

# THE ORIENTAL WATCHMAN

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

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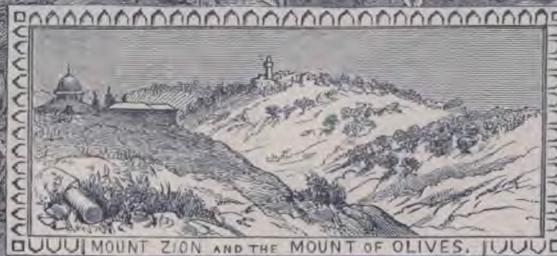
No. 8.

## LET NOT YOUR HEART BE TROUBLED.

BEFORE offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. "I will pray the Father," He said, "and He shall give you another Comforter, that He may abide with you for ever: even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you."

Before this the Spirit had been in the world: from the very beginning of the work of redemption He had been moving upon men's hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.

The Holy Spirit is Christ's representative, but divested of the personality of



Mount Zion and the Mount of Olives.

They that  
TRUST IN THE LORD  
SHALL BE AS MOUNT ZION,  
which cannot be removed,  
BUT ABIDETH  
FOR EVER.

AS THE MOUNTAINS  
are round about  
JERUSALEM,  
so the LORD  
IS ROUND ABOUT  
HIS PEOPLE  
from henceforth even for ever.

Psalm cxxv. 1-2

should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.

"He that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him." Jesus read the future of His disciples. He saw one brought to the scaffold, one to exile among the lonely rocks of the sea, others to persecution and death. He encouraged them with the promise that in every trial He would be with them. That promise has lost none of its force.

At all times and in all places, in all sorrows and in all afflictions, when the outlook seems dark and the future perplexing, and we feel helpless and alone, the Comforter will be sent

humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He

in answer to the prayer of faith. Circumstances may separate us from every earthly friend; but no circumstance, no distance, can separate us from the

heavenly Comforter. Wherever we are, wherever we may go, He is always at our right hand to support, sustain, uphold, and cheer.

The disciples still failed to understand Christ's words in their spiritual sense, and again He explained His meaning. By the Spirit, He said, He would manifest Himself to them. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." No more will you say, I cannot comprehend. No longer will you see through a glass, darkly. You shall "be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge."

The disciples were to bear witness to the life and work of Christ. Through their word He was to speak to all the people on the face of the earth. But in the humiliation and death of Christ they were to suffer great trials and disappointment. That after this experience their word might be accurate, Jesus promised that the Comforter should "bring all things to your remembrance, whatsoever I have said unto you."

"I have yet many things to say unto you," He continued, "but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." Jesus had opened before His disciples a vast tract of truth. But it was most difficult for them to keep His lessons distinct from the traditions and maxims of the scribes and Pharisees. They had been educated to accept the teaching of the rabbis as the voice of God, and it still held a power over their minds, and moulded their sentiments. Earthly ideas, temporal things, still had a large place in their thoughts. They did not understand the spiritual nature of Christ's kingdom, though He had so often explained it to them. Their minds had become confused. They did not comprehend the value of the scriptures Christ presented. Many of His lessons seemed almost lost upon them. Jesus saw that they did not lay hold of the real meaning of His words. He compassionately promised that the Holy Spirit should recall these sayings to their minds. And He had left unsaid many things that could not be comprehended

by the disciples. These also would be opened to them by the Spirit. The Spirit was to quicken their understanding, that they might have an appreciation of heavenly things. "When He, the Spirit of truth, is come," said Jesus, "He will guide you into all truth."

The Comforter is called "the Spirit of truth." His work is to define and maintain the truth. He first dwells in the heart as the Spirit of truth, and thus He becomes the Comforter. There is comfort and peace in the truth, but no real peace or comfort can be found in falsehood. It is through false theories and traditions that Satan gains his power over the mind. By directing men to false standards, he misshapes the character. Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart. Thus He exposes error, and expels it from the soul. It is by the Spirit of truth, working through the word of God, that Christ subdues His chosen people to Himself.

MRS. E. G. WHITE.

#### HEART AND SOUL-HUNGER.

It was associating with the stern old prophet Elijah that made Elisha so hungry for power, that sacred history has no tale so beautiful as his closing walk with his Master, that he might not be "taken up" without his hunger being satisfied. It must have been a tremendous gnawing at his heart to make him want twice as much as the man of Mount Carmel had, but he got it. Hunger like that is from heaven. Blessed want!

Many are hungry for gold; more for fun and folly; thousands thirst for fame. Oh, for a heart-hunger to be like Jesus! He is as far above Elijah as sun above sod. His power can work miracles that will save priests, instead of slaying them; that will flood the land with righteousness instead of rain; that will bring help to a thousand thousand widows, instead of one who happened to be hospitable.

Let the preacher get hungry for Christ and so will his hearers. Hunger is the soul of prayer. Starved people do not seek food like over-fed folk. There is piercing power in the cry of the famishing.

It is what one is that counts far more than what one does. To move amongst men and create a hunger for Christ and His life is better than to be a bishop.

Have faith, so that others, too, may grow hungry for the same.

Have such character in honesty that an ordinary thirst for it will permeate the very atmosphere in which you move.

Love and live in such a way as will make Christ as plain in your life as perfume tells the presence of roses.

Hunger on these lines is the need of the hour.—*Selected.*

#### GOD'S TENTH.

When good old Jacob learned to give  
One-tenth to God of all he had,  
He found that he with ease could live  
And blessings came to make him glad.  
May be you owe to God a debt—  
Pay up at once—lest you forget!  
'Tis said this law was set aside—  
Some boast they are no longer bound—  
But if love makes the path more wide,  
It would a better way have found.  
No better plan has reached us yet!  
Pay up at once—lest you forget.  
"But I am very poor," you say,  
"With scarce enough to eat and wear,"  
Perhaps you've robbed God's tenth away,  
And lost the blessings He would share.  
Of all men you are most in debt—  
Pay up at once—lest you forget.

—*Victorian War Cry.*

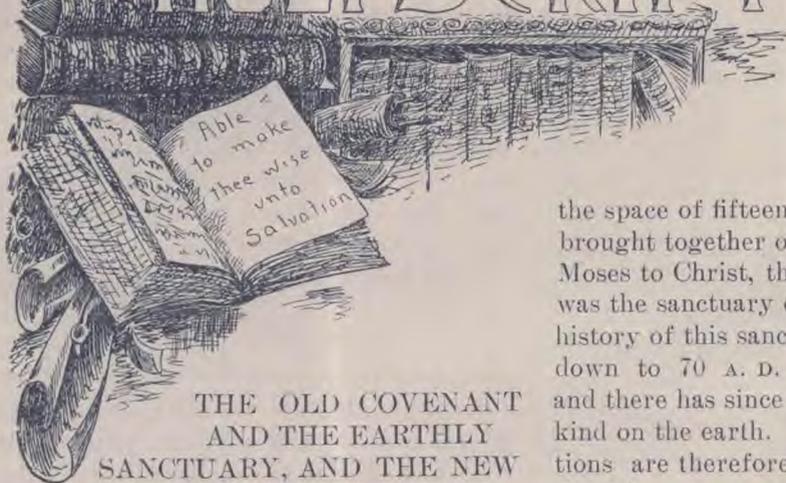
#### RETURN OF THE JEWS.

An appeal was made sometime ago for help for "the poor Jews at Jerusalem," who are "suffering terribly from small-pox, measles, diphtheria, pneumonia, etc." It said:—

One lady visitor found great misery in the dark dens in the city, and also in the Box colony outside. In every hut were cases of smallpox, measles, etc. It is terrible to see all the suffering in this bitter cold weather, in their patched-up rooms, where wind gets in at every corner. We plead for means to give food and fuel, and that quickly, to some of the 50,000 Jews at Jerusalem. *Help is most urgently needed.* Many have perished, but there is yet time to save many.

No stronger indictment of the "Zionist" movement, and all theories concerning the return of the Jews to old Jerusalem, could be made. Every one who has encouraged Jewish emigration to Palestine, in pursuance of the forced and unnatural interpretation of the prophecies which speak only of the coming of Christ and the world to come, is more or less directly responsible for this suffering. It is not a light thing to pervert Scripture; for every false theory is sure to result in trouble here, even though it be considered a purely theoretical matter. Only the truth from the lips of the Lord can keep men from the paths of the destroyer.—*Present Truth.*

# THE HOLY SCRIPTURES



## THE OLD COVENANT AND THE EARTHLY SANCTUARY, AND THE NEW COVENANT AND THE HEAVENLY SANCTUARY.

In the divine economy there are two sanctuaries and two covenants mentioned. The first built by Moses, was upon earth; the second, "not made with hands," is in heaven. The first covenant was connected with the earthly sanctuary; and the new covenant has its sanctuary in heaven. An understanding of the two sanctuaries and two covenants is a mighty lever in the revelation of truth in the Old and New Testament. The following from the able pen of Pastor Uriah Smith, makes more clear these themes and is worthy of careful reading and study. Ed.]

The sanctuary building erected by Moses at the command of God, and which was perpetuated in the temples built by Solomon, Zerubbabel, and Herod, was the sanctuary of the first covenant; and it was important to see how prominent a place that held in the former dispensation. The word "sanctuary" occurs in the Old Testament one hundred and forty times, and in almost every instance refers to this building. It was no insignificant object, it was no trifle in the divine economy of that age. It is everywhere held before us as the sanctuary, the holy place, the sacred place, the dwelling-place of the Most High among the children of men. And Paul presents the complement to all these declarations when he declares so clearly that this was the sanctuary of the first covenant.

