

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."

Vol. 7.

CALCUTTA, MAY, 1904.

No. 5.

WEIGHED IN THE BALANCE.

OR

Tried by the Ten Commandments.

In the fifth chapter of Daniel we read the history of King Belshazzar. One chapter tells us all we know about him. One short sight of his career is all we have. He bursts in upon the scene and then disappears.

We are told that he made a great feast to a thousand of his lords, and drank wine before them. In those days a feast would sometimes last for six months in Eastern countries. How long this feast had been going on we are not told; but in the midst of it, he "commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank

in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone."

While this impious act was being committed, "in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace; and the king saw the part of the hand that wrote." We are not told at what hour of the day or the night it happened. Perhaps it was midnight. Perhaps

nearly all the guests were more or less under the influence of drink; but they were not so drunk but that they suddenly became sober as they saw something that was supernatural—a handwriting on the wall, right over the golden candlestick.

Every face turned deadly pale. "The king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees

At last, in the midst of the consternation, the queen came in, and she told the monarch, if he would only send for one who used to interpret the dreams of Nebuchadnezzar, he could read the writing and tell him the interpretation thereof. So Daniel was sent for. He knew his Father's handwriting. He was very familiar with it.

"This is the writing that was written,



smote one against another." In haste he sent for his wisest men to come and read that handwriting on the wall. They came in one after another, and tried to make it out; but they could not interpret it. The king promised that whoever could read it should be made the third ruler in the kingdom: that he should have gifts, and that a gold chain should be put round his neck. But the wise men tried in vain. The king was greatly troubled.

Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene—God hath numbered thy kingdom and finished it. Tekel—Thou art weighed in the balances, and art found wanting. Peres—Thy kingdom is divided, and given to the Medes and Persians."

If some one had told the king an hour before, that the time had come when he must step into the balances and be weighed, he would have laughed at the thought. But the vital hour had come.

The weighing was soon over. The verdict was announced, and the sentence carried out. "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom." Darius and his army came marching down those streets. There was a clash of arms. Shouts of war and victory rent the air. That night the king's blood mingled with the wine of the banquet hall. Judgment came upon him unexpectedly, suddenly; and probably ninety-nine out of every hundred judgments come in this way. Death comes upon us unexpectedly; it comes upon us suddenly.

Perhaps you say: "I hope Mr. Moody is not going to compare me with that heathen king."

I tell you that a man who does evil in these Gospel days is far worse than that king. We live in a land of Bibles. You can get the New Testament for five cents, and if you haven't got five cents you can get it for nothing. Many societies will be glad to give it to you free. We live in the full blaze of Calvary. We live on this side of the cross; but Belshazzar lived more than five hundred years on the other side. He never heard of Jesus Christ. He never heard about the Son of God. He never heard about God except, perhaps, in connection with his father's remarkable vision. He probably had no portion of the Bible, and if he had, probably he didn't believe it. He had no godly minister to point him to the Lamb of God.

Don't tell me that you are better than that king. I believe that he will rise in judgment and condemn many of us.

All this happened long centuries ago. Let us get down to this century, to this year, to ourselves. We will come to the present time. Let us imagine that now, while I am preaching, down come some balances from the throne of God. They are fastened to the very throne itself. It is a throne of equity, of justice. You and I must be weighed. I venture to say this would be a very solemn audience. There would be no trifling. There would be no indifference. No one would be thoughtless.

Some people have their own balances. A great many are making balances to be weighed in. But after all we must be weighed in God's balances, the balances of the sanctuary. It is a favourite thing with infidels to set their own standard, to measure themselves by other people. But that will not do in the Day of Judgment.

Now we will use God's law as a balance weight. When men find fault with the lives of professing Christians, it is a tribute to the law of God.

"Tekel." It is a very short text. It is so short I am sure you will remember it; and that is my object, just to get people to remember God's own Word.

Let me call your attention to the fact that God wrote on the tables of stone at Sinai as well as on the wall of Belshazzar's palace.

These are the only messages to men that God has written with his own hand. He wrote the commandments out twice, and spoke aloud in the hearing of Israel.

If it were known that God Himself was going to speak once again to men, what eagerness and excitement there would be. For nearly nineteen hundred years He has been silent. No inspired message has been added to the Bible for nearly nineteen hundred years. How eagerly all men would listen if God should speak once more. Yet men forget that the Bible is God's own Word, and that it is as truly His message to-day as when it was delivered of old. The law that was given at Sinai has lost none of its solemnity. Time cannot wear out its authority or the fact of its authorship.

I can imagine some one saying—"I won't be weighed by that law. I don't believe in it."

Now men may cavil as much as they like about other parts of the Bible, but I have never met an honest man that found fault with the Ten Commandments. Infidels may mock the Lawgiver and reject Him who has delivered us from the curse of the law, but they can't help admitting that the commandments are right. Renan said that they are for all nations, and will remain the commandments of God during all the centuries.

If God created this world, He must make some laws to govern it. In order to make life safe we must have good laws; there is not a country the sun shines upon that does not possess laws. Now this is God's law. It has come from on high, and infidels and sceptics have to admit that it is pure. Legislatures nearly all over the world adopt it as the foundation of their legal systems.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is pure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

Now the question for you and me is—Are we keeping these commandments? Have we fulfilled all the requirements of the law? If God made us, as we know He did, He had a right to make that law; and if we don't use it aright it would have been better for us if we had never had it, for it will condemn us. We shall be found wanting. The law is all right; but are we right?—*D. L. Moody.*

PREPARATION FOR WAR.

A PROPHET of God, who saw our time exclaimed: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." Joel 3: 9. Surely no one can say that a seer looking upon the great nations of to-day, could in any clearer language describe their condition.

The era of Napoleon is justly regarded as the most warlike period of European history; but a comparison of the size of armies he commanded with the armies that may, at a moment's notice, be put into the field by any one of the great powers of Europe, will demonstrate that his campaigns were Lilliputian compared with the campaigns that the historian of the next great war in Europe will have to relate.

The invasion of Russia was undertaken with 1,200,000 men,—the greatest army that Napoleon ever commanded, or that Europe at that time had ever seen under one commander,—but these were inclusive of the troops of his allies, which at that time included Austria, Italy, Prussia, Bavaria, and Saxony; in fact, nearly all of Europe. Not one-half of this great army ever crossed the Niemen. The terrible struggle carried on by Napoleon after his retreat from Moscow was with an army of about 200,000 men; and at his last battle, Waterloo, he commanded but 75,000 men.

To-day there are five powers on the Continent, each of which can, at very short notice, put into the field an army greater than Napoleon commanded when he began his disastrous Russian campaign. The smaller powers have caught the spirit, and have armies as large, in comparison to their size and resources, as those of the greater nations.

This time, then, is surely, the era of warlike preparation, and there is no prospect of disarmament.

M. E. KELLOGG.

"A MORE SURE WORD OF PROPHECY."

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

GOD'S FINAL MESSAGE TO MAN.—No. 1.

In the days of Noah God looked upon the earth in its wickedness and said, "My Spirit shall not always strive with man for that he also is flesh; yet his days shall be an hundred and twenty years." Gen. 6:3. Noah preached a final message to the antediluvians. The flood came, and "the world that then was, being overflowed with water, perished" (2 Peter 3:6); and those who heeded not the message perished with it.

What of the present world? Can we now expect that God's Spirit will always strive with man? His Word tells us, "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet 3:7. A final message will therefore precede the coming of that day,—a message of warning, as in the days before the flood.

God has not left the world to speculate upon this subject. That men do speculate and indulge in fanciful conjectures concerning things to come, is not the fault of the Lord, but is due to the fact that men are more ready to trust in their wisdom than in His. The Word of God has much to say about "the last days." It tells us what the nature of those days will be, what signs will appear in them, and what final efforts will be made by the great enemy of mankind to secure the homage of all men to Himself. It is our fault if we do not read it, and be made wise thereby.

The end of human probation will be signalized by the terrible visitation of the "seven last plagues," in which is filled up the wrath of God. Rev. 15:1. But there is a message sent to save men from the fate of being made to drink "the wine of the wrath of God." In the fourteenth chapter of Revelation we read: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the

presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Verses 9-11.

These are the words of most solemn and awful import. Noah's message proclaimed a coming flood, which would engulf the unbelievers; but here is threatened the wrath of God "without mixture," "filled up" in the seven last plagues. To whom are such words spoken? If they concern us, it is time that we knew the fact and understood by what means we may avoid being worshippers of "the beast and his image," and escape so awful a fate.

Do not say that the message of God cannot be understood. God's words are not idle talk, and He does not send men messages that they cannot understand. Do not treat it as a matter of indifference. Consider what will be the result to those who hear this message and do not heed it. They will drink of the wine of the wrath of God poured out without mixture into the cup of His indignation. This settles the question for them, and for us as well. They *must* understand it. When ignorance means destruction, there is but one path to safety, and that is the path of wisdom. And we may be sure that when God sends the world such a message as this which warns against the worship of the beast and his image, it will be only wilful ignorance that will keep any person from being enlightened by it.

God does not hold men responsible for what they cannot avoid, nor does He send them messages which they cannot comprehend. But He does not force people to see the truth. There is a wilful ignorance which arises from a heart of unbelief,—from a careless, indifferent attitude toward sacred truth as revealed in the Word of God. Such ignorance is sinful, and avails nothing.

There was much wilful ignorance in the days of Noah, but it afforded no protection against the flood. Although Noah preached faithfully, the people "knew not until the flood came, and took them all away." Matt. 24:39. And Peter tells us that

"there shall come in the last days scoffers," saying, "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation;" "for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. 3:3-7. Such will go into perdition if they continue to be willingly ignorant. When God has spoken, wilful ignorance of His Word is a short and sure path to destruction.

It is certain, therefore, that men will not be incapable of understanding the warning that God sends them against the worship of "the beast and his image," and the reception of his "mark." It is certain that God, who has made an infinite sacrifice to save men, will not make them drink of the wine of His unmixed wrath without having given them full opportunity to escape the threatened doom. It is certain that He would not condemn them for not making a right "guess" concerning something which was at best but a matter of conjecture, and for not seeing clearly into a misty field of speculation. "Shall not the Judge of all the earth do right?" It is as certain, therefore, as that He will do right, that His Word does not present to men a field of conjecture or speculation at all, but one of positive knowledge.

