

THE ORIENTAL WATCHMAN

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

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FAITH IN GOD.

WHEN dangers come, we fear the worst,
And yet, God rules and reigns above;
He has a purpose from the first,
He rules and reigns in love.

We know not why, we see not how;
And yet, God's plans for us are best,
Whatever comes, to him we'll bow,
We'll trust—and in him rest.

Whate'er befalls, the time will come
When darkness fades before the light;
When we with joy shall reach our home,
A home forever bright.

This faith in God shall be our stay,
Our anchor when wild billows roll.
The fiercest storms shall pass away,
There's safety for the soul.

—John M. Morse.

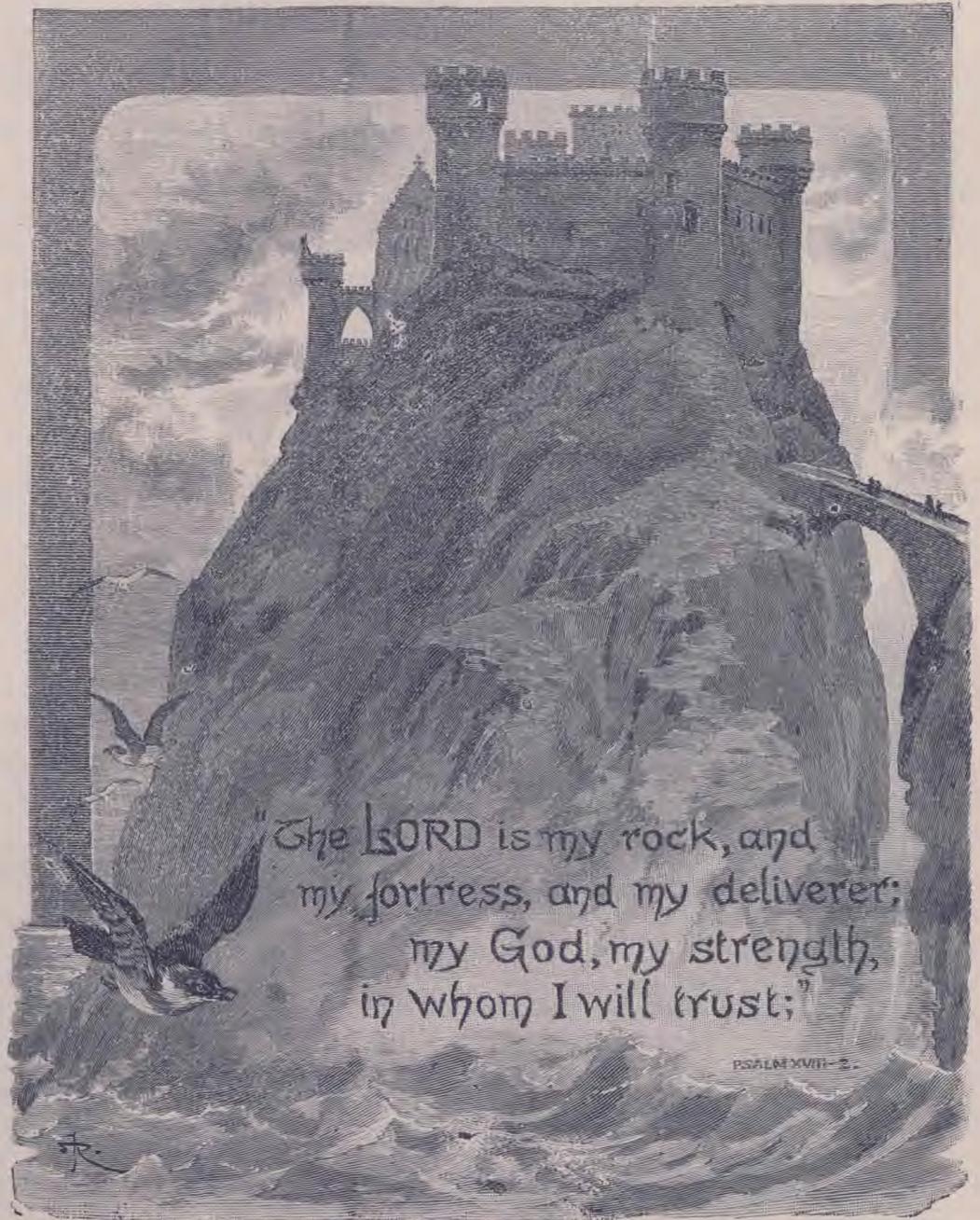
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HOW TO GAIN SPIRITUAL STRENGTH.

MANY are spiritually weak because they look at themselves instead of at Christ. Looking at themselves, and seeing only discouragement and unworthiness, they forget that God is waiting to make them agencies for the blessing of the world, and that angels are waiting to be co-labourers with them.

Christ is the great storehouse from which on every occasion we may draw strength and happiness. Why then do we withdraw our eyes from His sufficiency to look on and bemoan our weakness? Why do we forget that He is ready to help us in every time of need? We dishonour Him by talking of our inefficiency. Instead of looking at ourselves, let us constantly behold Jesus, daily becoming more and more like Him, more and more able to talk of Him, better prepared to avail ourselves of His kindness and helpfulness, and to receive the blessing offered us. As we thus live in communion with Him, we grow strong in His strength, a help and a blessing to those around us.

Christ has made every provision for us to be strong. He has given us His Holy



"The LORD is my rock, and
my fortress, and my deliverer;
my God, my strength,
in whom I will trust;"

PSALM XVII—2.

Spirit, whose office it is to bring to our remembrance all the promises that Christ has made, that we may have peace and a sweet sense of forgiveness. If we will but keep our eyes fixed on the Saviour,

and trust in His power, we shall be filled with a sense of security; for the righteousness of Christ will become our righteousness.

If we would only do as the Lord desires

us to, our hearts would become as sacred harps, every chord of which would sound forth praise and gratitude to the Redeemer sent by God to take away the sin of the world. With joy we would be able to say, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into the grace wherein we stand, and rejoice in hope of the glory of God. And not only so but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

When temptations assail you, as they surely will, when depressed and discouraged, you are almost ready to yield to despair, look, O look, to where with the eye of faith you last saw the light; and the darkness that encompasses you will be dispelled by the bright shining of His glory. When sin struggles for the mastery in your soul, and burdens the conscience, when unbelief clouds the mind, go to the Saviour. His grace is sufficient to subdue sin. He will pardon us, making us joyful in God.

Looking at self, we see only weakness, and we forget God's purpose for us. We forget that He placed on us so high a value that He gave Christ to die for us. Oh, after all that has been done for us, how can we disappoint Christ by failing to live the life that He has made it possible for us to live? Let us no longer talk of our inefficiency and lack of power. Forgetting the things that are behind, let us press forward in the heavenward way. Let us neglect no opportunity that, if improved, will make us more useful in God's service. Then like threads of gold, holiness will run through our lives, and the angels, beholding our consecration, will repeat the promise, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." All heaven rejoices when weak, faulty human beings give themselves to Jesus, to live His life.

MRS. E. G. WHITE.

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It must not be forgotten that failure to recognise truth is in reality the same as believing a lie; for he who does not know truth when he sees it, has no safeguard against believing lies; and whoever temporizes with truth, when he does see it, is making a bid for a lie.—*Selected.*



CLAIRVOYANCE.