We desire the reader to appreciate the full value which this statement possesses in this investigation. From this there is no appeal. Here all believers in the Bible must occupy common ground. Here, for

the space of fifteen hundred years all are brought together on this subject. From Moses to Christ, this object, and no other, was the sanctuary of the Bible. And the history of this sanctuary has been traced down to 70 A. D., when it disappeared, and there has since been nothing of the kind on the earth. The following questions are therefore now pertinent: Has there been no sanctuary anywhere since that time? Has something else taken the place of that sanctuary? If this latter be the fact, what is it that has taken its place? When and why did it take its place? And where is it located? The covenant to which the earthly sanctuary pertained, has given place to the new covenant. Jer. 31:31; Heb. 8:10-12. Under the new covenant we are now living; for Christ ratified it by His death upon the cross.

"Where a testament (covenant) is, there must also of necessity be the death of the testator," or covenant-maker. Heb. 9:16. Christ said to his disciples as he passed them the cup at the last supper, "This is my blood of the new testament (covenant) which is shed for many for the remission of sins." Matt. 26:28. The two covenants are plainly set forth in the Bible, as so related to each other, that in outward features they must be counterparts of each other. There must be found therefore, in the new covenant, features answering to the leading characteristics of the old covenant. The sanctuary of the old covenant must consequently find its counterpart in a sanctuary belonging to the new covenant. And the Bible nowhere recognizes anything as the sanctuary of God, except the sanctuary, or sanctuaries, connected with these two covenants. The new covenant therefore has a sanctuary, as well as the old. Heb. 9:1.

This point settled, that Paul in Heb. 9:1 refers to the first covenant, the way is wonderfully cleared and simplified for an application of the testimony of the Scriptures relative to the change from the old dispensation to the new; without this, all is thrown into confusion. For the sanc-

tuary of the old covenant must bear the same relation to the sanctuary of the new covenant, that the old covenant itself bears to the new. And on this point it is not presumed that there is any difference of opinion. All must concur in the proposition that they stand as type and antitype. The ordinances of the old covenant were types; the provisions of the new covenant are their antitypes. Paul plainly expresses this fact when he says in Heb. 10:1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." Here the law, the Mosaic economy, with its ordinances of divine services, its yearly sacrifices, is called a shadow of good things to come; and what these "good things" are, the same apostle tells us in Heb. 9:11, "But Christ being come a high priest of good things to come," etc. Those things, therefore, in relation to which Christ acts as high priest, are the substance of which the Mosaic ordinances were the shadows. The sanctuary of the Mosaic dispensation was the shadow; the sanctuary of this dispensation, the substance. That was the type; this, the antitype. But the sanctuary of that dispensation was the tabernacle built by Moses. Of what then was the tabernacle of Moses a type, a figure, or shadow?

The answer to this question is intimated in various scriptures to which the special attention of the reader is now respectfully asked. To Moses the Lord said: "Let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the *pattern* of the tabernacle, and the *pattern* of all the instruments thereof, even so shall ye make it. Ex. 25:8, 9. And look that thou make them after their *pattern* which was showed thee in the mount." Verse 40. "And thou shalt bear up the tabernacle according to the *fashion* thereof which was showed thee in the mount." Ex. 26:30. "As it was showed thee in the mount, so shall they make it." Ex. 27:8. "Our Fathers had the tabernacle of witness in the wilderness, as He had appointed, speaking unto Moses, that he should make it according to the *fashion* that he had seen." Acts 7:44. "While as the first tabernacle was yet standing which was a figure for the time then present, in which were offered both gifts and sacrifices." Heb. 9:8, 9. "For Christ is not entered into the

holy places made with hands, which are the figures of the true." Verse 24.

These texts afford no material for any argumentation. They call for no course of reasoning from which to draw conclusions. They make a plain positive assertion, which, if their testimony is believed, must be admitted. They declare that the tabernacle built by Moses, the sanctuary of the first covenant, was not an original structure; it was made after a pattern; it was simply a model or figure of something else, given for the time being to his people; and that from which it was modelled or fashioned is declared to be the true sanctuary; and this true sanctuary must be the sanctuary of the new covenant; for God recognizes in connection with his work only these two: the true, and the figure or model which was made from it. The figure was the tabernacle of Moses. What is the true?

In the seven preceding chapters of Hebrews, Paul has introduced the priesthood of Christ. He has compared it with that of Aaron in the light of prophecy. He shows the superiority of Christ's priesthood over that of Aaron. Christ is a priest for ever after the order of Melchisedec.

After plainly showing that a priest was to be provided like Melchisedec, he sums up his argument in the foregoing quotation from the opening of the eighth chapter. "We have such a high priest." Who is he?—"Christ." Where is he?—In the "true sanctuary," not in the figure or model which existed here upon the earth. Who pitched this true tabernacle, or erected this sanctuary?—"Not man," as Moses erected the earthly sanctuary, but "the Lord." Where is this true sanctuary?—In heaven, of course, where the high priest is. Could not Christ be a priest upon earth?—No; for provision was made in the Aaronic priesthood for all the work of that kind which was to be performed upon the earth; and they served, says Paul, "unto the example and shadow of heavenly things," Heb. 8: 4, 5.

These statements call for most careful and candid study. The two dispensations are here set in juxtaposition before us: the relation they sustain to each other is clearly shown, together with the work that pertains to each, the place where it is carried forward, and the agents by whom it is performed. In the following epitome, let No. 1 represent the former dispensation, and No. 2 the present.

## No. 1.

Priesthood performed by Aaron and his sons. Ex. 28: 1.

Priesthood performed here upon the earth. Heb. 8: 4.

Performed in an earthly sanctuary, pitched by man.—Id.

The shadow. Heb. 10: 1.

The type.

Where is now our priest? In heaven. Where is now our sanctuary? In heaven. Is the sanctuary in heaven a literal sanctuary? Just as literal as the Priest, our Lord Jesus Christ, who ministers therein.

It must certainly be apparent to all that the great original from which Moses copied when he made the sanctuary for his time, is brought to view in these scriptures. The sanctuary of the Mosaic dispensation was simply copied from the sanctuary of this dispensation. The priesthood of that dispensation was copied from the priesthood of this dispensation. That dispensation and all its services owed their existence entirely to this dispensation. That was given in reference to this. It was designed simply to introduce this. It is the present dispensation which is the all-important object in the whole arrangement. That in due time came to an end; and this took its place. The work on earth ceased; and the work in heaven commenced. Men have now neither priest nor sanctuary on the earth; but they have both a priest and a sanctuary in heaven. Thank God that so momentous a truth, freighted with consequences of such infinite interest to all, is so clearly revealed. This should be an end of all controversy on this point.

This sanctuary in heaven is called by David, Habakkuk, and John, "the temple of God in heaven" (Ps. 11: 4; Hab. 2: 20; Rev. 11: 19; 16: 17); by Zechariah and Jeremiah, God's "holy habitation" (Zech. 2: 13; Jer. 25: 30); by Paul, a "greater and more perfect tabernacle not made with hands" (Heb. 9: 11), "the true" (verse 24), "things in the heavens" (verse 23), and the "holy places" (Greek, plural, verses 8, 11, and chapter 10: 19).

But some one may say, This sounds very well as an argument, yet there may possibly be some error in the premises or conclusions. But if any one had only been to heaven and seen this sanctuary there, we could then believe that there is

## No. 2.

Priesthood performed by Christ, priest forever, after the order of Melchisedec. Heb. 7: 12-15.

Priesthood performed in heaven. Heb. 8: 1, 2; 9: 11, 12.

Performed in a heavenly sanctuary, which the Lord pitched, and not man.—Id.

The substance.

The antitype.

a sanctuary there which is a sanctuary of this dispensation. Will you take the testimony of such an one? You shall have it. John was taken to heaven in vision, and shown things therein; and he has plainly told us of some of the things which he there saw. He saw a temple there which he calls the temple of God; and it was the sanctuary; for it had furniture that belonged only to the sanctuary. Rev. 11: 19. He saw "seven lamps of fire burning before the throne." Rev. 4: 5. Here is seen the antitype of the golden candlestick of the earthly sanctuary with its seven branches. He saw an altar of incense, golden censer, and "much incense," all of which pertained exclusively to the sanctuary. Rev. 8: 3. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11: 19. What was the ark?—An instrument of the sanctuary and nothing else; to be seen in the most holy place, and nowhere else.

Thus John beheld the sanctuary in heaven, and gives us a description of it, and the essential pieces of its furniture. And what more need we? Moses says he made the sanctuary after a "pattern" which was shown to him; Paul says plainly that that pattern was the "true sanctuary," and that it is now "in heaven," and John completes the evidence by saying that he saw it there. How could testimony be more comprehensive or complete? What other kind of evidence is there which it would be possible to present? It would be superfluous to ask any one who accepts the Bible as the Word of God, if he believes these statements of prophets and apostles on this subject. He certainly must believe them so long as he professes confidence in the Holy Scriptures.

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Life's trials we could soften  
If we'd only pause to think;  
Tears would not flow so often  
If we'd only pause to think.  
Our skies would all be brighter,  
Our burdens would all be lighter,  
Our deeds would all be whiter,  
If we'd only pause to think.

We would not walk so blindly  
If we'd only pause to think;  
We would not speak unkindly  
If we'd only pause to think.  
Unrest we would not borrow,  
Darkly clouding each tomorrow;  
We could banish words of sorrow,  
If we'd only pause to think.

—Selected.

# "A MORE SURE WORD OF PROPHECY."

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

## THE WORSHIP OF THE BEAST.

No. 3.

LAST month in this line of study we saw how completely the specifications of the prophetic symbol in Revelation 13 are met by the Papacy, both as regards character and history. Now, what is the worship of the "beast," against which the world is warned by the loud proclamation of the "third angel," Rev. 14: 9. And what is the "mark" which, received in the forehead or in the hand of men, will condemn them to drink of the wine of the wrath of God?