It is true, men do speculate about the meaning of God's Word and the application of terms and symbols there used; but such work is as needless as it is vain. God has provided that men shall understand what He speaks to them, with a wisdom that never fails. He has given His Spirit to be a Divine Teacher, to guide men into all truth, and to show them things to come (John 16:13); and He has left the promise, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." James 1:5. He who would make the Word of God like the dark sayings of

the mystic heathen oracles, must be prepared to prove that the Holy Spirit is not competent to teach men the truth, and that God is either unable or unwilling to give to the humble, prayerful seeker the wisdom that he needs.

With all confidence, therefore,—not in ourselves, nor in the wisdom of man, but in the wisdom and liberality of God,—we may study this most momentous and solemn message of warning against the worship of “the beast” and his “image,” and the reception of his “mark.” The field of investigation is God’s Word. There is the wisdom of God, which is able to make us “wise unto salvation,” and thoroughly furnished unto all good works.” 2 Tim. 3 : 15-17.

All that we need to know is already revealed to us. God’s word to man is not a sealed mystery, but a revelation. The message we are considering is a part of “The Revelation of Jesus Christ, which God gave unto Him to show unto His servants things which must shortly come to pass.” Rev. 1 : 1. If we will treat it as a revelation, we shall find that God has spoken the truth, and that “His servants” may indeed learn therefrom things which must come to pass, and which are of vital interest and concern to all the world.

E. J. WAGGONER.

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THE END OF THE LAW.

In Christ Jesus the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned. Nothing can exceed the absolute plainness, the reiterated simplicity, of Christ’s teaching. A child, a wayfaring man, a fool, can understand it. “If ye love Me,” He says—what? go into the desert? shut yourself up in a monastery? spend your days in the vain repetition of formal prayers? No! but—“If ye love Me, keep my commandments.”

“How commonplace!” you will say; “how elementary! how extremely ordinary! Why, I learned all that years ago by my mother’s knee; I have got quite beyond all that.” Ah! but have you? Like the Pharisee, you may not be an extortioner, unjust, an adulterer; but have you, even in man’s judgment, kept, in all their Divine breadth, the law of honesty, the law of kindness, the law of purity, the law of contentment? Have you loved God with all the heart? Have you loved your neighbour as yourself?—*Cann Farrar.*

HOW DO THESE THINGS AFFECT YOU?

Upon the sea of life the same breeze of success and the same blast of misfortune will bear one onward to brighter shores and more genial climes, and at the same time drive another into deeper darkness and greater dangers. The same temptation makes one firm as a rock and another weak as water. The same blessing fills one heart with love and gratitude and another with pride and discontent. The humble and the pure in heart find a pathway of flowers in the same field where the proud and selfish find nothing but thorns.—*March.*

GIFTS UNSEEN.

How many things are clear to us to-day
That yesterday we saw through mist of tears;
How many things are better than our fears,
What sunbeams through our self-wrought shadows play.

Not one fair, earnest hope is laid away
Within its shroud of weary, wasted years,
But from the tangled grass above it peers,
Full soon, some blossoms redolent of May.
We stretch beseeching hands to Heaven and pray

That this, or that, be granted, whilst we plead
We turn with empty hands from prayer and say:

“We are unheard, forgotten, lost indeed?”
When lo! within our reach some priceless gift,

For which imploring palms we dared not lift.
—*Harriett E. Pritchard.*

—:o:—

ARE YOU DEAD?

“He that is dead is freed from sin.”
Are you freed from sin? If not, do you not see exactly where the difficulty lies?

There stands the truth of God, that “he that is dead is freed from sin.” Then if you are not freed from sin, the only cause of it is that *you are not dead.*

Jesus says, “Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.”

Again He says, “Herein is My Father glorified, that ye bear much fruit.”

As the Father is glorified in your bearing much fruit, and as it is only “if it die,” that it “bringeth forth much fruit,” it certainly follows that herein is the Father glorified that ye die.

Are you dead? Are you freed from sin? Will you glorify the Lord by bearing much fruit? Will you die?

“Except a corn of wheat fall into the ground and die, it abideth alone.”

Do you want forever to abide alone? “Without Me ye can do nothing.”

Without Him you can do nothing; without Him you abide alone: “except it . . . die, it abideth alone:” except you die, you can do nothing.

But bless the Lord, “if it die, it bringeth forth much fruit.”

In being dead, then, there is freedom from sin; there is abiding with the Lord; there is the bearing of much fruit to the glory of God; and the end, *eternal life.*

In not being dead, there is bondage to sin; there is abiding alone; and the end, *eternal death.*

Thus he that will save his life shall lose it; but he that will lose his life for Christ’s sake shall keep it unto life eternal.

Will you lose your life and save it? or will you save your life and lose it?

“It is appointed unto men once to die.”

And in the Gospel, God has fixed it so that every man can die that “once,” so as to live for evermore.

Except it die, it abideth alone; but when we choose to die that we may bring forth much fruit, He does not leave us alone, nor ask us to die alone. He only asks us to die *with Him.* Bless His name!

Then “if we be dead with Christ, we believe that we shall also live with Him.” He does not live in sin. And living with Him, we shall not live in sin.

Are we freed from sin? Are you dead? Are you dead with Christ, so that you live with Christ?
A. T. JONES.

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INDIVIDUAL EFFORT.

When John Williams, the martyr-missionary of Erromanga, went to the South Sea Islands, he took with him a *single* banana-tree from an English nobleman’s conservatory. And now, from that single banana tree, bananas are to be found throughout the whole group of islands.

Before the negro slaves in the West Indies were emancipated, a regiment of soldiers was stationed near one of the plantations. A soldier offered to teach a slave to read, on condition that he would teach a second, and the second a third, and so on. This he faithfully carried out, though severely flogged by the master of the plantation.

Being sent to another plantation, he repeated the same thing there; and when at length liberty was proclaimed throughout the island, and the Bible Society offered a New Testament to every negro who could read, the number taught through this slave’s instrumentality was no less than six hundred.—*Selected.*



SIN: WILL IT EXIST FOR EVER?

[SALVATION comes not through belief in the words of men but in the words of God. It is interesting however, and instructive as well, to notice the opinions of Bible students on themes like the "Immortality of Sin." Especially when there is such a manifest tendency on the part of modern theologians to subvert the plain teaching of the word of God. Mr Norman H. Gantzer has made some very pointed selections from the writings of leading Bible students on the eternal existence of sin which he has published in a small tract, a portion of the contents of which, by his permission, we publish for the benefit of our readers. Ed.]

The Rev. Edward White, author of "Life in Christ."—"I protest with all my heart and soul and mind against the doctrine of endless torment. . . . I steadfastly maintain, after 40 years of study of the matter that it is the notion of the infliction of a torment in body and soul that shall be absolutely endless, which alone gives a foot of standing ground to *Ingersoll in America, or Bradlaugh in England. I believe more firmly than ever that it is a doctrine as contrary to every line of the Bible as it is contrary to every moral instinct of humanity."

John Locke.—"It seems a strange way of understanding a law which requires the plainest words, that by 'death' should be meant 'Eternal Life in misery.'"

The Rev. R. F. Weymouth, D. D. "My mind fails to conceive of a grosser misrepresentation of language, than when five or six of the strongest words which the Greek tongue possesses, signifying *destroy*

or *destruction*, are explained to mean 'maintaining an everlasting but wretched existence.' To translate *black as white* is nothing to this."

The Rev. Clement M. Butler, D. D.—"Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is *death* and not eternal life in agony, a great black cloud seems to have rolled away from the face of God, and I see Him, not only as my loving Father, but as the loving Father of all His creatures."

The Rev. E. Beecher, D. D.—"The common theory of eternal misery involves God, His whole administration and His eternal Kingdom in the deepest dishonour that the mind of man or angel can conceive."

The Rev. Samuel Cox, D. D., author of "Salvator Mundi," "The Larger Hope," &c.—"Few of the more thoughtful and cultivated preachers of the Gospel now hold the dogma of everlasting torment. In a large circle of acquaintances I hardly know one."

The Rev. R. W. Dale, D. D., L. L. D., author of "Christ and the Future Life," &c.—"I wish with the greatest possible emphasis to state that in my own experience the reception of this doctrine (*i. e.* Life in Christ—a doctrine fundamentally opposed to everlasting torment) has not only not enfeebled my belief in the great doctrines of the evangelical faith, and especially in the doctrines of the Incarnation, the Atonement, and Regeneration, but has given to all those doctrines a firmer hold on my intellect, my conscience and my heart."

The Rev. J. H. Pettingell, M. A., author of "The Unspeakable Gift," &c.—"When men stop to consider what is involved in the idea, or rather in the fact of suffering that is *absolutely endless*, what it is for conscious creatures like themselves to writhe in the agonies of a second death without the least possible hope of relief: when they consider what countless myriads of the human race—even with the most favourable construction of the words of Christ concerning the number of the lost—must already have sunk into this abyss of woe, and what multitudes are daily following them there; when they come to predicate this doom not of sinners in the abstract but of their own acquaintances and friends—it may be of their own children and bosom companions who go out of life giving no evidence of piety, and perhaps even rejecting the salvation offered in the Gospel—they are appalled at the conclusion to which their creed and their

logic lead them. Their faith cannot endure the strain put upon it. Something must give way."

The Right Rev. F. W. Farrar, D. D., F. R. S., Dean of Canterbury, author of "The Life of Christ," "Eternal Hope," &c.—"Ripe scholars and good men, orthodox fathers, eminent theologians, profound thinkers, holy and reverent inquirers have come to the deliberate conclusion that there is not a single text in all Scripture which necessitates a belief in endless torment."

The Rev. Miles Grant, author of "Positive Theology," "Thoughts for Thinkers," &c.—"I do not believe any doctrine has ever been taught which has made more infidels than this doctrine of eternal torment. This is Col. Ingersoll's great club in use in America. It is a scandal, a libel on the character of my Heavenly Father of the highest degree, rooting back in the lie of Satan."