Thus far we have considered merely that phase of hypnotism in which the subject acts only according to the will of another. If there be any point in the scale of immorality at which the hypnotized subject will refuse to perform the deed suggested by the person in control, it is probably the point below which the former would not descend when in control of himself. It is manifest, however, that since in the hypnotic state he has abandoned his own will, the only thing that keeps him from crime is the mercy of God. The Lord co-operates with us just to the extent that we co-operate with Him. In whatever point we draw nigh to Him He will draw nigh to us. If then, we refuse to commit certain sins when in possession of our wills, there can be but one reason why we should not commit them when we have surrendered our wills,—and that is, that the grace of God preserves us. We must remember, however, that we have no right to **presume** upon that mercy.

We now turn to another feature of hypnotism—the link between hypnotism and Spiritism.

Many persons when hypnotized display a power of acquiring knowledge of numerous things past, present, or absent, and to a limited extent future, which, in their normal state, is acquired only by the ordinary senses. After being aroused they are usually quite ignorant of the things they seemed to know while entranced.

These are the general characteristics of clairvoyance; though as to just what kinds or spheres of normally unknowable things ought to be included within the definition of the term, scientific investigators do not yet agree. For instance, one member of the Psychological Research Society would include the field of mind-reading; another rejects it. The above outline is, however, sufficient for our purpose.

There is also another method of entering the clairvoyant condition; namely, by auto-suggestion, or self-imposed trance which receives its commonest illustration

in the "spirit" controlled trance of the ordinary spiritist medium.

There is also a method of gaining clairvoyant knowledge without becoming entranced; that is by crystal-gazing, looking into a glass of water, or into a mirror. No scientific investigator has ventured a guess as to what these latter accessions have to do with this second sight.

Clairvoyance and Spiritism.

A good many persons scout the idea that Hypnotism has any relationship with Spiritism; but when, of a sudden we run across hypnotized subjects doing the clairvoyant act, we begin to catch some glimmerings of the truth; for clairvoyance is simply another name for the trance condition of the ordinary medium.

The collective evidence abundantly proves that the knowledge obtained, whether by the hypnotic or the mediumistic channel; whether through the planchette or by crystal-gazing, is all of a piece.

It is no doubt, true that in scientific circles the facts revealed are generally more according to the mode of thinking; but the whole gamut is run from exalted philosophical discourse, down through scientific descant and religious theorizing to the merest twaddle or the vilest obscenity and indecent profanity. Hypnotism, Clairvoyance, crystal-gazing, planchette-writing, table-rapping, "spirit" trance, and Telepathy are all simply sluiceways to the cesspool of Spiritism. A member of the Psychological Research Society, referred to above, who has had the amplest opportunity for observing facts of this nature, says that Clairvoyance "occurs in its **most striking** form with hypnotized percipients;" and the first and fullest case cited is that of Mrs. Piper, the now world-renowned spirit medium. It is certain that those who do not know that Hypnotism is merely a bait to Spiritism are not acquainted with the phenomena.

Foretelling.

There seems to be in the human mind a feeling that only God can foretell events. And this is true. In many places in Scripture the Lord appeals to this as a

test of Divinity. An instance is found in Isa. 41:23: "Show the things that are to come hereafter, *that we may know that ye are gods.*" There is also **spurious** foresight spoken of in the Bible. One reference to this is made in Deut. 13:2.

Notwithstanding this innate conviction that only Omniscience can foresee events, astonishing is the credulousness manifested by the multitudes in accepting wholesale clairvoyant and spirit-medium sooth-saying, glaringly deficient in the remotest resemblances to a genuine prophecy. One is constrained to wonder what portion of the world exercises common sense when they come in contact with the occult. It might, perhaps, be more to the point to inquire how many have ever read their Bible—the greatest common-sense book in the world. In this book the Lord makes frequent mention of false prophets, astrologers, star-gazers, prognosticators, necromancers, wizards, etc., but it makes also a sharp distinction between these and prophets of God, and gives the clearest tests for distinguishing them.

Recent years have given us quite an epidemic of claimants to this exalted office. Among those who assert a manifestation in the midst of this great gift of prophecy we have Spiritists, Dowieites, Mormons, and other sects, with individual prophets and christs scattered over a large portion of the world. It seems to us high time that we learn the canons by which to judge both prophets and prophecy.

We shall here note a few of these:—

1. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The "law and the testimony" is a general phrase for the law of God, summarily contained in Ex. 20:1-18, and amplified in all the remainder of Scripture. The other tests are but enlargements of certain phases of this first principle. In Deut. 18:10-12 we find another.

2. "There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter [hypnotist], or a witch, or a charmer (mesmerizer), or a consulter with familiar spirits (mediums), or a wizard, or a necromancer. For all that do these things are an **abomination** unto the Lord."

3. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet

hath spoken it presumptuously; thou shalt not be afraid of him." Deut. 18:22.

In case the thing does occur, we are to be guided by principle 1, one phase of which is given as follows:—

4. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, *Let us go after other gods*, . . . thou shalt not hearken unto that prophet, or that dreamer of dreams. . . . Ye shall walk after the Lord your God, and fear Him, and keep His commandments, and obey His voice, and ye shall serve Him, and cleave unto Him." Deut. 13:1-4.

Surely if these sensible principles were followed now-a-days the world would not be deluged as it is with the recrudescence of apparently every known superstition since the world began. To these canons we have space to add only the general admonition, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Ye shall know them by their fruits.* Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them." Matt. 7:15-20. And the further exhortation, "Have no fellowship with the unfruitful works of darkness." Eph. 5:11.

In concluding this article let us emphasize the fact that there is a vast difference between true prophetic foresight and clairvoyant second-sight. It is certain that somewhere in man's make-up,—call it his sub-conscious self, his subliminal consciousness, or what you will,—there is the capacity for receiving, seemingly by supernormal faculties of sight, hearing, feeling, etc., communications from the spirit world. This is fully illustrated by the experience of ancient seers mentioned in the Bible.

Well, then, since man has that capacity is it to be wondered at that any one who places these faculties at the disposal of Satan, should receive messages and experience visions from him, just as certainly as a true prophet may receive supernormally-imparted knowledge from God?

But, as we should suspect, the very point where clairvoyance or second-sight falls short, is in true foretelling. Not that there

have not emanated from this source predictions quite beyond the power of any human prescience; but never in a single instance that I have ever heard of or read about have these occurrences been of such a nature that a man could not have guessed them had he been endowed with the thousands of years' experience, the spiritual attributes, and the superhuman intelligence which the Scriptures clearly show the arch-enemy of souls to possess. There is much that is superhuman from Spiritist sources; but superhuman knowledge is not necessarily divine.

Nothing in the world occurs without the Lord's ordering, or His permission. It is certain that He permits Satan to do a great many things. To the extent that the adversary is permitted to *order* events, he can foretell them. It was, no doubt, in this way that he was enabled to predict truly, through the witch of Endor, the death of Saul. 1 Sam. 28:19. There is a point in a man's stubborn rebellion against God, where the Lord turns him over to Satan for destruction. It is when, having reached the condition mentioned in Prov. 5:22 and 1:31, God refuses to perpetuate iniquity to no purpose. Saul had reached this stage. The final act that cut him loose from divine protection was his going for information to a spirit medium. 1 Chron. 10:13, 14. Solemn, indeed, is the import of the facts.

No one who takes the Word of God as his guide will ever mistake the guesses of evil spirits for divine foreknowledge.

J. A. L. DERBY.

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A DOOR OF HOPE.