The idea of worship pertains primarily to God. All worship is supposed to be given to Him. But God, who sees not as man sees, and who reads the secret motives and intents of the heart, knows the difference between real worship and that which is only form. "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth," John 4: 24. Form and ceremony alone cannot constitute worship of God. There must be *spirit*—or sincerity—in it, and there must be *truth*. And truth is a most essential element. Zeal and dogma without truth make up the spiritual composition of bigots. The difference between Saul of Tarsus and Paul the apostle was that Saul did not know the truth, and Paul did. Saul was trying to worship God in his own way; Paul had learned God's way. "Ye shall know the truth," said Jesus, "and the truth shall make you free." There can be no real worship of God without freedom; for "where the Spirit of God is, there is liberty." And again, Jesus said of the Pharisees, "In vain they do worship Me, teaching for doctrines the commandments of men."

Worship which God cannot accept is not worship of Him, but of something else. Men may think they are worshipping God when in reality they are worshipping that which is enmity against Him. Paul said, "The things which the Gentiles sacrifice, they sacrifice to devils and not to God." 1 Cor. 10: 20. The same apostle also speaks of those "whose god is their belly" (Phil. 3: 19), and

of the heathen nations who "changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. 1: 25. The truth of God cannot be changed into a lie without a perversion of the worship, so that it is no longer the worship of God. And in this matter "no man can have two masters;" he cannot worship God and something else, for to worship that which is not God is to deny God. There is but one God, and therefore but one power which can be rightfully worshipped. And to acknowledge the authority of any power that is against God, is to put that power above Him. In just this way "the beast and his image" may be put before God, and so worshipped.

In close connection with the message that warns men against "the beast," is a message which calls upon men to worship the true God. The "third angel" is the third of three which the prophet saw flying "in the midst of heaven," having each a message to proclaim to the inhabitants of earth. He says: And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach to them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7. Immediately "another angel" followed, saying, "Babylon is fallen, is fallen; and "the third angel followed them." The worship of the true God and the worship of "the beast" are put in opposition to each other.

### The sign of God's Power.

To worship the true God is to "worship Him that made heaven and earth, and the sea, and the fountains of waters." The true God is the Creator. "All the gods of the nations are idols, but the Lord made the heavens." Ps. 96: 5. How may we know that the one whom we worship is the Creator? What marks us as true worshippers of Him? Obviously, it must be something connected with that which distinguishes Him as the true God. That,

as we have seen, is His power to create. Now He has left men a memorial of His work of creation. In the Scripture narrative we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it because that in it He had rested from all His work which God created and made." Gen. 2: 1-3.

The memorial of creation is the Sabbath. It is therefore inseparably connected with the worship of the true God. "He hath made His wonderful work to be remembered." Ps. 111: 4. When we remember God we remember that He is the Creator, the One who "made heaven and earth, the sea, and the fountains of waters." It was that men might not forget Him, that the Sabbath was instituted. When God had finished His work He "saw everything that He had made, and, behold, it was very good." Gen. 1: 31. So on the Sabbath day may we cease from our own work and behold the wonderful works of the Lord, that they are very good.

The Creator placed His memorial in the very bosom of His law. The fourth commandment reads, "Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-11.

Had this commandment been kept, men would not have forgotten the true God, the Maker of heaven and earth. They would not have forgotten that His works are very good, and that He is the fountain of goodness. They would not have likened Him to a stern, harsh judge, whose wrath

must be appeased by pains and penances. They would not have forgotten that all life and power proceed from Him, and therefore that in Him, and only Him, all His creatures always and with all confidence, may put their trust.

That the Sabbath is a memorial of the true God, and its observance a sign, or mark, of our proper relation to Him, is plainly stated. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel saying, Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13. The thought is repeated in Eze. 20: 12, 20: "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God."

By observing that day which has been set apart as God's memorial, to keep it holy, we signify that the one whom we worship and serve is the Creator. By disregarding that memorial we disregard Him who made it, and by wilfully ignoring it we signify that we have no allegiance to Him. And we may by observing another day in the place of that which He has sanctified, go even further, and declare that we own allegiance to a power which stands opposed to Him.

The first angel's message calls the attention of men to Him that made heaven and earth, the sea and the fountains of waters, and must therefore call their attention to the Sabbath, which alone designates Him. All who keep God's Sabbath are worshippers of Him; it is a sign between them and Him. None of them can be worshippers of "the beast and his image," and receivers of his "mark." No person can have the sign or mark of the true God, and the mark of the "beast" upon him at the same time. The two things are diametrically opposed to each other. And since the sign of the true God in His relation with His people is the Sabbath, it is upon the point of Sabbath observance that the distinction will be drawn between those who worship Him, and the worshippers of "the beast and his image."

E. J. WAGGONER.

#### THE USES OF TRIAL.

WE are very apt to fancy that trials have no use; that they are rude interruptions with which we might well dispense. But as the tree that struggles with the blast, bending and bowing, but striking

deeper root, grows tough and strong, so the character that accepts the discipline of adversity, is thereby matured and ennobled. One who has never known trial, can never be richly endowed with sympathy. A mother had lost her little one. She sat dumb and un comforted, while friends spoke platitudes in her ear. In stepped a woman who had borne life's heat and storm. She put her arms around the mourner. "My dear," she said, "I know all about it. I have gone through it all.

But until she had learned it by sad experience, she could not comfort another in tribulation. Trial, is as the refiner's fire, and has the refiner's uses.—*Christian Herald*.

—:o:—

#### IS THE BIBLE A SAFE GUIDE?

ALL must admit that if it is, its language, without the aid of human comments, will not mislead us. This was Paul's confidence as expressed in 2 Tim. 3: 16, 17: "All scripture is given by inspiration of God: and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

This being true, it will furnish a man instruction in regard to his whole duty: and here it is: Eccl. 12: 13: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man."

As it is the whole duty of man to do as the ten commandments require, it is a part of man's duty to do as each command requires, and therefore it is a part of man's duty to do as the fourth commandment requires. If any man attempts to tell us our duty, as required by the fourth commandment, we may know from Isa. 8: 20, whether he is giving us any light or not. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Men say it is our duty to keep the first day of the week. What says the law? Ex. 20: 10: "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." Men say "The first day is the Sabbath of the new testament." That does not seem to agree with the testimony of Luke. He says: "They rested the Sabbath day according to the commandment." Luke 23: 56. The testimony of Mathew is: "In the end of the Sabbath, as it began to dawn

toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre:" Matt. 28: 1; that of Mark: "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16: 1, 2, 9.

John says: "And immediately the man was made whole, and took up his bed and walked, and the same day was the Sabbath. The Jews therefore said unto him that was cured, it is the Sabbath day: it is not lawful for thee to carry the bed," John 5: 9, 10.

Please read also John 20: 1, 19; Acts 20: 7; 1 Cor. 16: 1, 2: and then decide. Do not the law and the testimony agree?

John was in the Spirit what day? Rev. 1: 10.

What day is the Lord's day? Ex. 29: 10; Isa. 58: 13; Mark 2: 28.

#### DO THE SCRIPTURES THOROUGHLY FURNISH A MAN WITH INSTRUCTION FOR KEEPING THE FIRST DAY OF THE WEEK?

Let us search the scriptures and see if we can find:—

1. One verse that calls Sunday, or the first day of the week, the "Sabbath," or the "Lord's day," or applies to it any sacred title.

2. One verse that contains any law, precept or commandment for observing the first day of the week as a day of rest or as a sacred day.

3. One verse that says that the first day of the week was ever so observed by Christ or any of his disciples.

4. One verse that says that the first day of the week ought to be observed as a day of rest, or as a sacred day by any one.

5. One verse that pronounces any penalty or condemnation for doing common labour on the first day of the week.

Does the Bible furnish us with any instruction contrary to the ten commandments?

G. K. OWEN.

Five minutes spent in the companionship of Christ every morning—ay, two minutes if it is face to face and heart to heart—will change the whole day, and make every thought and feeling different.—*Drummond*.



OUR LONDON LETTER.

JUNE is a gay month in London. With the beginning of really settled summer weather, the dress-makers suddenly become very busy, social functions multiply and the West End throws itself into a fever of excitement which lasts till the latter part of July, leaving these devotees of fashion utterly worn out and just able to drag themselves off to Hamburg, Marienbad, or some other fashionable resort to "take the waters."

The religious event of greatest importance the last few weeks has been the mammoth gathering of Salvation Army delegates from all parts of the world. The meetings, held for the most part in a huge temporary tabernacle built on the Strand, right in the heart of London, began about a week and a half ago, and culminated in a grand rally held this week in Crystal Palace, where General Booth reviewed an army of twenty thousand soldiers, in the presence of about one hundred thousand people. During the Conference open air meetings have been held all over London, as well as special meetings in theatres, concert hall, etc. Thus the Salvation Army has loomed large in the eyes of the busy self-engrossed people of this metropolis. Moreover, the King recently sent for the General, and gave him a special audience, in which His Majesty was pleased to say that he considered the work of the Salvation Army as essential to the Empire. Naturally the papers are discussing the Army, its methods and work, and even the *Times*, hitherto non-committal, has expressed its approval of the social and humanitarian aspects of the movement.