The Right Rev. Richard Whately, D. D., Archbishop of Dublin, author of "Elements of Logic," "Elements of Rhetoric," "Introductory lectures on political economy," &c.—"As the effect of worms or fire is not to preserve the body they prey upon, but to consume, destroy, and put an end to it, it would follow if the correspondence holds good, that the fire figuratively so called which is prepared for the condemned, is something that is really to destroy and put an end to them, and is called "everlasting" or "unquenchable" fire, to denote that they are not to be saved from it, but that their destruction is to be final.

. . . On the whole, therefore, I think we are not warranted in concluding (as some have done) so positively concerning this question as to make it a point of Christian faith to interpret figuratively, and not literally, the death and destruction spoken of in Scripture as the doom of the condemned, and to insist on the belief that they are to be kept alive for ever.

The Rev. Joseph Agar Beet, D. D., author of "The Immortality of the Soul," "Through Christ to God," &c.—"Against an endless prolongation of an existence which is only a helpless consciousness of utter ruin, the moral sense of thousands of intelligent and devout men and women is in stern revolt. The more carefully they consider it, the less are they able to harmonize it with the infinite love, or even with the justice of God. To such persons, it is useless to say that they are unable to estimate the evil of sin and the punishment it deserves. For amid human fallibility and error, there is in man an inborn sense

* In his opposition to the Christian religion, Col. Ingersoll said:—"Infinite punishment is infinite cruelty, infinite injustice, infinite meanness. To worship an eternal jailor hardens, debases, and pollutes the soul. While there is one sad and breaking heart in the universe, no perfectly good being can be perfectly happy. Against the heartlessness of this doctrine every grand and generous soul should enter its solemn protest. I want no part in any heaven where the saved, the ransomed, the redeemed drown with merry shouts the cries and sobs of hell, in which happiness forgets misery, where the tears of the lost increase laughter and deepen the dimples of joy."

of justice, and of the due proportion of sin and punishment which, in all ages, has been recognized as a reflection, imperfect but real, of the justice of God. There are children of ten years old who, if told that their father had punished another child, however naughty, by burning him to death, at once justly repudiate the statement with indignation. A doctrine which instead of gaining the homage of our moral sense, drives into revolt, has no moral authority over us."

These then are the opinions of men who, it must be admitted, are in an eminent degree qualified to speak on so important a subject. Many more authorities might be cited, but time and space forbid. In the list which accompanies this paper are the names of some (among a host of others) who similarly hold that the Bible nowhere teaches the hideous and revolting dogma of everlasting torment.

That sin is the "abominable thing" which God hates, and *must be punished*, is a doctrine which at once appeals to the moral sense of every man—even the most degraded; but to say that God will sustain the lives of those for whom Jesus died in order that they may writhe in the flames of *age-lasting* torment is an idea which has neither Scripture nor common sense to commend it. Such punishment would be utterly purposeless. It would be so unlike God. But whatever be the nature and duration of the discipline which God as the Father of all men and as the moral governor of the universe sees fit to administer to His erring children, this much we may be certain of that God who ever lives and loves has a *plan*, concerning which He will not suffer His word to return unto Him void, but will Himself see to it that all things are so ordered as to bring about what Tennyson calls—

"The one far-off divine event
To which the whole creation moves."

I charge you, be clothed with humility, or you will yet be a wandering star for whom is reserved the blackness of darkness for ever. Let Christ increase, let man decrease. Remember, "Moses wist not the skin of his face shone." Looking at our own shining face is the bane of the spiritual life, and of the ministry. Oh, for the closest communion with God, till soul and body, head and heart, shine with divine brilliancy! But, oh, for a holy ignorance of their shining!—*M. Cheyne*.

A GREAT NEED.

FRANCE is as yet without the Bible. To disseminate that would mean a marvellous uplift. One can hardly credit that there is so much ignorance of the Bible.

It came home very forcibly to me when travelling in a steam-boat on a French river. By my side was a Franciscan in the brown habit of his order, his chilblained and sandalled feet compelling attention. Somehow we entered into conversation. Soon we talked on the Bible. He said, "But I don't read the Bible."

"Have you *never* read it?"

"*Never*."

"Have you ever *seen* one?"

"No, but some of the more learned fathers in our monastery read it, I believe."

"What do you, then, habitually read for spiritual guidance and quickening?"

"Oh, I read the lives of the saints."

I could not but look at the man with wonderment. If a professed religious man knew nothing of the Word of God, what could one expect among the people generally? Ah, there is great need for more effort to spread God's Word.—*F. Hastings, in Christian World.*

WITTENBERG.

WITTENBERG still partly retains its ancient appearance, and contains a number of buildings noted from the Reformation. Here still stands the old convent in which Luther first saw the light of truth revealed from the holy Scriptures, and which afterward was donated to him as a dwelling-house. In it his dwelling room is still preserved, the same ornamental ceiling, tile stove, the oak table, the little windows, composed of a multitude of small pieces set in lead, and two little benches before them, for him and his wife. The other rooms contain a number of ancient paintings, medals, books and manuscripts. Among the latter, the opened pages of a pamphlet aroused my special attention. The page was illustrated, and represented a large fish, out of whose mouth Roman ecclesiastics were spewed among fire and smoke. It was headed: "The kingdom of Satan and the Pope:" 2 Thess. 2. Below, the following words stood in rhyme, and also signed:—

"Here in the name of all the devils

"The pope sits, manifested now

"The true Antichrist to be

"In the Scriptures foretold."

Martin Luther, A. D. 1545.

How few of his professed followers

would sign this statement to-day, and how could they dare, as so many manifest the same spirit of intolerance as the Roman Church! Here stands also the old home of Melancthon, then the city church in which Luther often preached, and finally the royal chapel, on the door of which Luther affixed his theses. Lately the interior of the building has been entirely renovated, and it looks now as much as possible as it did at Luther's day. In the choir two metal inscriptions mark the spots where Luther and Melancthon were buried.

L. R. CONRADT.

REJOICING IN THE LORD.

"Rejoice in the Lord alway; and again I say, rejoice." Philippians 4:4.

LET us bear in mind the circumstances under which the Apostle Paul wrote these words. He was undergoing the first Roman imprisonment, which might at any time have been brought to a conclusion not, as did actually happen, by his regaining his freedom, but by his execution.

Paul's second imprisonment at Rome ended in his martyrdom. He was set free the first time: but he knew not that he would regain his freedom when he wrote the inspiring words: "Rejoice in" the Lord alway; and again I say rejoice.

These words acquire a special force from the fact that the circumstances of his life were dark and gloomy. It is easy to rejoice in the Lord when our outlook for the future is bright and sunny, and our circumstances in the present are all that heart can wish. But to rejoice in the Lord in the dark and cloudy day is more difficult; we need to have firm trust and confidence in the Divine love. This is the secret of rejoicing in the Lord in adversity as well as in prosperity.

To rejoice in the Lord is our privilege: it is also our duty. We see this from the emphatic way in which the apostle enjoins upon the Philippians the duty of Christian joy. To rejoice in the Lord as we should we must meditate on all that He is to us, Father, Saviour, Sanctifier. Well may the apostle bid Christians rejoice in the Lord. If we are strangers to this joy there is something wrong in our character or life. And if we can obey the apostolic injunction, let us remember that our joy will be increased by communion with our God.

H. P. WRIGHT.

"Praise lacking reason

Ge's excess of shoot:

Blame out of season

Nips the setting fruit."

OUR LONDON LETTER.

THERE are times when the public mind may seem engrossed with the discussion of a question in politics which the newspapers are helping to the front, and yet really be occupying itself with another question entirely. Great Britain has ostensibly been devoting herself to considering the pros and cons of a protective tariff, so ably advocated by the Ex-Colonial Secretary, Mr. Chamberlain, and opposed by the Duke of Devonshire and by the whole Liberal party.

But this question is after all a minor one. The country is really awaking to the importance of social reforms, while the war spirit, for a little time, at least, seems to be losing its hold. Physical deterioration, the Drink Problem, the Housing Problem (meaning the providing of suitable dwellings to take the place of the slum dwellings), the Education Question, and other such matters of vital importance, are gradually coming to the front, and the present Conservative party, now in power, as it has persistently ignored the need of legislation radical, in these lines, no longer has the confidence of the people. It may remain in power for another year; but most likely dissolution will occur in the course of the coming summer.

Much will depend upon the action of Mr Chamberlain when he returns from his vacation. He is generally recognized to be the strong man of the party, and only his skill as an organizer and power as a demagogue could have given the tariff reform movement the measure of success that it has enjoyed. But it is one man against many, and that in the advocacy of a reform which the common people as a rule do not take kindly to.

I have said that the country is waking up to the need of social legislation, and this is on the whole an encouraging omen, for England does need to make radical reforms if she is to stay the tide of physical degeneracy which threatens to work havoc with the nation. The drink evil is in itself accountable for very much. It has been found by careful computation that the working man with an average weekly income of something like twenty-five shillings, actually spends six shillings, or about one fourth of it in drink. Can we wonder, under these circumstances, that the children are weak and sickly, stunted in growth, and unable to do good work in school. Sir. John Gorst only recently stated that the present school laws, requiring all children of a certain age to

attend school, involved real cruelty to thousands of children who did not have sufficient food to enable them to study to profit. In one division of London, known as Walworth, it is estimated that full forty per cent of the children are in this condition.

A chief reason for the distressing poverty is no doubt the drinking habits of the parents. The following paragraph, taken from the London Advertiser, will give the reader some idea of the extent of the drink evil in this country. "A Saturday Night down East," is the heading of the paragraph, which tells what happened in the short space of an hour and a half in one of the more than 14000 public houses in Greater London:—

"A public-house, used principally by dockers (dock labourers), was watched one Saturday night for an hour and a half. The watchers saw during that time 790 persons enter its doors. Of these 209 were men, 380 women, 83 youths and girls, and 123 very young children and babies in arms. Seven perambulators were taken in, some of which had in them two children. Outside there was scarcely an uneventful moment. Three women were turned out, and five men. There was one very bad fight, and six disturbances. Three girls about seventeen came out quite drunk. Twenty-four men, including a pot man in livery, and nineteen women left the house helplessly drunk. Two of the women had babies in their arms. At 10:50 the house had to be closed, with the exception of one small door, on account of a frightful row. A policeman had to stay outside after that, until closing time."