Most beautiful is the figure presented by the Holy Spirit in the following language, found in the fifteenth verse of the second chapter of Hosea: "I will give her . . . the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth." The person thus spoken of is a wayward woman, representing God's erring people. Achan was the troubler of Israel in the days of Joshua, and for his offence against God, he was stoned to death. Ever after this occurrence the place where it took place was known as the "valley of Achor," which means the "valley of trouble." Thus would our loving Father teach us that, whatever may be our trials, difficulties, perplexities, burdens, cares, and troubles, they will become, if we trust implicitly in Him, our "door of hope." Shall we not, therefore, "count it all joy" when we "fall into divers temptations"?—*Youth's Instructor.*



GOD'S MESSAGE FOR THIS TIME.



The Last Invitation.

DEAR soul, whoever you are, read and ponder the wonderful message. As one who has obtained mercy and tasted of its preciousness we bring it to you. The words—the telling—may be unworthy of the message, but the truth is worthy of your first consideration, your maturest deliberation, your wisest judgment, your joyful acceptance.

God's invitation is multi-form, because no human words can in small compass express all that the invitation comprehends, and no human understanding can comprehend all that it expresses. Therefore the great and infinite God has in various forms and many ways brought it down to the understanding of His smallest and weakest children.

Come unto Me.

In the one common Gospel message of all the ages it is the blessed Christ saying to the poor sin-sick, lost and ruined soul, "Come," "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." And these gracious invitations have to the believing sinner lost none of their power and preciousness.

But as we near the end of the ages-long controversy between good and evil,

God's Last Invitation

forms itself to the demands of the time and the needs of the invited ones. Looking down the ages at the error-scattered and divided forces of His professed people, the Lord with intense earnestness sends this invitation through His prophet:

"Gather yourselves together, yea, gather together, O nation that hath no shame [margin, "no longing"]; before

the decree bring forth, before the day [of salvation] pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you. Seek ye Jehovah, all the meek of the earth, that have kept His ordinances; seek righteousness, seek meekness; it may be ye will be hid in the day of Je-

all the Scriptures that invitation is found in the great

Threefold Message

of the fourteenth chapter of The Revelation. The first or positive part of the message fixes the time of its application; it bears the solemn announcement, "The hour of His judgment IS come." Verse 7.

The mystery, the Gospel of God is finishing, as He hath declared by His servants the prophets, Rev. 10:7. The time of the end (Dan. 12:4, 9, 10), the glorious culmination of all the ages is reached; and in view of that is His message, "fear God, and give glory to Him; . . . and worship Him that made the heaven and the earth," the Creator and Bestower of all.

The next part of that great message declares that Babylon the great has fallen, and in that fall she is involving all the nations, because of the wine of her fornication which she has given them to drink.

In that fall she unites with them and forms the worst of all unions,—church and state,—the monstrous fruit of which is the beast and its image, apostate Christianity of all kinds united with the state in rebellion against God. Against yielding to the demands of this great world-wide apostasy,

The Third Part of This Great Threefold Message

warns us. Neglect to heed the warning identifies us with apostasy, and brings upon us the most awful penalties threatened in the Bible.

Rev. 14: 9-11.

But supplementary to this message is the glorious invitation: "Come forth, my people, out of [Babylon], that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." Rev. 18: 2-5.



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ALL HIS HOLY ANGELS WITH HIM.

hovah's anger." Zeph. 2: 1-3.

In Luke 14 the Master holds before us the supper of the Gospel day and bids us "Come; for all things are ready." And the fulness of the invitation goes into "the streets and lanes," the highways and byways, of the old world of sin.

But in the most comprehensive form in

The Blessed Result.

of heeding this great threefold message, and what the message means in life, is revealed in the characteristic features of those who hear and heed God's call. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

The commandments of God are comprehended in the Decalogue. The worship of the beast and his image is contrary to the commands of God. The mark, the seal, of the great Creator, and of His law, that which sets forth His character, His power, His authority, as the Creator, is the Sabbath (see Ps. 111 : 4; Ex. 20 : 8-11; Eze. 20 : 12, 20), which those must observe who in full understanding, keep the commandments of God and the faith of Jesus; for the commandment requires the observance of God's seventh-day Sabbath, and the faith of Jesus will lead us to keep it as it led Him to keep it. The mark of the ages-long mark of apostasy—"the wild solar holiday of all pagan times"—brought into the church through the pagan transformation into the papal apostasy, and cradled by mistaken Protestantism, blindly led by tradition and creed instead of the Bible.

God's Gospel message for this time comprehends all the above.

Where does that Message Find us ?

Wherever we are, it must first find us as individuals, for God deals direct with the personal, responsible soul. He may send it through men, but, if truly received it must come as from God. 1 Thess. 2 : 13.

It finds many where it has always found human souls, in the bonds of sin and iniquity, "without strength," hopelessly sick with the leprosy of sin. "For all have sinned, and have come short of the glory of God." "The heart is deceitful above all things, and it is desperately sick."

Let us not seek in any way to excuse

ness. Let the great Physician's diagnosis be taken at its full value without question; let us admit that we are poor and naked and miserable and blind and wretched, sick all through and through with sin's leprosy, and subject to death. All manifestations of selfishness and sin are but the outcroppings of the inherited leprosy of sin.

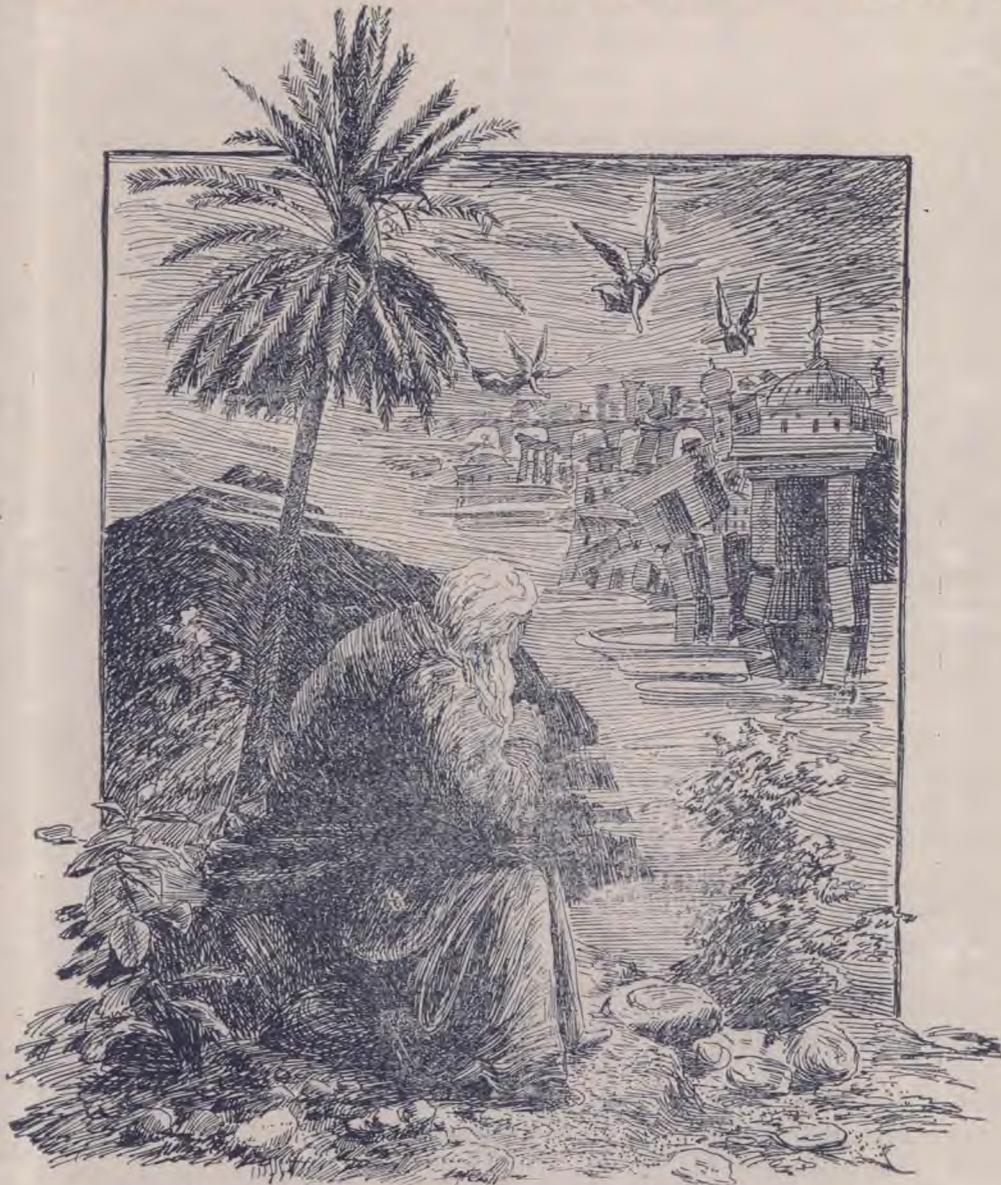
Christ takes us just as we are, and His message of mercy comes to us, not because we are worthy, but needy.