The meetings have certainly been characterized by much earnest enthusiasm, and the General himself, though over seventy years of age, shows no lack of youthful energy. Nevertheless it strikes the thoughtful observer as doubtful whether the Army will ever hold such an entirely successful and widely representative meeting again. There are two sources of weakness in this great movement which are beginning to tell, and will appear more and more prominent in its further development. First, it is

the work of one man; it bears the imprint of General Booth, and when he passes away, there will be no one to fill his place. Secondly, the army, has no firm basis of Bible study. It cannot lead its members on to the higher truths of sanctification which are so essential to afford a satisfying and fruitful Christian life. As a result it is losing some of its most conscientious and efficient workers. On the other hand it is only just to admit that the Army has done a world of good in telling the simple gospel story to the people who never go to church. It has suffered persecution because of its peculiar methods, but has gone right on with its work till now it is generally recognized as a powerful agency in the evangelization of the world. Its members have set an example of personal consecration and earnest missionary activity which has doubtless its effect for good upon other denominational bodies. General Booth himself has devoted organizing powers of no mean order, and marked preaching ability to the building up of this work, and he has achieved marvellous success.

Aside from the great Army meetings, the religious thought of the month has been considerably occupied with the bold attack of Canon Hensley Henson on the Bible. Dr. Guinness Rogers, an old and very highly respected Congregational minister, has been giving a series of addresses in the Dutch Reformed Church near the Bank. He has taken up the question of the inspiration of the Bible, and in one of his addresses he referred especially to the Canon's article, reading some extracts; but he failed to take definite issue, with him, except in the matter of reading from other books as a part of religious worship. He said that he thought the Bible alone was amply sufficient for such uses, and deprecated any attempt to substitute other devotional works.

Religious publishing houses are especially active just now in getting out books and tracts on the evidences of Christianity. "Is Christianity True?" is the title of a series of tracts and small pamphlets taking up this subject. But the real difficulty is that the people in the churches are very little better than those on the out-side. They have the form, but not the power; the shell without the kernel. It is distressing to note the lack of real conviction and of action based on principle. Commercial motives rule in almost everything, and Bible Christianity is exceedingly scarce.

The battle between the Conservatives and the Liberals continues to wax more and more severe. Two by-elections have recently been won by the Liberals, and this has made them more confident than ever. Several huge demonstrations in Hyde Park have helped to make a large showing of public opinion hostile to the Government. The Bill now before Parliament to compensate brewers for the loss of licenses, is not a popular one with the common people, and neither do they approve of the act allowing the importation of the Chinese for mine labour on the Rand. The war with Japan is anxiously watched. Efforts are being put forth to reform the English Army and put it on a stronger footing. Conscription is advocated by some.

M. E. OLSEN.

POPERY REFUTED BY COMMON SENSE.

SOME of the Irish are so enlightened by Sunday school and Bible societies, that they can exercise their reason in resisting the abominations of Popery. One of them being asked by his priest, a curate why he did not come to confession, said to him—

"Please, your reverence, do *you* ever confess?"

"Yes, I do, to the rector."

"And do you pay?"

"Yes."

"And to whom does the rector confess?"

"To the bishop."

"And does he pay him?"

"Yes."

"And to whom does the bishop confess?"

"To the vicar-general."

"And pays him?"

"Yes."

"And to whom does he confess?"

"To the Pope."

"And pays?"

"Yes."

"And to whom does the Pope confess?"

"To Jesus Christ."

"And does he pay anything?"

"No."

"Then please, your reverence," said the man, "as I am very poor, I think I shall go to Christ at once."

GO, WORK IN MY VINEYARD.

THE sun is sinking toward the distant Horizon, the night is stealing on when no man can work. The moments are slipping past. The opportunity for action is fleeting. *Now* if we rouse us, we might pray—give—go! To-morrow it may be too late.—*Dr. Harry Guinness.*

THE  
ORIENTAL WATCHMAN

Editorial.

HOW WILL CHRIST COME AGAIN?

THE Scriptures are very explicit and definite concerning the manner of Christ's return to this earth. And they are so written that every soul may be intelligently informed and prepared for the consummation and closing up of the history of our world. There is no theme that offers such powers of attraction to believing souls; for it is to be to them not only the consummation of the history of this world, but the glad consummation of all their hopes and desires.

"In Like Manner."

Before Jesus took leave of His little disciple band, and ascended up on high, He gave unto them the promise of the Father, saying, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

You will observe while reading this divine record, that the disciples were privileged to witness the ascension of Jesus; for "while they beheld, He was taken up." And while they looked steadfastly toward heaven as He went up, they lost sight of Him, for a cloud received Him out of their sight. So that after they could see Jesus no more, they still looked upon the cloud, and they knew that that cloud contained Jesus and hid Him from their view.

Now after that Jesus had disappeared in the cloud, two men stood by in white apparel. These "men" were heavenly messengers, and they at once comforted the hearts of the disciples, by assuring

them that, "this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Therefore by virtue of this assurance the disciples of Jesus know that the second coming of Christ will be a literal personal coming, and that just as a cloud received Him out of their sight, even so a cloud will bring Him into sight when He returns again.

Pillar of Cloud and Fire.

Going back to the wilderness days, we learn that Jesus, who is "the same yesterday, to-day, and forever," led that mighty host out of Egypt as a shepherd leadeth his flock. "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock," says the Psalmist. But all know that Jesus did not go before them in visible form but that He led His people by day and by night making His invisible presence visible in a pillar of cloud and fire. "And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and by night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

No one would suggest that this cloud was a vapoury cloud such as we see in the heavens every day, but rather that it was the cloud of His presence and the presence of His attendant angelic host. Now, after that Christ had finished His ministry upon the earth, this same cloud of angelic beings came to receive Him out of the disciple's sight; and He was taken up in the cloud.

"A White Cloud."

In the book of the Revelation we read, "Behold He cometh with clouds, and Enoch, the seventh from Adam, seeing the same scene, says, "Behold He cometh with ten thousand of His saints." And again John the Apostle and Prophet says, "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." From this verse we learn that Jesus will not only return in a cloud, but also that the cloud will be a white cloud, or a cloud of angels arranged in white. Those two men who stood by at the ascension were a part of that royal body-guard. They were in white apparel and were members of the heavenly host who composed the cloud of ascension, and who will doubtless compose the white cloud of His returning.

All this is in perfect harmony with the gospel teaching. In Matthew 25, we read, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." But in Luke 21, we read this interpretation of "all His angels:" "And then shall they see the Son of Man coming in a cloud with power and great glory." Turning again to the gospel according to Matthew, we read of the signs in the sun, moon, and stars which are to shew His coming to be near, after which Jesus says, "And then shall appear the sign of the Son of Man in heaven: and then shall all tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

The Cloud is the Sign.

As the cloud of his presence was visible after He was received out of their sight, even so the white cloud of His presence will be visible before He again comes into sight. The cloud will be the sign of the Son of Man in heaven, and then, all the waiting disciples who are "alive and remain unto the coming of the Lord," looking steadfastly up into heaven, shall see, "this same Jesus, or the Son of Man coming in the clouds of heaven with power and great glory."

"Wherefore if they shall say unto you, behold He is in the desert; go not forth: behold He is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west: so shall the coming of the Son of Man be." H. A.

THE REVIVAL WE NEED.

*Wilt thou not revive us again; that thy people may rejoice in thee.—Ps. 35: 6.*

How much it must rejoice the heart of every true child of God to hear of His gracious working in various parts of the world; of the people of God being awakened to a sense of their responsibility and privilege, to carry the "blessed gospel of the grace of God" to perishing men. Yet while we rejoice and praise our God for His abounding grace, we are not satisfied, and cry to Him for a blessed Holy Ghost revival. One that shall be characterized by:—

1. *An old fashioned belief in the Word of God.* We are convinced that much of the criminal neglect and lamentable lukewarmness that is blighting so many in our churches, theological seminaries, and

even missions, is due to the "heresies" and worldly policies taught and practised by teachers and members, "Higher Criticism," "Annihilation," "Larger Hope" allied with fancy fairs, cake socials, mock theatricals. And it is patent that these are bringing forth the fruits of declension and death, while the devil laughs with fiendish glee over our marriage with the world. Oh! for a revival that will shake the Church of God to her foundations and bring her out of the fog of modern doubt, lethargy, and listlessness.

2. *A spirit of earnest prayer and God-seeking.* All God's mightily used servants have been men of much prayer, men who had learned to know God by spending much time in His presence. Moses in the backside of the desert, Elijah on Carmel, Daniel in Babylon, Paul in Arabia, John on Patmos, all know something of the loving heart of God, and His presence was a source of joy and power. In Germany when the lamp of truth burned so low, God had His Tersteegan's, Suso's, Tauler's, men who had learned His "secret place" and resorted often thither. During the glorious Reformation it was to men of faith and prayer that God made Himself known, and through whom "He shook the world." Luther was wont to say: "That on a busy day he must have at least three hours of prayer." Baxter and Owen, the noble Puritans, the sainted Fletcher of Madely, Whitefield and the Wesleys were all giants in the school of prayer and not less now at home and abroad, the men who do most, *wait* most on the source of divine grace. Moody, Gordon, Muller, Hudson, Taylor, Wm. Quarrier all speak to us in unmistakable language. Spend time in God's presence if you would be used in His service.—*Victory.*

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#### WHAT WE CAN DO BY LIVING THE TRUTH.

No matter where you are, my friend, you can let the shadow of your life be one of healing, just by living your religion through every hour and minute of the day. In business, by working righteousness; in daily domestic cares, by bearing patiently every trial and annoyance, by unselfish ministrations, wherever you see such ministry is needed, by living such a life as this, holy, stainless, Christ-like, the very shadow of your life shall heal and bless the world. Oh! see the blessed opportunity, and then count heavily for

the Christ by making the unconscious influence of your life to tell for him!