The effect of such things upon the nation is better imagined than described. One of the saddest sights the writer has ever seen, is that of drunken mothers staggering about with helpless babes in their arms; and yet such things occur frequently in London. In fact at the present time more women than men are arrested for drunkenness on the streets of London. But it must not be supposed that men or women are arrested simply because they are drunk. They must create a serious disturbance before they are interfered with at all, as drinking is so general.

Physical deterioration is due to other reasons than drinking. The people are leaving the country, and crowding into the towns. Then hard times come along; the man is thrown out of work, and the family soon join the great multitude of sufferers in the dark, unwholesome slums. City

life is always unfavourable to the best physical development, but in the overcrowded areas, where whole families of four to six or seven members live in a single room, health and decency are impossible. The writer recently visited hundreds of these single-room tenements in Glasgow, and saw things to make one's heart bleed.

We have been accustomed to think that in this age the poor are well provided for, and the condition of the workingman is far better than it was a hundred years ago; but when we look into the matter carefully we find things worse than we imagined them to be. Physical deterioration is such a live question in this country that it has been thoroughly discussed in the House of Lords, and by the newspaper and magazine press generally. Recently the Council of the British Medical Association passed a recommendation urging that instruction be given in the public schools in reference to hygiene and the harmfulness of alcoholic drinks, with a view of arresting the deterioration in the national physique. Further temperance legislation is generally admitted to be necessary, and a bill making it a penal offence to supply cigarettes to boys under sixteen is also contemplated.

Reforms in this line Mr. Chamberlain brushes aside as of no great importance while he urges the need of a protective tariff; but the indications are that the people are looking the other way. At least the more thoughtful men and women are getting thoroughly stirred up, and this is encouraging.

Next month I shall take up the religious situation, and shall deal with the Education Problem which has caused such a sensation throughout the country. It is hardly necessary to say that England is watching the war with deep interest, and is greatly relieved to see Japan apparently getting the best of the conflict. The war spirit is not strong in this country to-day. The country is still suffering industrial depression as a result of the £250,000,000 spent in the Boer war, and the people are not anxious to embark upon another struggle. The king, as is well known, is a strong force in favour of peace.

M. E. OLSEN.

—:o:—

Suppose any man should despise me? Let him look to that himself, but I will look to this, that I be not discovered doing or saying any thing deserving that contempt.—*Marcus Aurelius.*

THE
ORIENTAL WATCHMAN

Editorial.

JAPAN.

THE world has been looking with astonishment and wonder at the real and rapid manner in which Japan has thrown herself into the present war against one of the strongest nations of the present time. It is remarkable that a nation comparatively so small should dispute claims with a nation so great and greedy as Russia, but there is a reason for it. Japan has, since conquering China in 1895, looked with serious eye upon the aggression of Russia in Manchuria, for she sees that the partition of China may jeopardize her own national existence. Mr. Chester Holcombe in an article contributed to *The Outlook* makes some statements which are very interesting regarding the present war between Russia and Japan. The following interview with a Japanese official of high standing in Tokyo, is an illustration of the way Japan has looked upon the situation prior to the war.

"Holding up one hand," says Mr. Holcombe, "and separating the first and second fingers as widely as possible from the third and fourth, he said: 'Here is the situation. These four fingers represent the four great European Powers—Great Britain, Germany, France and Russia. In the open space between them lie Japan, China, and Korea.' Then with really dramatic force he added: 'Like the jaws of a huge vice, those fingers are slowly closing, and unless some supreme effort is made, they will certainly crush the national life out of all three.' He urged with great earnestness that the United States, Japan, and China should enter upon a mutual agreement—a tripartite alliance—to defend the independence and territorial integrity of Korea."

What part Japan will act in the great battle of all nations just prior to the coming of Christ, we do not know. She is however helping to fulfil Joel 3: 9, 10.—"Proclaim ye this among the gentiles; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up; beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong."

She may be successful in her dispute with Russia and retain her national existence; even become a world power, but with the rapid march of events, she, or any other nation, cannot long bear rule. We are surely and speedily coming to the time

when "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall rule for ever and ever." May the gospel soon be heralded through Japan and every other oriental country, and soldiers worthy of our coming King Christ Jesus be gathered to rule and reign in a kingdom whose national existence will never end and whose King shall bear rule for ever and ever.

—:o:—

GOD IN HIS SANCTUARY.

God designs, according to His eternal purpose which He purposed in Christ Jesus our Lord, to make manifest His sovereign power, even His eternal power and divinity, in human sinful flesh. The long-standing controversy between Christ and Satan is to be fought in the battle field of human life. That is to say, the warfare is between the flesh and the Spirit.

The secret of the revealing of God's sovereign power is found in the abiding presence of Jesus Christ as King of the life. When Christ, who is the power of God, is enthroned within, when we exalt Him as King of our lives, allowing Him to have power over all our flesh, then, and not until then, can His kingly life be made manifest in us.

The Apostle Paul, in the epistle to the Ephesians, expresses the desire that we may have the inward experience of saving power. He does not lead us to trust in outward observances, or empty forms, but prays, "that Christ may dwell in your hearts by faith." The heart, which is the centre of life (for out of it are the issues of life), is to be the dwelling place of Christ, the throne of His Divine majesty. He is not only to enter into the heart and life, but He is to dwell within. This experience is the secret of power. When the portals of the heart are thrown open—wide open—to Him, when He is exalted to occupy it as His royal throne, then He will make it the seat of His empire, and will establish His kingdom within.

The expression of this thought is found again in Psa. 80: 1: "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock, Thou that dwellest between the cherubim, shine forth." Here we find Christ spoken of as the shepherd of Israel, dwelling between the cherubim; and, as we read, our minds go back at once to the tabernacle days, when God commanded Moses, saying, "Make me a sanctuary; that I may dwell among them." Ex. 25: 8.

Dwelling between the Cherubim.

"And thou shalt make a mercy seat of pure gold. . . . and thou shalt make two cherubim of gold . . . in the two ends of the mercy seat. . . . And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings. . . . And thou shalt put the mercy seat above the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony." Ex. 25: 17-22.

His Tabernacle Throne.

In that picture, or pattern of heavenly things, we are to see the manifestation of the Divine Majesty of the invisible King. Between the cherubim, His glory shone forth. And "there," said He, "I will meet with thee, and I will commune with thee." That ark containing the tables of testimony or holy law, was the foundation of His tabernacle throne. "All His commandments are righteousness," and righteousness and judgment are the habitation (or establishment) of His throne.

And yet that throne upon which He sat in the "tabernacle of witness" was the throne of grace. It was overspread with the divine compassion and mercy of God. "And thou shalt put the mercy seat above the ark." The ark of the testimony, or the throne of righteousness and judgment, is the throne of mercy and grace. There Jesus dwelt between the cherubim, upon the throne of mercy, full of grace and truth. Thus it was made possible for the priests to "draw near" to minister in His temple.

Within the Veil.

When the prophet Isaiah was given a view of the King, the Lord of hosts, he saw Him dwelling between the cherubim, and beheld the shining forth of His divine glory. He saw Israel's King making manifest the glory of His presence, between the cherubim, above the mercy seat which covers the ark.

The prophet says, "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim, each one had six wings." Isaiah 6: 1, 2. It is worth while to notice here the change of expression as given by the prophet. He saw the Lord sitting. The importance of this may not appear at first, but when we consider a view of the judgment scene given in Daniel 7: 9, 10, we shall see the force of this expression. "I beheld till the

thrones were cast down, [placed] and the Ancient of days did *sit*. . . . A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him."

In the text just quoted we find the King *sitting*, while His angels, or ministers, *stand* to serve. Daniel and his companions were chosen to serve the king of Babylon, "Therefore stood they before the king."

The Veil of Flesh.

With these thoughts before us we can again read Eph. 3:17. "That Christ may *dwell* in your hearts by faith." He is to sit as King of our lives, making manifest His kingly glory through this veil of mortal flesh. To make this possible "The Word was made flesh, and dwelt [or tabernacled] among us, and we beheld His glory, the glory as of the only begotten of the Father full of grace and truth." Thus His disciples bear testimony, and give witness of the heavenly vision which they were able to behold, through the veil of mortal flesh.

We may see the same vision to day, and may draw near. We may know this tabernacling in our own flesh, just as soon as we are willing to submit ourselves to His divine rule.

He stands at the door of our hearts; He waits to enter. Shall we not open wide the portals of our lives, and with a loyal welcome admit the heavenly Guest?

King of my life, make manifest Thy kingly life, and may "Thy kingdom come, Thy will be done in earth [in *this* earth, in *this* heart] as it is in heaven. For thine is the kingdom, and the power, and the glory, for ever. Amen."

H. A.

—:o:—

AWAKENING THE HEATHEN.

We are now living in the days foretold by the prophet Joel, when the heathen nations of the world should be stirred up to take their place in the ranks, preparatory to the final universal struggle.

There is no question but that Japan has been awakened, and observers can see that Japan will not be the only nation to be awakened.

Mr. Henry Norman writes in the *World's Work* :—

"The triumph of Japan over Russia would mark the beginning of a new era in world-affairs. For the first time in modern history an Asiatic race would have conquered a Western Christian race—and the victory would be all the more remarkable in that it had chiefly

occurred on the sea, the great field of Western power. The prestige of the West as against the East would be broken. There is not an Oriental nation that would not feel that a new era had dawned—that the injustice and oppression of ages was now about to be destroyed at last. In every bazaar in India, from end to end of China, in tent and tea-house throughout Central Asia, in Afghanistan, in Siam, in the Philippines, in Arabia, in Egypt, in Turkey, the leaven of unrest, of hope, of the always smouldering enmity to the Western man would seethe and swell. In Asia all native eyes would turn to Japan. Japan's eyes would turn first to China, and with the enormous prestige that the defeat of Russia would have given her, she would mould China to her will. A Chinese civil service, a reformed Chinese government and law and education and finance would grow under her fostering care and her wise guidance—all excellent. Then would grow, too, first a Chinese army, and then a Chinese navy—still under Japanese control. The Western Powers would be growing uneasy by this time and would be protesting and inquiring. But it would not be an inviting task to coerce Japan into ceasing to educate China. 'You encouraged me to adopt Western ideas,' Japan would say: 'why should not China be allowed to make progress also?' And there would be no answer. Then would arise the cry some of us have long foreseen: Asia for the Asiatics. Then would be the end of Western domination in the Far East."