The message finds many in the folds of churches, living perhaps in formality, trusting in a past experience of their own or their fathers, trusting in a church which God has used despite traditional errors, trusting in dead creeds, but without any real living, overcoming experience in the things of God. Christ longs to give all such new life in Him.

That message finds others with hope in God, with living daily experience in the Christian life, yet bound in errors of creed and tradition; and the real test of them will be as to whether they will cling to formal, inherited creed, or accept of the clearer light of the developing Gospel of His grace.

Many of us are not only sinful by nature, but we have cultivated and developed the sin. We have woven and forged and welded for our-

selves the cords and cables and chains of sinful habit till they are stronger than steel; and we have demonstrated many and many a time that we have no power to break them. What we would do, that we do not do; and what we would not do, that we practise.



Jesus Christ is coming again as mighty Conqueror and glorious King to reign forever in the world which He has redeemed as His by right. In the light of His presence all sin and all identified and allied with sin will perish. All righteousness and all identified with righteousness will be established forever. You, I, we will be found on one side or the other. The artist has strikingly depicted and the poet strongly phrased the thought which ought to be uppermost in every believer's soul, the question of which must be decided by every one.

"O my soul, there's but one question,
How to meet that glorious day
When God comes marching on."

or palliate or minimize the sin, or endeavor to see man's natural heart in a more favourable light. Let it stand out in the white light of God's Word in all its native abhorrence and ugliness; whether manifest in bestial appetite, low criminality, or conventional, fashionable selfish-

Would You Be Free?

O soul, bound in whatever way you are, would you be free?—Then come to Christ Jesus. Accept of His last great invitation, His last message of everlasting glad things, in which there is creative power to cleanse, to heal, to restore. He will forgive the sin; He will give power to resist the sinning.

Excuses That Are Vain.

What excuse have you for not accepting this message?

Is It the World?

It may promise you much, but cannot prolong your life; it can not save you. If it should give you all it had to give, to-morrow that *all* might be another's, and you be lying cold and still in the arms of death. The world's pleasure breeds jealousy and envy and its promised joy and happiness are like Dead Sea apples. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and lust of the eyes and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 15-17. Are you bound by the world?—Jesus replies: "Be of good cheer; I have overcome the world." "This is the victory that overcometh the world, even our faith."

Is It Unpopular To Obey

the glad tidings of God for this time? So it has ever been. It was unpopular in the days of Noah; unpopular in the days of Lot; unpopular in the days of Moses and Elijah and Jesus and Paul and Luther. But duty demanded, and men with faces set Godward responded. "Thou shalt not follow a multitude to do evil." Even so did Aaron, and a nation went into idolatry. Even so did Pilate, and crucified the Lord of glory. Even so did not Abraham and Moses and Elijah and Jesus and Paul, and the good of all ages. "Then to side with truth is noble when we share her wretched earnest,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit till his Lord is crucified."

God is on the side of truth; and "one with God is a majority."

What of the "Great Men?"

Do you say, "There are no great men connected with the heralding of this message?"—We reply that there never

have been at the time God gave the message, according to the world's estimate. Invariably God's speaking prophets have been stoned and slain; the dead ones of long ago have been honoured. So apostate Israel builded great tombs to the prophets of the past; and declared that if they had lived in the days when the prophets spake, they would not have shared in their persecution, yet the same people put to death Christ the Lord whose Spirit inspired the prophets. Israel plowed wickedness, reaped iniquity, and ate the fruit of lies when she trusted in "the multitude" of her "mighty men." Hosea 10: 13. The question in Christ's time was, "Have any of the rulers believed?" Nay, the rulers condemned Him to death. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things that are despised, hath God chosen, yea, and things which are not, to bring to naught things that are that no flesh should glory in His presence."

"Truth forever on the scaffold, Wrong forever on the throne; But that scaffold sways the future, and behind the dim unknown Standeth God amid the shadows, keeping watch above His own."

The Good of Past Times.

Do you say again, "The good of past generations have not believed this, such as Luther and Wesley, and were they not accepted Christians? And if we follow in their footsteps will we not be saved?"

It is sufficient to say in reply that those men followed the light, single-eyed and single-hearted, as they saw it; and God asked no more. Therefore He saved and accepted them despite, not because, of their errors. Abraham had two wives; Jacob had four. We could not do it and be justified. God accepted them, not because of their sin, but in spite of it, because their hearts were to do His will. Clearer light is now shining than in Luther's or Wesley's day. If you would be a worthy disciple of the men of God in the past you will walk, not in their light, but in God's light, as its ever-increasing rays reveal more and more of present truth and present duty.

"I Have no Time."

Do you say, "I have no time to give to such things?" It is a sad, unutterably sad, reply. No time to consider eternity and

your eternal welfare! Time for a thousand and one trifling things, but no time for the greatest interest of your soul! Time to give to acquaintances, to the daily paper, to stocks and bonds and farm and shop and trade, but no time to give to the King of Heaven who comes to bring you infinite riches, untold honours, eternal life and perennial blessings for this life and the life to come! Nay, take time; there is nothing more important than eternity; there is nothing of more value than life.

Sometime other guests may come. Sickness may lay her burning, chilling hand upon body and brain and lay you low, and give you no time or power to think of what may lie before. Calamity may visit you and sweep away all your worldly hopes in a year, a month, a week, a day, an hour. You have not taken time to find the true Refuge, and you are left helpless, hopeless.

That most unwelcome guest of all will visit you somewhere, and he will ask for time. You may say, "I cannot give; I am too busy." This will not put him off. He will look into your eyes, and you will take to your bed. He lays his icy hand upon you, and you grow chill and weak. You send for physicians skilled and experienced. They respond quickly. They counsel together. They do all that men can do; but your grim guest is obdurate; he will not be refused. His icy hand clutches your throat, your heart chills, one last glance upon the world with all its utter, empty worthlessness, and you are locked in the embrace of Death, and, you, a stranger to truth and righteousness and God. O, it is awful to go out into the great unknown a stranger to God, when He would go with you through the Dark Valley!

"Come unto me."