A carpenter came to me one day, and said: "I want to become a Christian;" and I said: "How have you come to this point, William? Has any one been talking to you? Or have you been to any meetings?" And he said: "No." "How is it then that you are interested?" "Well," he said, "you know John Cowdrey, don't you?" And I said: "Yes." "Well, I have worked for three years right alongside of that man, and if Christianity can make a man like him, I want it." Ah, my friends, there was a shadow with healing in it. You wives with unconverted husbands, can win them by living your religion. There is no such influence as that. See to it then that you cast a shadow with healing in its wings.

That's a strange story, *Miss Toosey's Mission.* A strange, little old woman, nearly seventy years of age, became all at once fired by a love and enthusiasm for foreign missions. She had heard a sermon from a missionary bishop which wonderfully touched her, and resulted in this simple-minded old heart offering herself as a missionary. He finally told her that her mission was to stay at home, and help the cause by her contributions, her influence, and her prayers.

Most beautiful and pathetic are the ways by which this dear old soul saves her little scanty income for the Master's work. There is a young English nobleman in that city, rich and prosperous, fond of his dogs and horses, without much religion, but a generous, manly fellow. And he finds himself attracted to this strange little old woman and is often at her house. He finds great amusement in listening to her enthusiasm and her foolish ways of saving money for her cause. No one amuses and interests John Rossiter as this quaint old Miss Toosey, whom all the village laughs at for her simple-minded ways. At last one day John Rossiter hears that old Miss Toosey is very ill, and so he goes to see her. He finds her in tears over what she calls the failure of her mission. She could not go to Africa, her influence counted for nothing, she said, for the people only laughed, and her money only footed up a few shillings, which were saved out of her most limited income. She told John how the five barley loaves that she had tried to bring to her Master were all worthless.

That night Miss Toosey died. And the next day John Rossiter sat for many an hour in the little old house with his head

upon his hands. There was something in that simple Christian life which touched him. That night John Rossiter wrote to the missionary society of the Church of England offering himself as a missionary to Africa.

Such a life may not have the applause of men. It may be all unnoticed here. Men may count it to be failure. And yet a man like this who takes Christ's truth to heart through every hour and moment of the day, is ever interpreting to his fellow-men the very character of God; and he is ever winning men to God, because he stands as an object lesson of the power of God in human hearts. Such a man in God's sight is winning eternal honours and stands like a giant among his fellows. Yes, this holy, consistent living of your religion! It gets larger and larger as you study it, until at last it stands uplifted upon a mount of transfiguration. Truly this alone is great. All else is small.

Oh, friends, how about the shadows which we cast? Is there healing or cursing in their wings?

May the dear Lord make us now and evermore to realize the terrible responsibility and the blessed opportunity that come to us through our unconscious influence.—*Wilton Merlie Smith.*

#### —:o:— "PLAGUE OF NOVELS."

English papers are crying out loudly against the evils arising from the circulation of free fiction in the cities of England. Mr Cuthbert Hadden, in the fortnightly Review, has vividly pictured it as a "Plague of Novels."

There is not a reader to whom the word Plague is not familiar—but we have not all regarded the novels as a plague to be feared and shunned, for they are poisoning the intellect and the pure lives of thousands here in India.

An eminent Physician recently addressing a company of young people said—"The reading of works of fiction is one of the most pernicious habits to which the young can become devoted. When the habit is once thoroughly fixed, it becomes as inveterate as the use of liquor or opium. The novel devotee is as much a slave as the opium-eater or the inebriate. The reading of fictitious literature destroys the taste for sober, wholesome reading, and imparts an unhealthy stimulant to the mind, the effect of which is in the highest degree damaging."

The growing influence of this literature here in India to-day is far more extended than is realized by many.

## HEALTH AND TEMPERANCE.



### THE CODE OF HEALTH.

THE laws which relate to individual health may be concisely summed up as follows:—

1. Breathe only pure air.
2. Drink only pure water.
3. Eat only pure food.
4. Take sufficient muscular exercise.
5. Preserve proper attitudes.
6. Discipline the mind by proper mental exercise.
7. Take proper rest and recreation, and sufficient sleep.
8. Restrain the passions and govern the emotions.
9. Give attention to personal cleanliness.
10. Be temperate in all things.

To the man who will carefully and conscientiously observe all of those laws which relate to his physical health, nature vouchsafes, barring accidents, a long comfortable life, free from a great share of the ills which come upon a large portion of mankind. A great share of the sicknesses and even a large proportion of deaths, are unquestionably due to the violation of some of the plainest principles of health morality, and are wholly preventable.

It is interesting to note that directly following the giving of the law at Sinai, and in direct connection with it, the Lord gave to the children of Israel, through Moses, a complete sanitary code, which entered so minutely into the practical details of daily life in matters pertaining to health, that it has from that time to this constituted the basis of sanitary laws and regulations for all enlightened and civilized people. It is, in fact, only until a comparatively recent period that such civilized nations have come to fully recognize the value and importance of the regulations enforced by the Mosaic code respecting contagious diseases and other sources of infection. The recent won-

derful discoveries relating to germs and the poisons produced by them, enable us to appreciate and to comprehend better than before, the Divine wisdom displayed in the hygienic laws established for the government of God's peculiar people in ancient times.

After giving all this instruction, the Lord said to Israel: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that heal thee." Ex. 15:26. Here was a promise to Israel that they should enjoy physical health as the reward of obedience to the requirements of God.

J. H. KELLOGG.

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### HOW TO CURE A SPRAIN QUICK.

As soon as possible after the accident, immerse the part in water as hot as can be borne. Add boiling water every few minutes, thus gradually increasing the temperature as the skin becomes accustomed to the heat. The duration of the hot bath should be from fifteen to thirty minutes, or until the pain is relieved. When the heat seems to increase the pain, the part should be removed at once. Now apply a moist cheesecloth bandage about three inches wide, four thicknesses. The bandage should be ten or fifteen feet in length, and may be prepared while the hot bath is being administered. The roll of bandage should be immersed in very cold water, then squeezed dry, and applied to the foot, if the ankle joint is affected. Beginning at

the toes, apply smoothly and snugly all the way to the knee. Over the moist bandage apply several layers of flannel bandage. The bandage should be applied smooth and snug so as to retain the heat. The patient should remain in bed with the foot elevated. Renew the hot bath three times a day, each time applying the moist bandage afterward. The moist bandage should be worn day and night. On the second day, after the hot bath, and just before the moist bandage is applied, with the patient lying on his back and the foot raised, friction should be made from the ankle upward toward the knee. The hand may be passed carefully, gently, over the swollen parts from below upward with firm but gentle pressure. The rubbing may be continued for five minutes. On the third day the joint may be moved by an assistant. The movement should be executed slowly by the assistant, and without going so far in either direction as to cause severe pain. After the third day, movements may be applied more freely, and the massage, or rubbing of the joint, may be applied more thoroughly, always working from below upward so as to reduce swelling. By the fifth day, even when the joints are quite badly sprained, the patient, may make voluntary use of the foot, and may walk by exercising extreme care. In most cases, very bad sprains recover by this method within a week or ten days. A sprain is often worse than a fracture when neglected, hence the importance of this method of treatment, which rarely fails to effect a complete cure, and within a remarkably short space of time. Essentially this method is now employed in the German army as the universal remedy for sprains.—*The Battle Creek Idea.*

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"Remember, if you satisfy your morbid craving for unnatural and unwholesome food, as the children of Israel did, that God will allow you to partake of it, but he will send upon you as he did upon them, leanness in your soul." Ps. 106:15.

"If you are trying to make yourself believe that you can fill your mind with cheap, trashy literature and still receive no harm, read God's word: "Can a man take fire in his bosom and his clothes not be burned?" Prov. 6:27.

### TREATING THE BABY.

If your baby is well, do not be alarmed because it sleeps much; rather be anxious if it does not sleep nearly two-thirds of the twenty four hours for the first year.

After it has slept an hour or two, and seems inclined to awaken, turn the baby over; it will sleep as much longer.

Let it lie first on one side, then on the other. Be careful that its little ears are not bent forward when laid down.

When the baby awakens, let it lie quietly by itself a while, if it will, and study its surroundings.

Take it up before it begins to cry. See that it is dry, and feed it, if the proper time has elapsed since the last feeding.

Insist on feeding the baby at regular intervals of from two to four hours for the first eight months.

Do not overfill the baby's stomach, and thus lay the foundation for the life of a poor dyspeptic. If a child is fed from the breast it is much less likely to overeat than if fed artificially, especially if fed regularly.

If the baby is fed artificially, let the mother always prepare the food herself, and let her see that the proportions are carefully graduated to meet the growing needs of the child. See that the temperature is always the same; not sometimes hotter and sometimes cooler, but uniform and about the temperature of the baby.

Let the mother attend to the bottle and nipple herself, that she may be sure that they are always sweet and clean.

Do not trot the baby and dose it continually with peppermint and anise teas to get the wind off its stomach. Better turn it on its stomach and gently rub its little back.

Sometimes pure warm water given in a nursing bottle an hour or so after eating will greatly relieve the baby, if uneasy or distressed.

Do not talk in a loud tone of voice, or violently toss or bounce the baby. Be gentle and quiet and self-possessed, and speak in a low, sweet tone of voice.

Do not allow all your friends to take the baby and fondle and kiss it. Do not kiss it too much yourself. You must forego some of these pleasures for the sake of the health and development of your children.

The best teacher of all is the one given to each child when it comes into the world—the mother.—*Australasian Signs of the Times.*

### ARE YOU A TOBACCO USER?

You must get rid of tobacco. It is shortening your life, and is it not sin to shorten your own life, as well as to shorten the life of some one else? The Bible says "Thou shalt not kill." You may say you are not using it to excess. Why not say because a man steals only a little he is not a thief? When a thing is wicked, it is wicked. The question for you to settle, is whether *you* will be master over it, or whether this filthy poison is to have dominion over you; whether you will rise up in your God-given manhood, and say, 'I will live without it,' or whether you will lie down and cringe before it.