"Prepare war, *wake up the mighty men*, let all the men of war draw near; let the heathen be wakened." In these words the prophet foretold the movement now taking place among the nations. Joel 3:9-17.

The Lord has declared: "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger: for all the earth shall be devoured with the fire of My jealousy." Zeph. 3:8.—*Present Truth*.

—:o:—

VEGETARIANISM AND WAR.

"A RECENT number of the *Lancet* contained the following on "Vegetarianism: Its Effect upon Nations," which is most striking and suggestive. Of course it must be understood that by vegetarianism is not meant subsistence on what are technically known as vegetables, but the use of all foods which the earth produces, and the non-use of the flesh of animals. The *Lancet* says:—

In a recent communication to the Society d'Ethnographie in Paris, M. Verrier treated of vegetarianism from the point of view of its moral and intellectual effect upon the nations who, either from choice or necessity, are to be classed as abstainers from animal food. While fully recognizing the dangers of a too abundant meat diet, as well as the advantages of a purely vegetable nourishment, the speaker nevertheless felt constrained to come to the conclusion that Nature intended man to be carnivorous. The physical constitution of the human race is so ordered that to ensure the development of their higher qualities its members are of necessity compelled to become to a certain extent meat-eaters. The attributes that make for dominion and progress are but imperfectly present among the eschewers of animal food, and hence vegetarianism causes the downfall

of dynasties and leads to the enslavement of peoples. If, continued M. Verrier, the Hindus, instead of following an absolutely vegetable regimen, had made use of meat in a rational manner, perhaps the British might not have found their subjugation such an easy matter. His argument was easily applicable to the Irish, who lived exclusively upon potatoes. As for the Japanese, with whom rice was formerly the staple food, the energetic nature of this people could not be cited in subversion of the rule laid down in his thesis. The reawakening of the conquerors at Port Arthur and the Yalu River was coincident with the establishment of a trade in butcher's meat throughout their archipelago.

The thoughtful reader will note that the same argument may be used with even greater force against Christianity.

But what we wish to call special attention to, is the claim, not simply the admission, that flesh-eating tends to make people fierce and warlike. Of course this would strongly recommend flesh-eating to those who believe that men were designed to be fighting animals, and that their pugnacious tendencies need to be stimulated; but with those who believe that the characteristics of the wolf, the tiger, and the hyæna are not to be cultivated, but repressed, the fact that flesh-eating tends to make men fighters, must be a strong argument against it.

Fierceness among men is one of the things that will cause the last days to be perilous. 2 Tim. 3:1-3.—*Selected*.

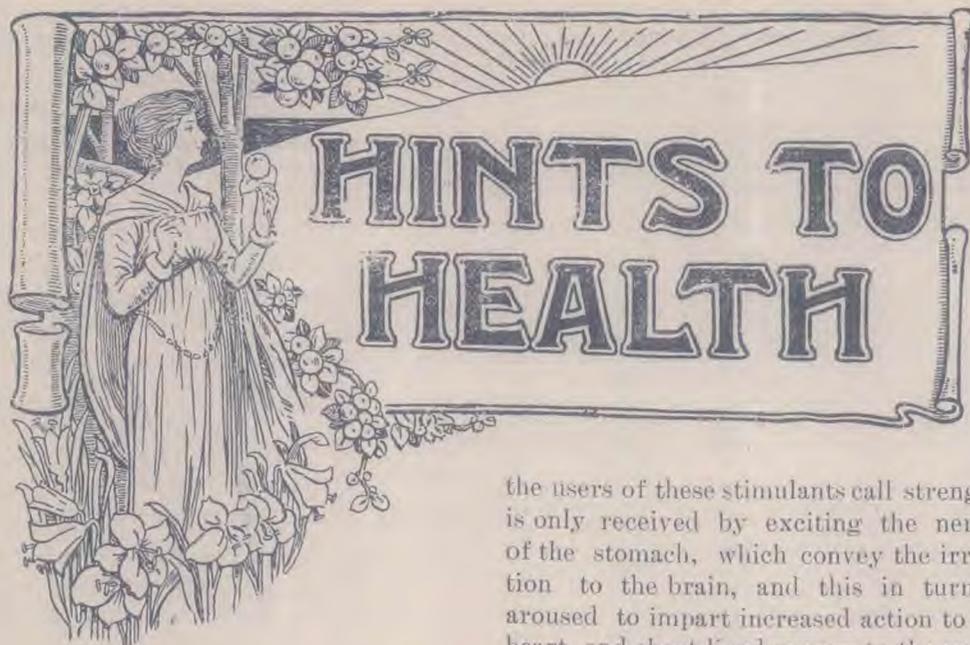
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A FIRM FOUNDATION.

THE firmness of the foundation on which the Christian builds is set forth by many precious assurances in the Word of God. Here is one (Isa. 28:16) "Therefore thus saith the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste," or be obliged to flee in haste and fear, as from a foundation that is giving way. What is meant by "a tried stone?" An engineer about to erect a suspension bridge, sought for a safe foundation, and would not be satisfied till, with diamond drills, he had taken out a core a hundred feet in length from the bed-rock, and ascertained that it was completely sound. That stone was "a tried stone." So Christ is a foundation for the Christian, tried and found perfect. Moses declared, "Their rock is not as our Rock." And the hymn raises the melodious strain,—

"How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word!"

—*Review and Herald*—



TEA AND COFFEE.

THE use of tea and coffee is injurious to the system. It enters into the circulation, and gradually impairs the energy of the body and mind. It stimulates, excites and quickens the motion of the living machinery, forcing it to unnatural action, and thus gives the tea-drinker the impression that it is doing him great service, imparting to him strength. This is a mistake. Tea draws upon the strength of the nerves, and leaves them greatly weakened. When its influence is gone, and the increased action, caused by its use is abated, then what is the result? Languor and debility corresponding to the artificial vivacity the tea has imparted. When the system is already over-taxed and needs rest, the use of tea spurs up nature by stimulation to perform unwonted, unnatural action, and thereby lessens her power to perform, and her ability to endure; and her powers give out long before heaven designed they should. Tea is poisonous to the system. The influence of coffee is, in a degree, the same as tea, but the effect upon the system is still worse. Its influence is exciting, and just in the degree that it elevates above par, it will exhaust and bring exhaustion below par. Tea and coffee drinkers carry the marks upon their faces. The skin becomes sallow, and assumes a lifeless appearance. The glow of health is not seen upon the countenance.

Tea and coffee do not nourish the system. The relief obtained from them is sudden, before the stomach has time to digest them. This shows that what

the users of these stimulants call strength, is only received by exciting the nerves of the stomach, which convey the irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. All this is false strength, that we are the worse for having. They do not give a particle of natural strength.

The second effect of tea-drinking is headache, wakefulness, palpitation of the heart, indigestion, trembling of the nerves, with many other evils. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." God calls for a living sacrifice, not a dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve the body in the very best condition of health, that we may comply with its requirements. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Mrs. E. G. WURRE.

—:o:—

Every day that dawns brings something to do, which can never be done as well again. We should, therefore, try to do it ungrudgingly and cheerfully. It is the Lord's own work, which He has given us as surely as He gives us daily bread. We should thank Him for it with all our hearts, as much as for any other gift. It was designed to be our life, our happiness. Instead of shirking it or hurrying over it, we should put our whole heart and soul into it.—James Reed.

OLIVE OIL PROLONGS LIFE.

RIPE olives and olive oil are very nutritious articles of food. The pure oil of the olive is 98 per cent nutriment, and is assimilated by the system and used in building up the bodily tissues. Its beneficial effects on the human system are incontrovertible. Taken internally, it is of peculiar benefit to the kidneys and cognate organs. It prevents and dissolves gall stones, and in cases of constipation it has no equal.

An ancient Greek when asked how he preserved his health and strength at so great an age as his, replied laconically, "Plenty of honey inside, plenty of olive oil outside." Olive oil is beneficial both outside and inside. The effects of oil are noted on the skin and on the membrane which lines the whole inner part of the body. Its use as a food is better understood than its outward applications. But the ancient Greeks, who are remarkable for their physical perfection, used oil as an application to the skin. They applied the oil liberally and then took a sun bath. In California, where olives are an important industry, these things are becoming well known. All people who desire to live in good health and prolong their years on earth would do well to investigate the value of ripe olives and olive oil. No meal is complete without them.

Mme. Patty, the diva of the world of song, claims to have preserved the smoothness of skin peculiar to youth far beyond middle life by never using water to wash her face. She uses oil, wiping it from the skin as dry as it can be done.

We do not need to go so far from home to find proofs of the value of olive oil, as a renewer of youth. Mr. Sanford Bennett, one of San Francisco's best and wealthiest citizens, claims to have discovered the secret of lasting youth. As evidence of the value of his ideas, he offers his magnificent physique, his clear eye and fine muscular development. He is fifty-four years old but does not appear to be over twenty-five. He has hopes of living more than a hundred years. The articles which have accomplished so much for him are distilled water and olive oil. A few years ago, he was entirely bald. He applied the oil to the top of his head and it restored his hair.

It is Mr. Bennett's theory that old age and ill health are caused by the collection in the arteries and about the joints of lime and clay sediments contained in drinking water, and that this mineral coating in-

terrupts the proper circulation of the blood, prevents the necessary irrigation of the skin and produces stiffness of joints and dulls the action of the brain. Olive oil dissolves the accumulation and the drinking of distilled water prevents further deposits.

Olive oil should be more freely used for cooking as it is in the south of Europe. It is more wholesome than butter—not to speak of lard. No connoisseur would think of eating fish fried in anything but olive oil. On my table ripe olives, olive oil and nuts have taken the place of meat entirely. I advise my readers to try using them. You will soon note a marked improvement throughout the entire system. The taste of ripe olives is delicious. In speaking of ripe olives I do not mean the green fruit for sale by grocers put up in glass bottles. Ripe olives are dark brown and the best are black. Olive oil used with lemon juice on salads is a delightful way to eat it.—*Selected.*

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CHILDREN'S PARTIES.