O soul, Christ calls *you*, whoever you are, wherever you are, to this last Gospel Message. He calls you to leave the fear of men, which bringeth a snare, and to fear God and give glory to Him. He calls you to the companionship of the good of all the ages,—the keeping of the commandments of God and the faith of Jesus. He calls you to eternal righteousness and glory. He made eternal sacrifice, became man forever that He might save man—save *you*—to Himself, to be like Himself to all eternity. He comes to you in this message with all the hoarded love of eternity in His heart and bids you look, believe, live.

Are you a sinner?—He calls you. He died to save sinners; therefore He died

for me. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and **He will have mercy upon him**; and to our God, for He will abundantly pardon." He desires you to live. Listen to His oath: "As I live, saith the Lord God, I **have no pleasure in the death of the wicked**; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

Are you a backslider?—Listen: "Return, ye backsliding children, I will heal your backsliding." "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because **He delighteth in mercy**. . . . He will subdue our iniquities."

O sinner, fellow Christian, the Truth of Christ, the Love of Christ, all appeal to you to embrace His whole Glad Tidings, His whole salvation from sin and Satan, His righteousness, His service, His life, His companionship, forever more. Will you?

M. C. WILCOX.

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THE FOURTH COMMANDMENT
OR
REMEMBER THE SABBATH DAY.

"Remember."

"Remember the Sabbath day, to keep it holy." When shall we remember it? Many seem to think that the commandment merely requires them to remember it on Friday, so as to be able to get their work out of the way, and be ready to sit down and rest at the setting of the sun.

This is well, but it is infinitely below what the commandment says. The word is absolute and unlimited. We are to remember it all the time, every day in the week. We are always to remember the sanctifying power which it reveals, in order that we may continually worship God "in the beauty of holiness," "lifting up holy hands without wrath and doubting." Knowing that only those who are holy can truly worship a holy God and keep a holy day, we must remember the Sabbath which makes known God the Sanctifier, and then when the Sabbath day comes to us, we shall be ready for it. It comes bringing a blessing; for God "blessed the seventh day." It is frequently said, with a view to avoiding the force of the commandment, that we may have a blessing at any time.

Some say, "I keep every day holy." Now we not only may, but should, experience the blessing of God every day. But a blessing upon us, is not the same as a blessing upon the day. As we have already seen, we cannot keep any day holy except the one which God has made holy. Our action or condition has no effect upon it; but the day is given to us to affect us. Do not forget that "the Sabbath was made for man, and not man for the Sabbath." No man's holiness can impart holiness to any day; but the Sabbath was given that we might partake of the holiness of God, and be kept holy every day. While God blesses us every day, there is a special blessing on the seventh day, even the blessing of the Sabbath, and this blessing assures to us all the blessings that we may have on any other day.—*Present Truth.*

—:o:—

THE TWO SIDES IN THE GREAT
CONTROVERSY.

Self-sacrifice or Self-defence.

"SELF-PRESERVATION is the first law of nature."

But self-sacrifice is the first law of grace.

In order to self-preservation, self-defence is essential.

In order to self-sacrifice, self-surrender is essential.

In self-defence, the only thing that can be employed is force.

In self-surrender, the only thing that can be employed is love.

In self-preservation, by self-defence, through the employment of force, force meets force, and this means only war.

In self-sacrifice, by self-surrender, through love, force is met by love, and this means only peace.

Self-preservation, then, means only war; while self-sacrifice means only peace.

But war means only death. Self-preservation, then, meaning only war, means only death; while self-sacrifice, meaning only peace, means only life.

Self-preservation being the first law of nature, nature then means only death; while self-sacrifice being the first law of grace, grace means only life.

But death only is the wages of sin; nature, then, meaning only death, it is so only because nature means sin; while life, being only the reward of righteousness; grace, meaning only life, it is so only because grace means righteousness.

Sin and righteousness, nature and grace, are directly opposite and antagonistic elements. They occupy realms absolutely distinct. Nature, self-preservation, self-defence, force, war, and death occupy only the realm of sin; grace, self-sacrifice, self-surrender, love, peace, and life occupy only the realm of righteousness.

The realm of sin is the realm of Satan. The realm of grace is the realm of God. All the power of the domain of grace is devoted to saving men from the dominion of sin. This in order that, "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

On which side do you stand in the great controversy? A. T. JONES.

—:o:—

"IT'S JEWISH!!"

When we present God's holy law,
And arguments from Scripture draw,
Objectors say, to pick a flaw,

"It's Jewish."

Though at the first Jehovah blessed
And sanctified his day of rest,
The same belief is still expressed—

"It's Jewish."

Though with creation it began,
And thence through all the Scriptures ran,
And Jesus said 'twas made for man,

"It's Jewish!"

Though not with Jewish rites which passed,
But with the moral law 'twas classed:
Which must exist while time shall last,

"It's Jewish!"

If from the Bible we present
The Sabbath's meaning and intent,
This answers every argument—

"It's Jewish!"

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day," this answers all—

"It's Jewish!"

The Gospel Teacher's plain expression,
That, "sin is of the law transgression,"
Seems not to make the least impression—

"It's Jewish!"

They love the day of man's invention,
But if Jehovah's rest we mention,
'This puts an end to all contention—

"It's Jewish!"

Oh! ye who thus God's day abuse
Simply because 'twas kept by Jews:
The Saviour, too, you must refuse—
He's Jewish.

The Scriptures, then, we may expect
For the same reason you'll reject:
For, if you'll stop to recollect—
They're Jewish.

Thus the apostles, too, must fall;
For Andrew, Peter, James and Paul,
Thomas and Matthew, John, and all,
Were Jewish.

So, to your hapless state resign
Yourself in wretchedness to pine:
Salvation surely you'll decline—

It's Jewish.—

John 4:22.
U. Smith.

THE
ORIENTAL WATCHMAN

Editorial.

HOW WILL IT END?

It is believed that the Russo Japanese war is accomplishing at least something for the people of Russia. Much dissatisfaction has been caused among the populace and much criticism of the Government because the lower classes have been denied the privilege of representation and the right of complaint against grievances. At times the country has been on the verge of revolution. The lately appointed Minister of the Interior has recognized this condition and is exerting his influence toward a change for the better. The following note taken from an exchange reveals the situation and proposed reforms:—

"The people there have hitherto been expected to leave all questions of government to the Czar and the heads of departments, and to suffer in silence. They have had no voice whatever in the government. Now a tentative change has been made. There are throughout the Empire a species of local councils, called Zemstvos, which have control of schools, sanitation, and matters of local concern. Their power is extremely limited, but they are the nearest approach there is to representation of the people. They had no opportunity for united action, and needed to be crowned by a national legislature, which should do for the whole Empire what the Zemstvos did for the provinces and minor districts. Such a step, however, would have been deemed revolutionary, and would have been sternly suppressed as treason. Now, however, about a hundred representatives of the Zemstvos have held a conference in St. Petersburg. It does not appear that the conference had the sanction of the government, but it is very certain that it would not have been held if it had not been assured by the Minister of the Interior that it would not be molested by the police. The conference has been in session for four days, and has framed a memorial to the Czar, urging the necessity for representative institutions. Formerly, such an act would have brought the signers under the operation of the law which condemns to penal servitude any person agitating for

a change in the form of government. But not only has the memorial been received by Prince Mirsky and presented to the Czar, but that monarch has given audience to a deputation of four members of the conference, in order that they might explain to him more fully the purport of the memorial. It is stated, with some show of authority, that the memorial practically demands in guarded and respectful terms, that a Parliament or Congress elected by the people shall be summoned for legislative purposes."