The greatest help of all will be for you to recognize that God can set you free from this wretched slavery. Get on your knees and pray and continue to pray about it, till God shows you what a vile sin it is, and the filthiness of the habit. Pray as earnestly as you would if a slimy serpent were winding its folds about you, and crushing out your life; for that is the way it will look to you when you view it from the other shore. When the Bible says, "Be ye clean, that bear the vessels of the Lord," Isa. 52: 11, it means just what it says.

You will find it very helpful to eat nothing but fruit four times a day, for several days; drink an abundance of water every hour, and take a thorough sweat every two or three days, and avoid as far as possible the smell and sight of tobacco.—*Life Boat.*

### USEFULL INFORMATION.

Pineapple juice is soothing to the throat and in some cases will cure sore throat.

For a burn, cover immediately with butter; it will prove an excellent remedy.

Massaging the scalp will stop falling hair and increase the amount of natural oil.

A hot water bath in which have been dissolved about two ounces of coarse salt will cure tired, swollen feet.

For insomnia lie straight and inhale deeply for fifteen minutes, placing the hands at the waist line and sending the breath down, forcing the hands apart.

To straighten the shoulders and broaden the chest raise the arms in front to shoulder level, inner sides of hands touching, palms down, throw arms out and back at shoulder level, palms down. Repeat eight times.

To develop the chest, breathing exercises should be taken both morning and evening. Stand straight and clasp the hands at the back of the neck, elbows touching in front. Inhale, force elbows out and back, exhale, bring elbows forward until they meet. This is an excellent exercise for chest and lung expansion and to strengthen the muscles of the back.—*The Woman's Magazine.*

### PINEAPPLE LEMONADE.

Remove the skin from twelve fresh lemons, and extract the juice; to which add one pound of sugar or two table-spoonfuls for one glass of lemonade—add thin slices of pineapple to each glass containing cold water. This is a cooling wholesome drink.

### FRUIT DRINK.

For this drink twelve lemons, one tin of Australian tinned raspberries, one ripe pineapple and, one-half pound sugar are required. Cut the pineapple after shaving into thin slices, cover with sugar. Strain the lemon juice in a bowl and add the raspberries and pineapple after standing one hour, mix thoroughly and add three quarts of water. Strain and it is ready to serve.

### HOT WEATHER BEVERAGES.

Fruit drinks can be made from any kind of fruit or jelly, or a mixture of fruits, mangoes, pineapples, currander etc., and lemonade is improved by colouring with bright fruit. Wash the fruit slowly, stew and strain, and add sugar to water to suit taste. Pineapple is better not stewed but crushed and then strained. These drinks are especially good to serve to invalids.

### HOT DRINKS.

Few people realize the injury they are doing their children when they give them the cup of "weak tea" or strong coffee and milk. In place of these injurious drinks give the little one a cup of oatmeal and milk. Boil two and one half hours one tea cup of oatmeal in two quarts of water, strain through a fine sieve add milk and salt to suit the taste, and you have a nourishing drink for the little folks, and for the older ones.

# THE HOME CIRCLE.

## THE MOTHER'S INFLUENCES.

JESUS knows the burden of every mother's heart. He who had a mother that struggled with poverty and privation, sympathizes with every mother in her labours. He who made a long journey in order to relieve the anxious heart of a Canaanite woman, will do as much for the mothers of to-day. He who gave back to the widow of Nain her only son, and who in His agony upon the cross remembered His own mother, is touched to-day by the mother's sorrow. In every grief and every need He will give comfort and help.

Let mothers come to Jesus with their perplexities. They will find grace sufficient to aid them in the management of their children; The gates are open for every mother who would lay her burdens at the Saviour's feet. He who said, "Suffer the little children to come unto Me, and forbid them not," still invites the mothers to lead up their little ones to be blessed by Him. Even the babe in its mother's arms may dwell as under the shadow of the Almighty through the faith of the praying mother. John the Baptist was filled with the Holy Spirit from his birth. If we will live in communion with God, we too may expect the divine Spirit to mould our little ones, even from their earliest moments.

As the mother teaches her children to obey her because they love her, she is teaching them the first lesson in the Christian life. The mother's love represents to the child the love of Christ, and the little ones who trust and obey their mother, are learning to trust and obey the Saviour.

If you would train a pink, or rose, or lily how will you do it? Ask the gardener by what process he makes every branch and leaf to flourish so beautifully, and to develop in symmetry and loveliness. He will tell you that it was by no rude touch, no violent effort, for this would only break the delicate stems.

It was by little attentions, often repeated. He moistened the soil, and protected the growing plants from the fierce blasts and from the scorching sun, and God caused them to flourish and to blossom into loveliness. In dealing with your children, follow the method of the gardener. By gentle touches, by loving ministrations, seek to fashion their characters after the pattern of the character of Christ.

Encourage the expression of love toward God and toward one another. The reason why there are so many hard-hearted men and women in the world is that true affection has been regarded as weakness, and has been discouraged and repressed. The better nature of these persons was stifled in childhood; and unless the light of divine love shall melt away their cold selfishness, their happiness will be for ever ruined. If we wish our children to possess the tender spirit of Jesus, and the sympathy that angels manifest for us, we must encourage the generous, loving impulses of childhood.

Mrs. E. G. WHITE.

## GOOD ADVICE.

THE following should be read carefully by every young man anxious to make a success in life. It is a letter from Henry Ward Beecher to his son:

*My Dear Herbert:*—You are now for the first time really launched into life for yourself. You go from your father's house and from all family connections to make your own way in the world. It is a good time to make a new start, to cast out faults of whose evil you have had an experience, and to take on habits the want of which you have found to be so damaging.

1. You must not get in debt. Make it a fundamental rule: No debt—cash or nothing.
2. Make few promises. Religiously observe even the smallest promise. A man who means to keep his promises cannot afford to make many.
3. Be scrupulously careful in all statements. Accuracy and perfect frankness; no guesswork. Either nothing or accurate truth.
4. When working for others sink yourself out of sight, seek their interests. Make yourself necessary to those who employ you by industry, fidelity, and scrupulous integrity. Selfishness is fatal.
5. Hold yourself responsible for a higher standard than anybody expects of you. Keep your personal standard high. Never excuse yourself to yourself. Never pity yourself. Be a hard master to yourself; be lenient to everybody else.
6. Concentrate yourself on your proper business; do not turn off. Be constant, steadfast, persevering.
7. The art of making one's fortune is to spend nothing. In this country any intelligent and industrious young man may become rich if he stops all leaks and is not in a hurry. Do not make haste; be patient.
8. Do not speculate or gamble. You go to a land where everybody is excited and strives to make money suddenly, largely, and without working for it. They blow soap bubbles. Steady, patient industry is both the surest and the safest way. Greediness and haste are two devils that destroy thousands every year.
9. I beseech you to correct one fault—severe speech of others. Never speak evil of any man, no matter what the facts may be. Hasty, fault-finding, and severe speech of absent people is not honourable, is apt to be unjust and cruel, makes enemies to yourself and is wicked.
10. If, by integrity, industry and well-learned success you deserve well of your fellow citizens, they may in years to come ask you to accept honours. Do not seek them, do not receive them when you are young—wait: but when established you may make your father's name known with honour in halls of legislation.

Lastly, do not forget your father's and your mother's God. Because you will be largely de-

prived of church privileges you need all the nerve to keep your heart before God. But do not despise small churches and humble preachers. "Mind not high things, but condescend to men of low estate." Read often the proverbs, the precepts, and duties enjoined in the New Testament. May our father's God go with you and protect you.

## PUNCTUALITY

THERE is no more desirable business qualification than punctuality, and no other so indispensable to a man of affairs, or to any one who would save his own time and that of others. Napoleon once invited his marshals to dine with him, but, as they did not arrive at the moment appointed, he began to eat without them. "Gentlemen," said he, "dinner is now over, and we will immediately proceed to business."

We may ruin ourselves by dilatoriness in keeping appointments, but we have no right to waste the time of others who, perhaps at great inconvenience, have kept to the letter, their engagements to meet us at certain times. "If a man has no regard for the time of other men," said Horace Greeley, "why should we have for their money? What is the difference between taking a man's hour and taking his five dollars?"

The habit of promptness, like all other habits, is due very largely to environment and early training. It is the boy who says "Wait a while," when his mother wants anything done, who puts off his school work until the last minute, who delays an errand until he has finished his play, and who never does anything without being told, that comes in just a little too late for the opportunities in life that were waiting to be grasped and made the most of by those who had prepared themselves for them.

A person who is punctual to the minute with everything he does practically doubles his time. Napoleon said that he beat the Austrians because they did not know the value of five minutes. "Every moment lost," he used to say, "gives an opportunity for misfortune."

Promptness begets confidence. The reputation of being always on time is a very enviable one, and the youth who has attained it possesses, as a rule, the qualities that mark forceful men.

## BRIEF HINTS FOR BRIGHT GIRLS.

Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Keep your own room in tasteful order. Have an hour for rising, and rise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make somebody comfortable. Never go about with your shoes unbuttoned. Speak clearly enough for everybody to understand. Never fuss, or fret, or fidget.—*Silver Cross.*

## ✂ ✂ OUR LITTLE FOLKS. ✂ ✂



### A LAUGH.

A LAUGH is just like sunshine,  
It freshens all the day.  
It tips the peak of life with light  
And drives the clouds away :  
The soul grows glad that hears it,  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folks along.  
A laugh is just like music,  
It lingers in the heart,  
And where its melody is heard,  
The ills of life depart :  
The happy thoughts come crowding  
Its joyful notes to greet—  
A laugh is just like music,  
For making all life sweet.

