie," he said. "But I'm going to after this."—*Sel.*

Children, obey your parents in the Lord; for this is right. Eph. 6:1.

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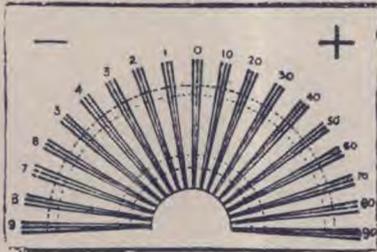
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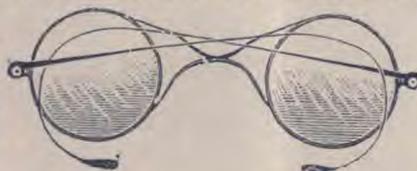
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Those who advocate the keeping of God's Law are sometimes said to be trusting in the law of works instead of trusting in Christ. People who thus accuse commandment keepers remind us of a man who would condemn a pardoned thief because the thief contended that he must not only trust the beneficence of his deliverer from the penalty of transgression, but he must also refrain henceforth from stealing. If the magistrate had pardoned, it was only grace for the one transgression and not for continual crime. Christ has pardoned us, and thus saved us from the law's penalty; but that does not release us from obligation to keep it.

There is one failing of mankind that has ever tended to separate between man and God. That is the disposition of man to make no distinction between the holy and the profane; to call sacred that which is common, and to attempt to make vulgar what God has pronounced holy. This was the sin of the two sons of Aaron who offered strange fire on the Lord's altar. It was this evil that occasioned the captivity of Israel, for we read: "They have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean." Eze. 22: 26. Also God admonishes them to "take forth the precious from the vile." Now there are

thousands of people of just that indiscriminating character to-day. God calls upon them to remove their feet from His Sabbath, to call it his holy day and their delight. Isa. 58: 13. It is a noteworthy fact that the admonition to ancient Israel was concerning His Sabbath, for we read further in the text quoted above: "They have hid their eyes from my Sabbaths, and I am profaned among them." How long are we going to thus profane God's holy name?

If man's heart were inclined heavenward naturally, there would be efficacy in the theory put forth by some that if man simply develops what is in him he will be righteous. But the difficulty with this reasoning lies in the fact that man has it not in him to be righteous. The hypothesis is faulty. Inspiration says: "The heart is deceitful above all things and desperately wicked;" and it says further that we are "by nature children of disobedience." And we will remain so until we get a new nature, or are born again through Christ. An evil tree cannot bring forth good fruit.

People who oppose Christian perfection forget that when God says, "Be ye therefore perfect even as your Father in heaven is perfect," the command implies a promise of power to attain to that perfection. When the English Parliament enacts a law, and that law is placed before English subjects, rather than have discredit cast upon the law making power, the whole force of the English government is pledged to support that law's enforcement. When God gives a command, the whole host of heaven stands behind that command, not alone to enforce it, but also to aid him who endeavours to obey. "What the law could not do, in that it was weak through the flesh, God sending his son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

There is a difference between self-denial and self-sacrifice. Self-denial implies a giving up of what is not for our best good, forbearing to gratify our appetites and desires; while self-sacrifice indicates a renunciation of what might be or actually is for our interest or good. The one who serves God because he thinks it is right, is not likely to be more than self-denying; but he who serves because he loves his Saviour will be led by that love to sacrifice much that he might retain for his own apparent good. Yet this giv-

ing up, works for the giver "a far more exceeding and eternal weight of glory." "Christ beggared himself to enrich us." This was self-sacrifice. Peter gave up some things that he might be with the Lord, and then when it came to the test, followed Him afar off. That was self-denial. Oh that the world had more Christians with the true spirit of self-sacrifice to work for Christ in this world's darkness.

Hearts are like water springs. Some flow from the decaying, putrid cesspools of a foul and unregenerate nature; others from the holy springs of a pure and noble life. The only way to get the flowings of an unsanctified heart pure, is to cleanse the spring from whence they are defiled. In other words, the nature must be new; the man must be created over again. Heaven alone reveals this power of regeneration.

Far up in the hills in a secluded spot bursts forth an unassuming little brooklet. Few hear its music as it wanders down the valley, but this stream, small as it is, flows onward until it widens into a mighty river which pours into the limitless ocean. Some hearts in this world are like this tiny streamlet. Secluded and unassuming they are, but the streamlet of love flows out from their hearts, and ere we are aware it has widened into a mighty current that contributes to God's great ocean of love. Oh the worth of small things.

—:o:—

Men are willing to climb the stairs to political greatness, they will go to all lengths to attain fame, they will even risk their lives and their fortunes for gold; but few, few indeed are willing to give up all these for Truth.

—:o:—

The coloured sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—*Frederick W. Faber.*

—:o:—

Never forget that the man who looks down while aiming upward will always miss the mark. If you would gain your ideal, don't be content to simply aim in a sort of general way, but let your eyes be fixed with steady purpose upon the goal.