CONSIDER, for a moment, the nervous injury done to thousands of little children by their attendance at those juvenile horrors called "children's parties." Far closer to the truth would it be to call them "children's graves." In vain have physicians cried out against these breeders of children's nervous troubles: in vain have writers written against them. The only point of view that the ignorant mother sees is her conception of the pleasure of her child as the poor little tot is "dressed up" (as no healthy child ever wants to be), and then tumbled into the midst of a roomful of nervous, pent-up, shrieking children. The little one becomes all heated, and then the craziest part in the tragedy occurs when deluge of cold ice drink and indigestible sweets is fed to him. When the child gets home he "droops" from the "good time" and is wakeful all night and languid and dispirited all the next day, if not positively ill. And yet the mother wonders why her child is nervous: why he starts and jumps in his sleep: why he has no appetite, and why he is not as full of healthy romp and play as the child next door—"that poor little one who is never allowed to go to 'children's parties'!" It is a pity that the tragedies of "children's parties" are not more intelligently understood. To no other form of unwise juvenile indulgence or parental misunderstanding is perhaps so directly traceable, the nervous condition of thousands of little ones.—*Ladies' Home Journal.*

DR. KEITH'S ADVICE.

A VERY valuable sixpenny worth is Dr. George S. Keith's "Plea for a Simpler Life," the twelfth edition of which was published last year. Dr. George Keith was the assistant and partner of Dr. Jas. Simpson, the celebrated Edinburgh physician, the discoverer of Anæsthetics. Dr. Keith later on migrated to London, where he earned a fortune in this profession. He retired at sixty-five years of age. In his practice he was a pioneer of the new teaching that "civilized man eats and drinks too much, that much of his food and drink is deleterious, and that he falls sick because he allows his digestive organs no rest." His advice therefore is that "as man becomes ill from overloading his stomach, the proper means of cure are rest in bed, but little food, no alcohol and no medicine." There are many now who will agree with the utterances of Dr. Keith as to the uselessness of alcoholic stimulants in sickness; but what is said as to rest, including rest for the organs of digestion, may put the matter in a new light. Rest is becoming more complex in its definition and requirements. It is not sufficient now to say that change is rest, although for one in health whatever was true in the saying remains true. But we are being introduced to the thought of localized rest. For example, in the open-air treatment of consumption, the rest necessary is primarily for the lungs; hence the digestive organs can be kept fully occupied and special care directed to ensure rest for the weak part which is effected by reducing conversation to a minimum, and limiting exercise to walking at the slowest pace. In the volume now before us, Dr. Keith gives the history of many cases of sickness in which recovery has depended primarily upon rest, with warmth as economizing the natural force of the body, total abstinence from alcohol, strict moderation in eating, and almost entire abstinence from drugs.—*Bombay Guardian.*

—:o:—

"A GREAT many of the ailments that humanity suffers from," says a physician, proceed directly from the stomach, while as many more proceed indirectly therefrom. Apoplexy, heart failure, and, in many cases, sudden deaths can be traced directly to the stomach, over-taxed and weak, yet pushed on to the task for which it is unequal. The result is inevitable. . . . Dyspeptics are continually dosing themselves with drugs or trying to find something they can eat with safety. Every-

thing disagrees with the overburdened digestion, but they never stop for a day or two days to allow the wheels to rest. I have cured many cases of dyspepsia by advising fasting for a while and then gradually regulating the diet. This, with the fresh air and exercise, deep breathing, which is especially helpful in this disease, and hot water, taken internally, baths, and massage will surely bring about improved condition, even in cases of long standing."

Next to air and food in the human economy, comes exercise. We may have plenty of fresh air, and a proper allowance of the right kind of food, and yet, without helpful daily exercise, these will not avail to keep the body in good condition. In answer to the question, "Why do we grow old?" a French writer gives these three reasons—"We do not get enough physical exercise in the open air, we are poisoned by microbes which the phagocytes have not succeeded in destroying, and we are depressed by fear of death."—*Success.*

RECIPES.

SCALLOPED ONIONS.

Slice boiled onions in one-half inch slices, cut slices in halves and put a layer of onions in the bottom of a well-buttered baking dish. Cover with milk sauce. Repeat until dish is filled, having a layer of sauce on top. Cover with a layer of buttered crumbs, garnish edge with small triangles of stale bread brushed over with melted butter; place in oven until thoroughly heated through and crumbs are browned on top.

EGG SAUCE.

Melt one tablespoonful of butter in a saucepan, add three tablespoonfuls of flour, stir to smooth paste and add gradually one and one-half cup of boiling water. Season with one-half teaspoonful of salt, beat until smooth and glossy, remove from range and add one and one-third tablespoonfuls of butter in small pieces, beating continually. Add the yolks of two raw eggs, one and one-half teaspoon of lemon and one-half teaspoon finely chopped parsley. Do not allow sauce to boil after eggs are added.

MACARONI WITH TOMATOES.

Cook one cupful of macaroni broken into inch lengths in salted water till tender. Drain, place in a colander and pour cold water through it. Put in a baking dish. Prepare tomatoes as for the table, and, when hot and seasoned, put through a coarse sieve. Pour over the macaroni, sprinkle with biscuit crumbs, dot liberally with butter, and brown lightly in the oven.

PLUM PUDDING.

One pint toasted bread crumbs; three-fourths of a pint ground walnuts or Brazils; four tablespoonfuls of sugar one cup of currants or chopped dates; one egg well beaten; one pint of milk. Pour into an oiled mould and steam two hours. Serve with Every-day Sauce.—*Selected.*

THE HOME CIRCLE.

THE REVELATION OF MOLLY.

"I TELL you, Molly, the house is well enough. It suits me. I have no money to throw away on fol-de-rols and foolishness; your mother never found fault with her home, and why should you? I won't hear another word."

"But, father," pleaded Molly, her dark eyes gathering a misty look as if the tears were near, but her quivering mouth held firm by an effort of girlish will, "it is ten years since we lost dear mother, and nothing has been done to the house since she died. The paper is dingy and faded, the paint is worn off, the carpets are threadbare, the furniture is shabby. I am ashamed to ask my friends to the house. The home is not attractive for the boys. It wouldn't take so much to fix it up; but it now looks like poverty flat. I can't stand it, father."

"I guess you'll have to," answered John Petrie, with an obstinate set of the jaw. The bull-dog look came out on his massive Scotch-Irish face. "All you say, Molly Petrie," he went on "is the merest stuff and nonsense. If you are so silly as to feel ashamed of a good home, don't ask your friends here. As for the boys, what's good enough for their father is good enough for them, or ought to be. If it isn't, they're an ungrateful pack, and I'll not have them indulged. What under the canopy you want, I can't see. There isn't a cellar in town as good as my cellar: dry, clean, well ventilated, cemented, all in first-class condition, and the roof is perfect."

"We don't live in the cellar nor on the roof, father."

"Don't be pert, Miss, I'll not stand that. Go about your Saturday's work, and waste no more time; and, understand me, this subject is dismissed for this year. I'll not paint, nor paper, nor furnish new things, to pamper folly and vanity in my children. That's settled."

Mr. Petrie put on his overcoat, jammed his hat on his bald head, and tramped off to the machine-shop of which he was the proprietor. He was angry with Molly, angry enough to shake her; but you couldn't shake a young woman of twenty-three. For two months Molly had tormented him, renewing her efforts on every possible occasion, her heart being as resolutely set on making the shabby house and bare home presentable, as his was in letting it severely alone. Now, he felt that he had arrived at the end of his patience. Was he, John Petrie, fifty-five years old, elder in the church, superintendent of the Sunday School, and leading citizen of H—, to be dictated to by his family; by a girl of Molly's age? Not he, forsooth, if he knew himself.

Mr. Petrie was prosperous. His bank account was satisfactory. His investments were shrewdly made and profitable. Furthermore, he was a good provider. His children were comfortably dressed, and his table was gener-

ously spread. Only on two points was he miserly. He would not allow Molly to have servants, not even with the washing and ironing, nor would he do anything towards furnishing and brightening a most ill-furnished and run-down-as-to-paper-and-paint house.

As he entered his office, his pastor rose to meet him, extending a cordial hand.

"Brother Petrie," he said, "I ventured to call that I might suggest some steps about raising money to introduce electric lights into the church. I know you will approve of the change. Our present lamps are so dim."

"I approve," said Mr. Petrie at once bland and smiling, "of whatever will make our sanctuary beautiful. Put me down for a subscription of five pounds. I am always ready to put my hand in my pocket for the house of God."

The minister departed, beaming. He observed to his wife that day, that John Petrie was a most consecrated man, a vessel of sanctification, a true helper in the parish.

"Well," said Mrs. Minister, who was an observing little woman, "that may be, but I believe he does good that he may be advertised. I hold that man to be a sheet angel, Dan. He's harsh with his boys, and horrid to Molly. He'd better spend money on his own home, and let the church go."

"Ruth," the husband expostulated, "Ruth, my darling, restrain that tongue. It may get us into trouble."

"It never has yet, Dan, but to you I say what I think," rejoined the bright-eyed woman, with proper spirit. They had no children, and there was nobody to hear or repeat their confidences.

After her father left, Molly Petrie threw herself into a chair and had a good cry.

For some unaccountable reason, she was extremely irritated at the phrase as it had fallen from her father's lips. When her mother had died, leaving her, a girl of thirteen, to care for the household and bring up her three younger brothers, a very heavy load had fallen upon her slender shoulders. She had then definitely left school—just as she was prepared to enter the high school. For five years, till Molly was eighteen, "a girl" had officiated in the kitchen; but she had then been dismissed, and Molly without wages, had kept house unassisted.

"Monday's and Tuesday's and Wednesday's work, who does it all, if not I?" she exclaimed, talking aloud, so that Puss on the hearth heard, wondered, and came purring to her side, presently jumping up on her lap, a soft, furry friend, whose sympathy was a comfort

Molly Petrie had a Scotch-Irish vein of stubbornness as well as her father. She did her day's work thoroughly, cleaned the dingy house till it shone, baked bread and pies, prepared the baked beans, and the roast beef for

the Sabbath meals. John Petrie and his sons came home for noonday dinner, and Molly presided over it with composure. It was a good and abundant meal. Mr. Petrie's crossness of the morning was laid aside, and he was disposed to be affable.