—Selected.

—:o:—

### A NEW MASTER.

A curly-headed boy was sitting astride of a plank, at the other end of which were perched two small cousins.

Johnnie's father was a builder, and these two little cousins had come on a visit. They were not used to the country, and thought the builder's yard a wonderful place.

So long as they let Master Johnnie have all his own way, matters went smoothly enough, but woe betide them if they ventured to cross his plans. The fact was, Johnnie was not a very good-tempered boy, and consequently, if anything went wrong, he was by no means a pleasant playmate.

To begin with, Jack and Billy were three or four years younger than he was, and had never been on a see-saw before. So though they wanted very much to try, it was some time before Johnnie could persuade them to do so, and not until he had said a great many unkind things.

"Hold tight, Jack! you'll be off if you

don't. I'm going to have a high one now."

"Oh, don't, don't!" screamed Billy.

"Don't!" cried Jack, almost as much afraid. "You'll shake Billy off."

"You'll shake me off?" screamed Billy, clutching the plank tighter than ever. "I don't like to go high. Oh, I'm frightened. Stop, stop! I can't hold."

"You must," shouted Johnnie.

"Stop, stop!" cried Billy and Jack both together.

But Johnnie was not to be stopped. Giving a vigorous kick he sent the plank up with a swing.

The plank went from under Billy with the sudden jerk, swaying dangerously, for the balance was already upset by his former slip.

"Hurrah! Hurrah!" shouted Johnnie, waving one arm.

Jack no sooner saw the ground within his reach than, without waiting an instant, he slid off, calling out, "Jump Billy, jump!"

But Billy's legs were shorter; he was not so bold, and he was farther from the end of the plank, into the bargain.

Jack was a sturdy little lad and a good weight for his age. As he let go, Johnnie came down with a rush, and Jack's end of the plank flew up, jerking Billy's hands loose, and throwing him heavily to the ground. Johnnie found himself roughly landed on his feet astride of the plank, which swerving sideways knocked him over into a ditch close by.

For a minute Jack stood aghast.

"Where are you, Johnnie?" he cried. Then seeing Billy lying motionless on the ground he ran to him.

Billy's face was very white.

"What's the matter, Billy?" said Jack. "Are you hurt? Can't you get up?"

"Oh! oh!" groaned Johnnie, lifting his head up out of the ditch with a woeful face, "I've knocked my leg."

Then catching sight of Billy he asked: "Is he hurt?"

"Yes," said Jack, stooping over his little brother. "He looks very bad. Oh, he isn't dead, is he?"

"Dead!" echoed Johnnie, scrambling out of the ditch in spite of his sprained ankle.

Billy was not dead, for he moaned when they tried to move him. But even Johnnie, sharply as his ankle ached, felt frightened when he saw the chubby little cheeks so white and waxy.

"Oh, I wish I hadn't sent him so high," cried he. "I didn't think he was going to tumble off."

"I guess I'd better run for Aunt Bessie," said Jack.

"I think you would," answered Johnnie ruefully, for he knew his mother would blame him very severely.

It was more than a week before Johnnie could bear to put his foot to the ground, but it was nearly two months before Billy was able to get about on crutches. His leg had been badly fractured in two places, and the doctor was afraid he would be lame for life.

It was a terrible lesson for Johnnie—one that he was not likely to forget. Billy's accident set him thinking, and long before his poor little cousin was about again, Johnnie had made up his mind to conquer his old enemy. But trying in his own strength he could not succeed.

"My boy," said his mother one day after noticing his unsuccessful struggles, "only One can help you to fight against your temper, and that is the Holy Spirit. God will give you His help if you ask in the name of the Saviour who died. 'He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?'"

So Johnnie tried again, and this time not in his own strength. It was not without a good many failures that he succeeded; but he did at last, for he had found a new Master."—Selected.

## LESSONS FROM EXPERIENCES OF OTHERS.

### A SAD EXPERIENCE.

THE "Life Boat" published in Chicago U. S. A. in a recent number gives the experience of a cigarette smoker as related to Lucy P. Gastor, superintendent of the anti-cigarette League. We reprint in the "ORIENTAL WATCHMAN" as it represents the experience of many young men in India who are suffering from different maladies as a result of cigarette smoking. Would that all who engage in this life-killing practice would see the danger, and, by God's help, drop the pernicious habit.

A splendid looking, well dressed, young man came into my office the other day. "I am on my way to California to die," were his first words. "Galloping consumption has fastened itself upon me but I am going West in the hope that my life may be prolonged for a time. I have travelled all the way from New York and I stopped here in Chicago especially to tell you my story that you might use it as a warning to thousands of others who are doing the same thing I did.

"I came from an honoured and respected family, had a good Christian home and everything that money could procure, including the best education the schools and colleges of this country afford. Up to the time I left home to go to college I had never tasted a drop of liquor or had any bad habits. When I entered college I found that in order to be a 'good fellow,' not only was I supposed to drink, but also to smoke. It was there that the cigarette habit took hold of me, and it is for that reason that I am now dying by inches.

"At first I did not notice any ill effect from smoking, but after a time it disturbed me not a little. I thought I could master it, and I did stop several times but would always begin again. This went on for some time and in spite of the habit my sound physique enabled me to hold out and I was graduated with honours.

"After graduating I began work in a morning newspaper office, but became more and more addicted to the use of liquor and cigarettes. I was going from bad to worse, but at this time at the tearful entreaties of my mother, I gave up the use of liquor and have never tasted it since; but I could not give up cigarettes.

"My associates were cursed with the same habit that was killing me, and before we would begin our day's work we would each roll sixty cigarettes and lay them near at hand on our desks. By the time our work was done we would have them all smoked up. This practice soon began to have its effect. I could not study, I could not sleep, I could not enjoy life.

"At this stage I was sent to interview a prominent man. After he became acquainted with me he offered me a position such as any young man in this country would have been glad to accept. The arrangements were all completed, but his final words were, 'I notice that you smoke cigarettes. If you accept this position it must be on condition that you stop.' I gladly accepted the position, determined never to smoke again, but soon began to suffer the agonies of the damned. I finally had to give up the position and went back to my newspaper work and my cigarettes. A young fellow who had not a tenth of the education and ability I possessed, but who was a non-smoker, took the position and will probably make a grand success of it."

Tears were flowing down his cheeks as well as mine and he could not continue. "That is what cigarettes have done for me," he said between sobs, "and they are ruining the lives of thousands of others in just the same way. *Why doesn't somebody do something for the boys in our schools and colleges?*"

I could only say: "If God will give me the strength and the means I shall never rest till it is done. I am glad that I believe that the Lord will provide both."

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### DO WE EAT TOO MUCH?

PHYSIOLOGISTS say that the Japanese present the most perfect physique of any race in the world. Most of the diseases common to the Occident are unknown among the subjects of the Mikado, and this happy condition they themselves attribute to the fact that they eat sparingly and only of plain, nourishing food. In Japan meat once a day is a luxury even among the well-to-do. It has often been said that to enjoy perfect digestion one should always arise from the table just short of the point of repletion. A Japanese saying which may be cited in con-

firmation is: "I am happy because I am hungry." Certainly when we remember how small an organ, comparatively the human stomach is, the danger of overloading it becomes very apparent.

A distinguished diplomat from Japan was recently the guest of honour at a dinner in Washington. After the first two courses of oysters and soup, as the waiters were bringing in the fish, he exclaimed: "What! Can any one possibly want more to eat?" During the remaining six courses, he opened his mouth for the exclusive purpose of conversation. When his abstemiousness was commented upon he said: "I am satisfied. I feel bright and wide awake. If I were to eat as much as you do, I should fall asleep, and then I could not make my speech. Most of the men around this table are fat, because they eat too much. It is a misfortune to be so fat. I am stronger and healthier than any fat man."

It is a popular fallacy that three "hearty" meals a day are necessary to one's physical well-being. Doubtless we should all feel better if we ate less. In this, as in many other matters, self-denial and happiness go hand-in-hand.—*The Housekeeper.*

—:o:—

### THE COCAINE HABIT.

IN the June number of the Young Men of India, L. D. Hooper F. C. S. of Calcutta, presented a very interesting article on "The Cocaine and Drug Habit." He puts cocaine as the third scourge of humanity—Alcohol and Opium the first and second. By physicians it is regarded as a habit which is a brain-wrecker of the worst kind. He says:—

One strange feature about it is that in many cases it was first introduced as a remedy for Alcohol and morphine, and has become the source of a habit as strong as, if not stronger than opium and liquor.

Among the properties discovered in cocaine was one causing a subtle soothing of the nerves, an exhilaration of the senses, and a peculiar intoxication of delightful mental visions. These sensations lasted as long as the drug was acting upon the system, and subsequently gave rise to renewed longing for another dose to set in motion the machinery of artificial pleasure. Men used it to relieve them of the worries of business, students employed it as a stimulant in acquiring knowledge, and

pretty women took it to disguise the effects of the wear and tear of fashionable life. The first trial is followed by a second one, and it does not take long for the less thoughtful and weakminded to form a habit which binds them as with a chain.

A typical case of cocainism was related by a physician in America a few years ago. A young man applied for relief for what he called "severe hay fever." He had consulted a large number of physicians without obtaining relief, and had lost hope of anything like a permanent cure. Cocaine, as a new remedy, was prescribed with camphor water with directions to pour a small quantity in the hand and sniff occasionally. Three or four days later he appeared at the consulting room: his face radiant with hope that he had found a specific, and remarked that he had felt better the last few days than for a year past. He had used up his medicine and was allowed to repeat it. Nothing more was heard of the case till five months after when, on the doctor entering a drug store, the proprietor asked, "Do you know Mr. -? He is using eight dollars worth of cocaine a week."