This move, however, is not unattended by difficulty for we read further:—

"The proposal, it is believed, would be favourably considered by the Czar, but would strike horror into the hearts of the governors and aristocrats who now practically govern the country. So powerful are they that the Czar may fear to oppose them. It is believed that the known intention of his grandfather, Alexander II. to grant such a concession was the cause of his assassination. It is suspected that it was the aristocrats and not the Nihilists who planned his death. Whether Nicholas II. will have the courage to grant the concession, in the face of their opposition, remains to be seen."

Man proposes but God disposes. "Take counsel together, and it shall come to nought," says the Word of God. No assurance of justice and no time for the righting of wrongs is given except when the powers of earth shall be no more. While the poor cry out against oppression and sigh for a redress of wrongs, the sure word of prophecy says, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 7, 8. These cries are only an omen of the reign of the King of Righteousness.

J. C. L.

—:o:—

THE HEAVENLY SANCTUARY.

In continuing the subject of the heavenly sanctuary and its work of cleansing, we shall do well to remember that the "worldly sanctuary" was the "pattern of things in the heavens," and that its round of service, conducted "year by year continually," only "served unto the example and shadow of heavenly things." The round of service, consisting of 360 days, was brought to a close by the conducting of a special service in the

second apartment. This service was called the atonement service, and the day upon which it was conducted, being the tenth day of the seventh month, was called the "day of atonement." All the sins of Israel which in a figure had been transferred to the sanctuary throughout the year, were, by confession and the sprinkling of blood upon and before the mercy-seat, put away, and thus the sanctuary on earth was cleansed, and an atonement made between God and His people.

An At-one-ment

"And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: for on that day shall the priest make an atonement for you, that ye may be clean from all your sins before the Lord. . . . And he shall make an atonement for the holy sanctuary and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year."

"Forgive us as we forgive."

From the above scripture we learn that the day of atonement was a day of awful solemnity for the whole camp of Israel. With humiliation and fear, confessions were made both to God and to man, and wrongs that had been allowed to work as leaven in their midst were searched out and put away. Prayers arose from broken and contrite hearts pleading for the sweet forgiveness of God, and for a forgiving spirit. It was only as they received a forgiving spirit toward those by whom they had suffered wrong, that they dared to pray, "Forgive us our trespasses as we forgive them that trespass against us."

While the holy spirit of sanctification thus worked in the hearts of Israel's host the great work of atonement was completed in the "Most Holy Place." And all this was a type of the mediatorial work of Jesus Christ, our "Great High Priest," who by the virtue of His own blood now ministers for us in the "sanctuary and true tabernacle which the Lord pitched and not man." "For Christ is not entered into the holy places made with hands, which are the figures of the true: but into heaven itself, now to appear in the presence of God for us."

Anti-typical day.

No theme can be of greater importance to all upon whom the "ends of the world are come" than the work of the cleansing of the heavenly sanctuary which is conducted during the antitypical day of atonement. Daniel 8:14 opens by recording a vision which appeared to Daniel in the third and last year of the reign of Belshazzar the king from whom the kingdom of Babylon was taken by the Medes and Persians in the year 538 B. C.

Under the symbols of "a ram, which had two horns" and became "great," and an "he-goat which had a notable horn between his eyes" and which became "very great," the kingdoms of Medo-Persia and Grecia are represented, as interpreted by the angel. The Medo-Persian kingdom over-threw the kingdom of Babylon in 538 B. C. and the Grecian kingdom succeeded Medo-Persia in the year 331 B. C. Then follows the rising of a little horn which waxed "exceeding great," magnifying himself against the prince of the host, and desolating, by "abomination and transgression" the sanctuary of God. In this rising is represented the work of both pagan and Papal Rome which brings us down this side of the birth of the world's Redeemer.

"Unto 2300 days."

After bringing us down through the history of the world from the fall of Babylon to the establishment of the Papal power, and its long and cruel reign of 1260 years which closed in A. D. 1798, we are introduced to another work which is to close all earthly history by ushering in the awful judgment hour of God. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Nothing more is said in this chapter to give us any idea as to the time for this cleansing to begin, neither did Daniel understand it. He says, "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

Daniel's Prayer.

It was because he did not understand that Daniel set his face to seek the Lord as

recorded in the opening verses of the ninth chapter. Here is one of the most sincere and inspiring prayers that ever ascended to the throne of God from human lips. Mark how earnestly this man of God appeals for his city and people as he prays, "Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God."

Gabriel makes known.

It was while Daniel was "speaking in prayer," that the angel Gabriel, "being caused to fly swiftly" touched him "about the time of the evening oblation." "And he informed me," says Daniel, "and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding." The angel Gabriel while interpreting the vision of the previous chapter did not give any interpretation of the time concerning the 2300 days which were to continue until the cleansing of the heavenly sanctuary should begin. As Daniel did not understand it the angel Gabriel revisits him to complete his work of interpretation in giving Daniel skill and understanding in that part of the vision which remained uninterpreted.

So he continues, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

490 from 2300.

The word above, rendered "determined," signifies "cut off;" and since this is so, we are justified in concluding that the seventy weeks reckoned according to the "one day for a year" principle, making 490 years literal time, were cut off from the 2300 days or literal years mentioned in the preceding chapter. Seventy weeks then, or 490 years of the 2300 were cut off or allotted to Jerusalem and the Jews. During these weeks of years the following events were to be consummated, (1.) "To finish the transgression." This the Jewish people did in filling up the cup of their iniquity, by the rejection and crucifixion of Christ their king. (2.) "To make an end of sins," or sin offerings, which was accomplished by the great offering

of Him whose soul was made an offering for sin on Calvary's brow. (3.) "To make reconciliation for iniquity." This was made by the death of the Son of God; for we were reconciled to God by the death of his Son. (4.) "To bring in everlasting righteousness." The everlasting righteousness of God was manifested in the sinless life of Jesus Christ; and so it is written of Him, "A sceptre of righteousness is the sceptre of thy kingdom. . . . Thy righteousness is an everlasting righteousness and thy law is the truth." (5.) "To seal up the vision and prophecy." The fulfilment of events as recorded here, "seal up" or make sure the vision and prophecy, and thus the events of the seventy weeks furnish a key to the whole vision. (6.) "To anoint the most holy." Before the ministration in the sanctuary commenced, the sanctuary and all the holy vessels were to be anointed. Ex. 40:9, 10. The last event therefore of the seventy weeks here brought to view, is the anointing of the heavenly tabernacle, or the opening of the ministration there. Thus this first division of the 2300 days brings us to the commencement of the service in the first apartment of the heavenly sanctuary, as the whole period brings us to the commencement of the service of the second apartment, or most holy place, of that sanctuary.

"Know therefore and Understand."

It will not be difficult to ascertain when these 2300 days close if we can only learn when they begin. And the time of their commencement is plainly set forth in the further interpretation which Daniel received. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times."

"And after three-score and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

H. A.

THE HOME CIRCLE.

THE DAILY LIFE.

Are you watching for the Master
Day by day?
As each golden morn is breaking,
Does this thought your spirit cheer—
"Lo, the day of his appearing
Draweth near"?
Are you walking with the Master
Day by day?
Simply walking on with Jesus,
Trusting him for one step more;
Thankful that he veils the future
Yet in store?
Are you working for the Master
Day by day?
Are you gathering in the lost ones,
Following in the Saviour's track,
Till the keeper of the vineyard
Cometh back?
Go on watching, waiting, working,
Day by day?
In the little time that's left you,
Even though the way be dark,
Press still onward, upward, heavenward,
Toward the mark.

—Maud Bussell.

—:o:—

TRAINING UP THE CHILD IN OBEDIENCE.

PARENTS, do not neglect the work in your own family. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly yet firmly.