In his own secret soul, he was pleased that he had managed his daughter so successfully.

"Nothing like firmness and a tight rein with a woman," he said, as he strode downtown again, half-chuckling to himself. "She'd have the bit between her teeth in no time, if I were not firm."

When he came home to supper, the house was shining, but no Molly greeted him. The boys, returning home from work—big fellows all, who earned and paid their way—shouted her name, but there was no reply.

"Where can she be?" growled the father. "I won't have her gadding about."

"She's not given to gadding, father," answered John Junior, "and she's not a slave. Here, what's this?"

Just under the edge of Mr. Petrie's plate at table was tucked a note. He read it with a puzzled frown.

DEAR FATHER: I have gone to town to spend a fortnight with Aunt Helen. She has been ill and needs me. As my return after that is a little uncertain, I have telegraphed to your cousin Ellen to come on Monday, and look after you and the boys. There is plenty for you all to eat 'till Monday. Your affectionate daughter,
MARY PETRIE.

Consternation reigned for a moment.

"How dared Molly go on a visit without leave?" stormed her father.

"Molly is of age," quietly declared John Junior, motioning his brothers to be silent. "It's hard," he added, "if she can never leave home for a day."

The meal was taken in glum silence. But the boys were on Molly's side, and they rejoiced in their tyrannical father's discomfiture. One by one they stole out softly after supper, leaving him alone.

Monday morning arrived, and with it Miss Ellen Petrie, a cousin several times removed and a woman not in the least in awe of John. She took hold with a will, straightened up the house, and declared her intention of remaining as long as Molly wished to stay away.

"Sammy," she said to the youngest boy, on Tuesday, "who does the laundry work here?"

"Sister," he replied.

"I want to know! Well, you stop and send Mrs. McConnel here, quick as a wink."

Molly Petrie, at her Aunt Helen's, was in no hurry to go home. She had swiftly packed her trunk when she had decided to leave her father for awhile, and she had plenty of clothes to last her for a long visit. Her aunt Helen, a younger sister of her mother, was only too glad to have Molly under her wing, and when Molly unfolded a bold plan, she abetted her.

"It isn't a love affair, dear, is it?" she asked anxiously.

"It is not. I shall never, never, be in love," averred Molly. "I intend to keep my independence."

"Till the right man appears," laughed cheery Aunt Helen. "My dear, my dear, I don't wonder at the way you feel. Your father has alienated you from any thought of love or marriage."

"Molly is young and pretty, and life is all before her," said Great-Aunt Matilda. "She'll be all right if she does not meet a 'masterful man.'"

Molly's thought was this: She had worked so long without payment, and her father so ignored her wishes, and thwarted her at every turn, that she had concluded to try living where she could be paid for her services. With her Aunt Helen's approval and aid, she secured a place as chambermaid and waitress in a summer hotel. Good wages were offered and accepted, and then Molly wrote frankly and fully to her father.

She explained that she could not submit to be treated as a dependent, or as an idiot; that in the home she claimed the right of a grown-up woman to freedom of movement as to her comings and goings, and that she also felt that she was within her rights in requesting either to be given an allowance, or paid a salary for her housekeeping services. She did not seek to return. The boys were now men; her father in his prime, and no one needed her. She needed herself—needed room to grow, to become an all-round woman. If she did come back, she must have an environment in which she could be contented.

John Petrie fumed and raged when he read this letter. He tossed it across the table to John Junior, who gravely commented on it saying: "Good for Molly! She is very reasonable!"

Cousin Ellen, stepping briskly about the house, observed: "I'm thankful Mary has some Petrie grit. I was afraid, seeing how she let herself be imposed on, John, that she

was all Kirkwood. But sh's like us, and she'll get through!"

It ended, finally, in John Senior hauling down his colours and surrendering unconditionally. Six months later, Molly came home to a freshly prepared and painted house—a house renovated and brightened and properly equipped, between the good roof and the dry cellar, upstairs, downstairs and in my lady's chamber. And the minister's wife, when she went to call, kissed Molly with tears in her eyes, though she never said a word; and when she reached home, flew to the study, and gave her wondering husband a good, big hug.

"John Petrie's had a change of heart," she said.—*Margaret E. Sangster.*

—:o:—

THE MOTHER'S OPPORTUNITY.

THE Catholics say: "Give us a child until he is ten years old, and we care not who has the training of him afterward," yet mothers are often so thoughtless, careless, indifferent or ignorant, that they do or say things during these first, impressionable years of childhood which have an unhappy or evil influence upon his whole future life.

I heard a mother tell her little two-year-old daughter an untruth, while her sister remarked: "She knows you are fibbing!" She need not be surprised soon to find that the child tells "little stories," nor later downright lies. The mother must be willing to take time and trouble to teach her children to be truthful, and to be truthful with them. Is it so much easier to say: No, the sweets, or bananas, or cakes are gone," than to say: "You have had enough for this time, dear?" If it is an untruth, rest assured the child knows it, and also that if he cries long enough and hard enough he will get more.

There are mothers who do their utmost to secure the best physical, mental, and spiritual welfare of their children; but there are thousands whose time and strength is mainly given to fashioning beautiful garments for their little ones, or making good fasting but often indigestible things to eat. They are too tired to sit

down for the sweet mother heart-talks with their children which cannot be hurried, or too busy to find time to listen to their troubles, or too impatient to help them in their childish efforts to "be good."

A young man, looking upon a company of earnest men and women who were met for the advancement of a noble cause, remarked to his son: "If my mother had been like those women I should have been a better boy!" As the thought and desire and purpose of a mother, during the time that her unborn child draws life and strength from her life, are indelibly impressed upon that child, it behoves her to fill her mind with pure and noble ideals, lofty aspirations, Christian purposes, so that the little one shall be "well born" in the truest sense. The mother should never forget that her child must be trained for two worlds. If she is the "chum" in his childish play and work, his joys and sorrows, she will be his confidante and comrade as he grows older, and her help and influence cannot be overestimated.—*The Housekeeper.*

—:o:—

HOW TO BE SUCCESSFUL.

Show a helpful spirit toward everybody, and a willingness always to lend a hand. Every one despises a man or woman who is always thinking of self.

Be generous. The world loves a magnanimous soul. Large-heartedness is always popular.

Learn to say pleasant things of others. Always look for the good in others, but never for their faults. Try to see the man or woman that God made, not the distorted one which an unfortunate heredity and environment have made.

Do not remember injuries. Always manifest a forbearing, forgiving spirit.

Be cheerful. The sunny man is wanted everywhere. All doors fly open to him; he needs no introduction.

Be considerate of the rights of others. Never monopolize conversation. To listen well is as great an art as to talk well.—*Success.*

✂ ✂ OUR LITTLE FOLK. ✂ ✂

THE ROSE-COLOURED RIBBONS.

It was almost dark. Jessie Halsted sat in the swing under the maple tree, reciting to herself the piece she and her cousin were to speak at the school treat the next day. She said her parts over and over without opening the book, until she was quite sure she knew them perfectly. Flora Brooks, her cousin, had come over to spend the night, so as to be ready for an early start in the morning. She was racing through the grass with Sport, who barked with delight.

"Come over, and let's go through our dialogue once more," Jessie called.

"I know my parts," Flora answered

through her panting and laughing, with Sport biting at her heels. "Come, let's have a race; it's almost dark."

Just once," Jessie coaxed. "I'd hate to miss. You know father promised me a new book if I do well."

Oh! very well."

She sat down at Jessie's feet, and went over the piece. When they had finished, it was quite dark. The children went to supper in the big farm-kitchen. A merry tableful there was, too. Conversation turned naturally to the school treat, in which all were interested.

"Early to bed and early to rise,"

Mr. Halsted said—"If we are to get an

early start, that is. It's a good five miles to Cranley woods."

The sun rose unusually early and shone unusually bright, it seemed to Jessie next morning. She was up before Flora. While she dressed, she looked over her dialogue and hummed softly; for her heart was light and happy in anticipation. Her clothes were laid on a chair—a plain, white dress, with little ruffles at neck and sleeves, white sailor hat and shining shoes. It had looked very pretty before, but now, beside Flora's embroidered dress, thin and fine, with rose-coloured ribbons on the shoulders and at the waist, it looked very common and plain indeed.

Flora was an only child. Her father was able to give her pretty clothes to her heart's content, while Jessie's father worked very hard to keep his family of growing children neatly clothed and well schooled. Jessie thought of this when she compared the two dresses, for she was a sensible girl; but the difference struck her very keenly.

"Mamma," she said, while she was helping her mother prepare breakfast "Mamma, Flora's dress is lovely. How shall I look beside her speaking my piece? I'll feel so poor and plain."

"I wish, daughter, I could have given you a prettier dress, if you feel like that. You know it is not the gown that will be judged. You must try to speak so well that no one will think of the difference."

Flora dressed after breakfast, and went down into the sitting room, where Mrs. Halsted was helping the younger children dress. She looked very pretty and dainty in her thin gown with its rose-coloured ribbons. She wore slippers and silk stockings with rose coloured feather-stitchings.

She went out on the verandah, where the warm spring sunshine twinkled through the honeysuckle vines, and the air was full of fragrance. The sitting-room window was open. Quite accidentally Flora heard her name spoken, in half-angry, half-tearful tones, by Jessie.

"I did not think my daughter was such a foolish girl," Mrs. Halsted answered, gravely. "You make me feel very sorry, Jessie."

"How can I help it?" Jessie answered. "I do want pretty things, just like other girls. If I saw two girls speaking a dialogue, and one was so prettily, and the other so poorly dressed, I'd notice it quick enough so will everybody else."

Flora's face under the wide leghorn hat grew red. She looked reflectively at her slippers and the bow on her parasol, then suddenly remembered her cousin's plain attire.

"The worst of it is," Jessie went on moodily, "I'll likely be so silly as to forget my piece, or speak it badly. But I can't help it, really," she added in a tearful voice.

Mrs. Halsted made answer in a very low voice, and Flora remembered that she should not be listening. Tom came running in at the gate just then.