The doctor in great concern drove at once to his parents' residence and asked them if they were aware of their son's excess. They did not know of his addiction to cocaine but had noticed for some time peculiar symptoms which alarmed them.

The young man himself was traced, and the sequel shows that the habit had gone too far to be easily eradicated, as he went on until he became temporarily insane. He had been compelled to leave his business, and he was placed under strict supervision, until the craving disappeared, a space of about three months. This case was a lesson to the doctor who was furnished with positive proof of a lurking danger in the use of cocaine, and he accordingly made up his mind to exercise the most rigid supervision over every patient to whom the drug was administered."

Mr. Hooper further shows the cocaine habit especially common in America, and while in England it is more difficult to obtain it in the real form. Many are falling victims to it by using it simply as a medicine. Here in India it is rapidly gaining favour. In Bombay last year Rs. 50000 worth of cocaine was sold each month. In Burma cocaine-eating is taking the place of opium and morphine by both Chinese and Burmese. By physicians it is regarded as the cause of more crime than any other vice in the East.

### A HOPELESS CASE.

A TEACHER in a Mission Sunday school at the West End of Boston had a boy in her class who seemed to be proof against every good influence. It was a wonder that she secured his attendance for any length of time; but by her tact and kindness she held her other pupils, and he came apparently for company's sake, and for the fun and mischief he could stir up among the other scholars.

He gave no signs that her teachings had touched his moral nature, or, in fact, that he had any moral nature. He grew apparently more unprincipled as he grew older, until all she had done for him seemed wasted pains; but she continued to treat him kindly, and never forgot him in her prayers.

One day she heard of his arrest for complicity in a recent burglary. She did what she could to secure him legal counsel in his trial, and through the two years' imprisonment that followed occasionally visited him. He never gave any indication of penitence. His sullen, defiant temper greatly discouraged her; but her faith and love were invincible.

He disappeared after his release. All who knew him supposed he was dead or lost under a feigned name somewhere in the criminal herd of the cities.

Nearly thirty years passed. The lady went to California. In the meantime she had married. Her children were grown, and she, with her husband, was visiting friends in the Pacific states. In one city where she stayed a question of political reform was agitating the people, pending a change in the municipal government. Her host and hostess were to entertain one of the candidates for the mayoralty. "He is our man," they said, "and we hope to elect him, for he is an earnest Christian, and stands for high principle in public and in private life."

The gentleman came, and was about to be introduced to the visitor, when, to her surprise, he spoke her name. She could not recognize him in the handsome, bearded man before her, but he was her bad boy of the Boston West End Mission Sunday-school.

"I lived a reckless life for several years after I left Boston," he told her, "but I was not able to forget your great patience and kindness, nor some of the things you said to me. Under God I owe what I have today of true manhood to you."

Examples of apparently utter depravity are met by every lover of his kind who gives himself to the uplifting of humanity, but it is an unsolved problem whether there was ever a really "hopeless case." We are told that "genius loves difficulties," and it is equally certain that supreme faith in Christ and in His teachings loves the hopeless cases—let the phrase mean what it may.—*Selected.*

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### "VICTORY."

2 Cor. 2: 14.

WHEN you are forgotten, or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight—THAT IS VICTORY. John. 3: 26-30; 2 Tim. 4: 16-18

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—THAT IS VICTORY. John 8: 48, 50; 2 Tim. 4: 16-18; 1 Pet. 2: 20, 21.

When you can bear with any discord, any irregularity and unpunctuality, any annoyance—and are content with any food, any raiment, any climate, any society, any solitude, any interruption—THAT IS VICTORY. Phil. 4: 11-13; Heb. 12: 3-11; Acts 27: 24-25; 2 Cor. 4: 8-10.

When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation when you can truly "love to be unknown"—THAT IS VICTORY. Gal. 2: 20; 6: 14.—*Victory.*

THE only way to become capable of lofty sacrifices is first to begin with humble ones. The doing of the little duties at our own house-door, the love of our neighbour, perhaps uninteresting and rather stupid, are the first steps in the ladder of goodness, at the top of which sparkles the martyr's crown. For there are martyrs now, who live out their quiet years, die in their beds, wear everyday clothes, enjoy homely worship, yet lay their lives at their heavenly Master's feet as fully and as acceptably as either Ignatius or Ridley. It is the habit of making sacrifices in small things that enables us for making them in great when it is asked of us.—*Bishop Thorold.*

"Lost, yesterday, somewhere between sunrise and sunset, two golden hours, each set with sixty diamond minutes. No reward is offered, for they have gone forever."

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We send out papers only to subscribers. If persons receive THE ORIENTAL WATCHMAN, who have not ordered it, they are not indebted to the office; it is sent to them by some friend, and they will not be called upon to pay for it. Please read the papers you may receive, and hand them to your friends to read.

We sometimes hear of papers not being delivered. We ask you to notify us promptly, if you do not receive your paper, and we shall take pleasure in rectifying any such mistake.

If you change your address, please notify the office.

**The Gospel in many Tongues.**—We have had put in our hands two small booklets printed by The British and Foreign Bible Society. One was printed in 1893 and contains specimens of languages into which the Bible was printed in 1893 and the other which was published in 1903 contains specimens of languages into which the Bible is now translated and printed. The edition of 1893 contains 320 specimens. The Centenary edition contains 403 specimens. We are thankful for the increase and hope that the next decade may see still greater strides, and that the time may soon come when every nation, kindred, tongue and people, may have in their own tongue the written word of God.

**Bubonic Plague.**—We have a little pamphlet written by Arthur H. Brown, M. B., C. M., entitled Bubonic Plague. It is written, for the information of Missionaries, to give them very important information on this subject. The pamphlet gives a brief history of the disease in other countries and its effects upon animals and men. The various types and the symptoms of each are given. Advice concerning the treatment of the disease and general safeguards is given. Some statements are made with reference to inoculation which, says the writer "like vaccination does not afford absolute security, but comparatively few inoculated persons contract the disease although freely exposed to the infection, and even when contracted the disease is of a much

milder type compared to the non-inoculated."

This pamphlet is worth reading and worth preserving; dealing as it does with a subject so important to the resident of India.

**The Calcutta Sanitarium** has during the past month, moved from 51 to 50 Park Street. The object of the move was to obtain more room and secure better treatment rooms and living apartments. The Sanitarium is a hydro-pathic institution, and the remedies principally relied upon, are water, massage, and electricity. Former friends will be glad to know of its improved facilities and larger accommodation for the treatment of the sick. Any who might like to know more about the Sanitarium and the opportunities which it affords for the treatment of disease by rational methods should direct their correspondence to the MEDICAL SUPERINTENDENT, CALCUTTA SANITARIUM, 50 PARK STREET, CALCUTTA.

**Mormonism**—The Mormon Church has been receiving some telling blows the last few months at the hands of the United States Senate. Joseph S. Smith who is now president of the Mormon hierarchy and other "Apostles" have made some astounding statements to the Committee which has been investigating the teachings of Mormonism. At first it was only a question in the minds of the Senate whether or not Senator Smoot should have a place in the Senate, but the question has gone farther than this and the general public are being awakened to the fact that Mormonism has not changed but still carries on in a secret way, the teachings and practices of polygamy. The end of the investigation has not yet come. One witness is said to have in his possession some new and very important information against the Mormon leaders, including President Smith himself.

**The Cost of War.**—There is nothing in this world more expensive than war. The Boer war cost the British nation, £250,000,000 in money, to say nothing of the lives sacrificed on the altar of Mars. This present war will cost both Russia and Japan immense amounts of money and men. Money has been rightly called the "sinews of war," without which no army can go out to the battlefield. Until the war is over, the cry in both contending countries will be,

Money, Money, Money,  
Men, Men, Men,

and both nations will, without regret, ungrudgingly pour them out in an endless stream. Now, the same conditions obtain in the greater war against Satan, sin, and superstition. It takes money, money, money, and men, men, men. The children of light should be as wise in their generation as the children of this world. They should give both as ungrudgingly, and willingly, to provide the "sinews" for the gospel war. Yet some Christians give grudgingly, and others think it out of place that so many calls should be made for men and means to carry on the war.—*The Caribbean Watchman.*

**Evangelical work of Gipsy Smith in South Africa**—Much attention is given in the papers of the work of revival by Gipsy Smith in the Cape.

The president of the Baptist Union in South Africa, gives the following testimony:—

"One feature of the mission is the conciliating force it has proved to be between the Dutch and the English. The war left a great feeling of bitterness, even in the hearts of Christian ministers. Pastors of Dutch and English churches, who formerly were friends and exchanged pulpits, had been estranged by the war.

The mission had changed this. As a leading politician said to Gipsy Smith, 'This mission will do more to bring the churches and races together than all that the politicians have done for the last three years.' The ministers themselves say that 'the mission has turned them inside out.' No words can express the effect on the populace. Men of all classes and all ages have been reached."

After the bitter experiences caused by the late war, many hearts can only be united in the bonds of peace, as the spirit of peace takes up its abode in the heart.

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## THE STANDARD OIL COMPANY.

The way The Standard Oil Company, do in the United States gives us some idea of the policy it follows and upon which it flourishes. We quote the following as found in *Chicago Record Herald*.

"A PLOT by which the Standard Oil Company secured the business secrets of a company, was revealed in court to-day. Harry McKinley and his wife, employees of the Royal Oil Company, filed affidavits stating that they had furnished Windfield S. Merritt, an employee of the Standard Oil Company, a daily statement of the shipments of the Royal, for which they were paid liberally. Manager Ellis, of the Royal, declared the Standard Company also buys information from the railroad employees."