In the training of a child, there are times when the firm, matured will of the mother meets the unreasoning, undisciplined will of the child. At such times there is need of great wisdom on the part of the mother. By unwise management, by stern compulsion, great harm may be done the child.

Whenever possible, this crisis should be avoided; for it means a severe struggle for both mother and child. But once such a crisis is entered into, the child must be led to yield its will to the wiser will of the parent.

The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance: she is to give no loud-voiced commands. She will gain much by keeping the voice low and gentle. She is to deal with the child in a way that will draw him to Jesus. She is to realize that God is her helper; love, her power. If she is a wise Christian, she does not try to force the child to submit. She prays earnestly that the enemy shall not obtain the victory; and, as she prays, she is conscious of a renewal of spiritual life. She sees that the same power that is working in her is working also in the child. He becomes more gentle, more submissive. The battle is won. Her patience, her kindness, her words of wise restraint, have done their work. There is peace after the storm, like the shining of the sun after rain. And the angels who have been watching the scene, break forth into songs of joy.

Sweet, kind words are as dew and gentle showers to the soul. The Lord bids us, "Let your speech be alway with grace," "that it may minister grace unto the hearers." In seeking to reform others we should be careful of our words. They will be a savour of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, words not adapted to heal the wounded soul. By these ill-advised expressions the spirit is chafed, and often the erring ones are stirred to rebellion. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.

Deal honestly and faithfully with your children. Work bravely and patiently. Fear no crosses, spare no time or labour, burden or suffering. The future of your children will testify the character of your work. If you neglect your God-given work, your unwise course



of discipline places them among the class who scatter from Christ and strengthen the kingdom of darkness. Firmness, decision, positive requirements, are essential in every family. Parents, take up your neglected responsibilities; educate your children after God's plan, "showing forth the praises of him who hath called you out of darkness into His marvellous light."

MRS. E. G. WHITE.

—:o:—

MY SPARE MOMENTS.

A poor country lad came one morning to the door of the head-master of a celebrated school, and asked to see him. The servant eyed his mean clothes, and thinking he looked more like a beggar than anything else, told him to go round to the kitchen. The boy did as he was desired, and soon appeared at the back door.

"I should like to see Mr.—," said he.

"You want a breakfast, most likely," said the servant; "and I can give you that without troubling him."

"Thank you," said the boy; "I've no objection to a bit of bread, but I should like to see Mr.—, if he can see me."

"Some old clothes may be you want," remarked the servant, again eyeing the boy's patched clothes. "I think he has none to spare:" and without at all minding the boy's request, she went about her work.

"Can I see Mr.—?" again asked the boy, after eating his bread and butter.

"Well, he's in the library; if he must be interrupted, he must, but he does like to be alone sometimes," said the girl, in a peevish tone. Opening the library door, she said, "Here's somebody, sir, who is very anxious to see you, and so I let him in."

I do not know how the boy introduced himself, or how he opened his business; but I know that after talking a while, the Principal put aside the paper he was studying and took up a Latin book, and began to examine the new comer. The examination lasted some time. Every question which the Principal asked, the boy answered as readily as could be.

"Well!" exclaimed the Principal, "you certainly do well!" looking at the boy from head to foot, over his spectacles. "Why my boy, where *did* you pick up so much?"

"In my spare moments," answered the boy.

Here he was, poor and hard-working, with but few opportunities for schooling, and yet almost fitted for college by simply improving his *spare moments*! Truly, are not spare moments the "gold dust of time?" How precious they should be! And yet, how apt we are to waste them!

What account can you give of your spare moments? What can you *show* for them? Look and see. This boy could tell you how much—how very much—can be laid up by wisely improving them: and there are many, *many* other boys, I am afraid, in the gaol, in the house of correction, in the fore-castle of a whale ship, in the gambling house of the tavern, who if you could ask them when they began their sinful courses, might answer, "In my spare moments." "In my spare moments I gambled for marbles." "In my spare moments I began to smoke and drink." "It was in my spare moments that I first began to steal chestnuts from the old woman's stand." "It was in my spare moments that I got acquainted with wicked associates." Take care of your spare moments!—*Selected.*

THE RECORDS.

TEN o'clock. Millie Brooks, tired and sleepy, put her French grammar on the pile of school books.

"I have studied till I don't know anything," she said to her mother, kissing her good night. "But I feel dimly that I shall be very wise to-morrow morning."

"I see by your last monthly report that your record was almost perfect," smiled Mr. Brooks. "So you must be 'wise' by the time you get to school."

"It will be perfect this month," Millie replied, proudly. "You shall be proud of your daughter, papa, on examination day; but I'm glad I don't have to recite now; I should fail completely. Good night," and she ran upstairs.

"Was I ever so tired before?" she yawned, as she lighted her gas. "But it is worth while. Papa will be so glad to see a perfect record this month. Oh, I am too tired to read in that to-night," she added, as the new rays of light fell on her little red Bible. "I shouldn't understand a word if I tried. But, oh, I didn't yesterday; no, nor the day before, and Sabbath I only learned my Sabbath-school lesson. I wish I could remember it in the day-time; but then I have so little time I wonder I don't forget to eat."

She stretched out her hands towards it, but drew back without taking up the sacred Book.

"I am too tired," she said again, "To-morrow I will read in it for certain. I will try to make the time for it, and I won't forget it."

But the morrow was another busy day, filled with earthly duties, pleasures, and studies. Not one thought did she give to the study of the Book which was to guide her to eternal life.

Millie's school report for that week was perfect. The record kept showed not one failure. She knew her lessons by heart as well as by rote. Her superior mind thoroughly absorbed every detail. What she studied became her own. No wonder that for her was foretold a brilliant future. But if there is a record kept by the great Teacher, who loves to watch those who diligently study His Word, every day of that week was written upon that record *failure*,—a failure where most she needed perfection by the study. Not one word of His Book had she made her own; she had gathered nothing from its treasures to strengthen her for her daily conflict with sin. The fire of Christian love was slowly burning out in her heart for lack of this most needful fuel.

She did not so much as stretch out her hand towards the little red Book to-night; she was weary, and did not see it; but her lessons were all learned. The algebraic problems were correctly worked, and she could not only repeat every page of history, but give you her ideas upon it. Latin Caesar was at her tongue's end in such perfect English that you would have thought she was reading from the English text. French verbs, regular or irregular, were firmly fixed in her mind, and the French story was translated as easily as the Latin Caesar. But not one gentle precept was instilled into her heart; she had ceased to follow the life of Him in whose footsteps she must walk; and the charity which was not puffed up, which

was never vain, and sought not her own glory, was unlearned.

So the month went on, bringing every day a perfect record in school; and almost every day a failure was noted by the great Teacher, who has given us a book of lessons for life, and who watches faithfully over His scholars below.

"I have not missed once this month, papa," Millie said at dinner one day. "Just think of it! Will you not be proud of that record when it comes in? Sarah Gillete tried at first to keep up with me; but when I found what she was trying to do, I studied with renewed vigour and she gave up in despair. The girls feel they cannot keep up with me. So many of them failed yesterday in chemical experiments that Miss Sheffield said some very cutting things to them. 'There's Millie Brooks, the youngest in the class,' she added, 'who never fails.' That was worth all my hard study and weariness."

But was it worth the neglect of her Bible? Yet there was time for both. It was only that her heart was so filled with earthly ambition that it crowded out all love for holier study or ambition to stand nearest Him. While she was standing at the head of her class, proud of her own abilities, she was also growing puffed up and vainglorious. So, as time passed on, her mind grew richer in worldly lore, but her heart was barren and untaught. Her daily walk showed the stunted growth of her soul, and where humility and love should have flourished, grew the rank weeds of ill temper and pride.