"The harness strap broke!" he cried. "That will have to be fixed before we can get off."

"How long will that take?" Flora asked.

"Oh! a quarter of an hour. We'll have to oil it, too, father says. It's a rough road over," he called, disappearing round the corner.

Then Flora went into the front room, and looked at her pleasing reflection in the mirror. She stood on the rung of a chair to get the full effect. Jessie was quite right, she thought; her dress was certainly very pretty. She would not have thought much of it if it had not been remarked upon; for she was used to pretty things, and had been taught to be pleased with them, not vain of them. It occurred to her that she had a rare opportunity to observe the Golden Rule.

She ran softly up the stairs, and began to take off the pretty, soft dress, with its ruffles and ribbons, assuring herself that her mother would fully approve. In fifteen minutes she was down again, this time dressed in the plain dress she wore the night before. Her russet shoes matched it very well, so also did her hat; it was clean and neat—the very suit she wore to school.

Tom whistled merrily—a long, shrill call. Mr. Halsted's voice rose above the whistle, however.

"All is ready," he said.

Jessie came to the door.

"Why, Flora Brooks!" she exclaimed in surprise. Her face was suspiciously red. She looked at Flora, then at her mother, who came to see them off.

Flora smiled sweetly.

"I thought—I thought I should have a better time in this dress," she was going to say she was afraid she might tear or soil the other, but she checked herself, knowing that would not be the truth.

Jessie tried to laugh, but the tears were too near her eyes. She caught Flora's hand impulsively.

"Did you do that for my sake?" she asked.

"Yours and mine," Flora answered shyly.

"Flora Brooks, you are the very most unselfish girl! I am ashamed!"—

"Let's go," Flora said, laughing, pleased and happy; "I know we'll have a lovely time!"

Mrs. Halsted helped the girls into the wagon.

"Thank you," she whispered to Flora, and smiled to see Jessie's face unclouded and happy again.

"You will both have a very happy day, I know."

And they did.—*H. F. Huntington.*

—:o:—

'Tis well to walk with a cheerful heart
Wherever our fortunes call,
With a friendly glance, and an open hand,
And a gentle word for all.
Since life is a thorny and difficult path,
Where toil is the portion of man,
We all should endeavour, while passing along
To make it as smooth as we can.

—*Selected.*

—:o:—

A BLIND BOY'S PATIENCE.

THE other day I went to see a little blind boy. Scarlet fever had settled in his eyes, and for many months he had not seen at all. He used to be a sprightly little fellow, upon the run everywhere.

"Well my dear boy," I said "this is hard for you, is it not?"

He did not answer for a moment; then he said, "I don't know that I ought to say *hard*; God knows best;" but his lip quivered, and a little tear stole down his cheek.

"Yes, my child, you have a kind heavenly Father, who loves you and feels for you more than your mother does."

"I know it, sir," said the little boy, "and it comforts me."

"I wish Jesus were here to cure Frank," said his little sister.

"Well," said I, "He will open little Frank's eyes to see what a good Saviour He is. He will show him that a blind heart is worse than blind eyes; and He will cure it, and make him see and enjoy beautiful heavenly things, so that he may sit here and be a thousand times happier than many children who are running about."

"I can't help wishing he could see," said Lizzie.

"I dare say; but I hope you don't try to make Frank discontented."

"Frank isn't discontented," said Lizzie earnestly; "He loves God, and love sets everything right, and makes its own sunshine; does it not, Frank?"

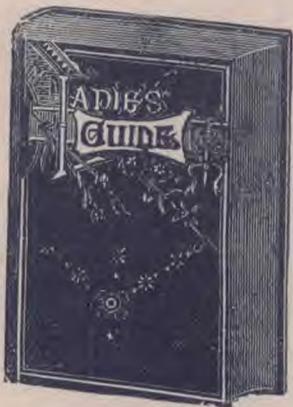
"I don't feel cross," said the little blind-boy, meekly. "When I am alone, I pray and sing, and God is in the room, and it feels light, and—and—I forget I'm blind at all;" and a sweet light stole over his pale features as he spoke—it was heavenly light, I was sure.—*Selected.*



HEALTH IS WEALTH



IN their eagerness to get wealth, people are often indifferent to the state of their health, but that health is "better than wealth" is seen from the fact that many, having lost it, would give all they possess if they could thereby regain it. How very much more sensible it would be to preserve our health while we have it, and as a means to this end, make an effort to secure a valuable book like either of these two, when our attention is called to it, and we are convinced of its merit.



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Prophecy.—With this number begin four very interesting articles on the third angel's message of Revelation fourteen. A careful study of these as they come can not fail to be a light and blessing to those who read them. The book of Revelation is a revelation, and it is the will of Him who gave it that all should understand and be enlightened by it.

Mr. Moody and the Law.—Though Mr. Moody is dead, his faithful testimony found on the first page of this number still remains, and is worthy of the careful study of all; and as we read it, shall we not face the ten commandments as they stand, and square our lives accordingly? Failing to comply with these holy requirements will be no excuse in the day when all must face them in the judgment.

An Era of Disaster.—The year 1904 has thus far been an era of disaster, especially in the United States. Following the terrible theatre fire in Chicago, has come several appalling railway disasters in various parts of the country, the destructive cyclone in Alabama, and the awful fire in Baltimore which is said to have been the greatest fire since the Chicago fire in 1871. More recently news comes of the Rochester fire, which is believed to have devastated property worth, £600,000. These with perils from a hard winter on land and sea together with the Russo-Japanese war makes a calamitous record thus far for 1904.

John Alexander Dowie at Sidney.—The reception of Mr. Dowie at Sidney is declared by him, says the *Signs of the Times*, to have been the worst treatment

yet received. His meetings at the town hall were forced to suspend. Notwithstanding the fact that admission had been by ticket only, and a large force of police and of Dowie's disciples were present to preserve order, the people were enraged and became uncontrollable. He was unable to return to his hotel because of the mob and had to spend the night in his carriage. The treatment of Melbourne is expected to be worse than that of Sidney.

Cigarettes.—The *Life Boat* of Chicago is authority for the statement that the boys in the United States during the year 1903 smoked as many cigarettes as there have been minutes since the days of Adam. The number smoked in India during the same time probably no one knows, though we venture to say the increase from year to year is enormous. From the Himalayas in the north to Ceylon in the south, these enemies of our race are to be found. The wayside vendor with his scanty store doles out to men, women, and little children hardly able to walk, these poisonous packets of the cursed weed.

Circulation of the Oriental Watchman.—Our readers will be pleased to know that the subscription list of the ORIENTAL WATCHMAN is higher now than in any previous year at this season. It is now being freely circulated throughout India, Burma, and Ceylon; and we are thankful to learn of the many friends it is making. We hope ere the year closes that the circulation will exceed that of any previous year, and hold the largest subscription list of religious papers in India.

Advertisements.—It is not the purpose of the publishers of the ORIENTAL WATCHMAN to devote much space to advertisements. A limited space however is devoted to creditable advertisements. The wide circulation of the paper in all parts of India, Burma, and Ceylon makes it an excellent means of advertising. Any desiring rates may obtain the same by corresponding with the publishers.

The Cost of Drink.—The cost of intoxicants drunk last year in the United Kingdom according to Dr. Dawson Burns' statement, totalled last year £174, 445, 171, or every family in the kingdom, averaging out at five persons for a family, spends over eight shillings a week on drink.

The following statements, the first by Dr. Dawson Burns and the last two by Mr. Chamberlain, show that at least some impression is being made upon leading statesmen by the enormous consumption

of drink:—

"I venture to say that the figures of the National Drink Bill of any one year are of more significance than those of the Chancellor of the Exchequer's Budget, and that they surpass in public importance the financial interest involved in the questions of Fiscal Policy and Free Trade, around which so much controversy now rages, and will continue to rage."

"If I had an enchanter's wand—if I could destroy to-morrow the desire for strong drink in the people of England—what changes should we see! We should see our taxes reduced by millions sterling a year. We should see our gaols and workhouses empty. We should see more lives saved in twelve months than are consumed in a century of bitter and savage war. We should transfigure and transform the face of the whole country."

"Drink is the curse of the country. It ruins the fortunes; it injures the health; it destroys the lives of one in twenty—I am afraid I should be right in saying one in ten of our population, and anything which can be done to diminish this terrible sacrifice of human life and human happiness is well worthy of all the attention and study which we can give it."

Dr. Burns says education will destroy drunkenness, but will it? No doubt much can be done through education to elevate the people, but it takes vastly more than that to cure a drunkard. Nothing but the grace of God can work such a transformation.

"Insanity's Menace."—Under this heading appeared an article in the *London Daily Express* of July 31st, in which are some startling statistics gathered from the annual report of the Lunacy Commission. The following facts and figures are given:—

Less than fifty years ago there were only about 38,000 insane persons in England and Wales. To-day the latest official return, dated January 1, 1903, gives the number as 113,964.

The full force of these figures can be seen by the following table, giving the numbers at intervals of ten years:—

1859 .. 36,762	1889 .. 84,340
1869 .. 53,177	1899 .. 105,086
1879 .. 69,885	1903 .. 113,964

Proportion to population.

1859 .. 1 in 536.	1903 .. 1 in 293.
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The rate of the increase each year since 1894 is another terrible story. While allowing for a tendency to send old persons to the asylums, the Commissioners point out the gravity of the following heavy increase:—

1894 .. 92,067	1899 .. 105,086
1895 .. 94,081	1900 .. 106,611
1896 .. 96,446	1901 .. 107,944
1897 .. 99,365	1902 .. 110,713
1898 .. 101,972	1903 .. 113,964

A careful table is given to explain as far as possible the causes of lunacy and the relative victims from each cause. The list is headed by intemperance in drink as far as men are concerned. Twenty-three per cent. of the male insanity is ascribed to this cause. Women are not affected in the same degree by intemperance, their ratio from this cause being only 9.6 per cent.

There is no doubt but that the liquor drinking habit is growing in England and especially in Scotland; and inasmuch as the chief cause assigned for insanity is intemperance it is not surprising that insanity is rapidly increasing.

How this evil which is depriving so many of our race of reason may be checked is a question well worth consideration.