It was not that Millie never looked into her Bible. She often took it up, and sometimes even read a chapter; but it was merely as a duty, and she never dipped below the surface, or made one blessed truth her own. She never studied it, praying God to bless His message to her. She never sought for a message; she only performed a task.

Examination day came and passed, and it was Millie Brooks, who, standing at the head of her class, took the prize; and it was Millie Brooks, who not having the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God, was weak in the Lord, losing the "prize of the high calling of God in Christ Jesus."—*Child's Paper*.

—:o:—

A CHEERY OUTLOOK.

THERE are people who never seem to enjoy the comfort of a cheery outlook, their chronic habit being to look on the dark side. On investigation, it is often found that these people are temperamentally mournful, that they have inherited from somebody in the past an inability to be hopeful, or that they have some organic trouble which weighs them down. The fact is, that both philosophy and religion justify us in maintaining good cheer on the road, and in expecting pleasant things rather than the reverse as we progress. Unless obstinately morose or dyspeptic, we ought to be cheerful on principle.

All life is a journey. In early childhood there is little struggle and little sadness, the troubles of that period being soon forgotten, and the cares of the time weighing very lightly on those whose raiment is provided, and whose food is daily spread by parental hands.

Sometimes on the faces of children among the very poor, the shadow comes too soon, and the little ones know what it means to battle with want; but, generally speaking, children are care-free, and flit about like the birds, finding it natural greatly to enjoy the present moment.

Once we have passed the golden atmosphere of childhood, it is much harder to keep on hoping when the days are full of hardships, exactions and disappointments. Still it is a good plan to count our mercies. We may not have all the money our neighbour has, but, on the other hand, we may not have his peculiar solitudes. Who is so thankful as he ought to be for uninterrupted health; for the shelter of the roof, which, though humble, is independent; to have the loyal love of kindred and friends and feel sure of their steadfastness?

Too often we take for granted these abundant mercies of our God, which are literally new every morning and fresh every evening. The great sorrows of life occur seldom. The constant stream of joy is the rule. There are more bright days than dark in most lives, and God is always bringing back the day, and the darkest moment is the one before the dawn.—*Margaret Sangster*.

—:o:—

PRESSING HIS GARMENT'S HEM.

The Saviour passed along the way
From country lane to city mart,
Where crowds were moving to and fro,
With many an aching heart.

They touch the seamless robe he wore,
They pressed his garment's hem;
And, lo! the tender love he bore,
Brought health and joy to them.

Unseen, he walks the earth to-day,
Our daily paths beside,
When lonely, 'mid the fields we stray,
Or join the restless tide.

He will not bid us hold our peace,
Our eager prayers condemn,
But we may clasp his pierced hand,
And press his garment's hem.

—*Mrs. Mary B. Wingate*.

—:o:—

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love.

When children lose their self-control, and speak passionate words, the parents should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered.

"Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience.

MRS. E. G. WHITE.

—:o:—

"We do not count time by sun-dials,
But by heart-throbs.
He lives most who thinks most,
Feels the noblest, acts the best."



HEALTH AND TEMPERANCE.

THE WORK CURE.

GOUT is pre-eminently a malady of the rich; at least of those rich people who live in luxury. It is rare, indeed, to find a hard-working man suffering from gout or chronic rheumatism. Uric-acid disorders in general afflict the opulent and the sedentary,—those who live high and who do not earn their bread by the sweat of their brow. The man who works, even though he may eat uric acid in the form of beefsteak, and drink it in the form of tea or coffee, cures himself by his labour. If the uric acid settles in some muscle or joint, producing pain, he may find himself crippled more or less when he begins his work in the morning, swinging an axe or hammer, pushing a plane, holding a plough, or engaging in some other muscular activity; but in an hour or two the pain is gone. The muscular movement has pumped through the affected part such a large amount of healing, life-imparting blood that the uric acid has been burned up, dissolved, and carried away, and the crippled part is healed.

During the time of sleep there may be another accumulation of uric acid somewhere, and the next day pain will reappear, but work cures it again; and so the working man keeps himself comparatively well, although he may now and then feel a twinge of pain or recognize a lack of suppleness which is the result of his wrong eating or drinking.

The sedentary man, on the other hand, finding himself suffering pain, becomes less and less active. Of course he must not exercise, for exercise produces pain! Perhaps his physician prescribes rest, absolute rest, and the rubbing on of

liniments, or some dose. No worse prescription could be given. The poisonous elements accumulate, the power of the body to destroy and eliminate poisons is diminished; so the disease gains ground and the man becomes a hopeless cripple.

The labour of the working man is in fact a sort of medical gymnastics. The Ling system of manual Swedish movements, or medical gymnastics, is simply a scheme for making muscles work in a systematic way; or of inducing the sedentary man to employ the same means which the working man involuntarily employs, with splendid curative effect. When Adam was instructed that he must earn his bread by the sweat of his brow, that which appeared to be a curse was in fact the greatest possible blessing. There may be found now and then a man or a woman suffering in consequence of overwork; but if work now and then produces injury through overdoing, there are a thousand persons who are benefitted by work where there is one who is damaged by it. Muscular activity is one of nature's most powerful healing means, and is equally effective as a means of preventing disease.

J. H. KELLOGG.

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THE SUNNY COUNTENANCE.

A WELL-KNOWN physician who has made a specialty of nerve diseases, has found a new remedy for the "blues." Not getting satisfactory results from drugs, he tried the experiment of inducing his patients to smile under all circumstances,—to compel themselves to smile whether they felt like it or not. "Keep the corners of your mouth turned up," is his prescription. It works like a charm.

With the corners of their mouths turned up the patients are obliged to smile no matter how melancholy or depressed they may feel. "Smile; keep on smiling; do not stop smiling"; the doctor will say. "Just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel; then draw them down, and note the effect, and you will be willing to declare, 'There is something in it.'" He has his patients remain in his office and smile. If it is not the genuine article, it must at least be an upward curvature of the corners of the mouth, and the better feelings invariably follow.

This physician declares that if people will turn down the corners of their mouths and use sufficient will power they can actually shed tears. On the other hand, if they will keep the corners of their mouths turned up, pleasant thoughts will take the place of forebodings. His remedy for the "blues" is the fruit of experience in his own home. His wife was of morbid temperament, and, when she was despondent, he would ask her to smile a little, until the saying came to be a household joke; but it brought good results.

You may not be able to cultivate the optimistic temperament to any great extent, if you lack it, but cheerfulness can be cultivated. We all know that, if we brood over our sorrows, and dwell upon our misfortunes, our physical being very quickly sympathizes with our moods.

I know a clergyman who gets great comfort for himself and his people out of this assuring Bible text, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

A woman who has had great affliction says: "I have had nothing I could give but myself, and so I made the resolution that I would never sadden any one with my troubles. I have laughed and told jokes when I could have wept. I have smiled in the face of every misfortune. I have tried to let every one go away from my presence with a happy word and bright thought to carry with them. Happiness makes happiness, and I myself am happier than I would have been had I sat down and bemoaned my fate."—*Success*.

—:o:—

A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken.

A merry heart doeth good like a medicine; but a broken spirit drieth the bones.

EDUCATING THE BABY TO MASTICATE PROPERLY.

AN important step in the evolution of digestion in the infant is teaching the little one how to masticate properly.

When we look at the salivary apparatus, we find a complicated glandular system whose purpose is to form from the blood a fluid containing a ferment which acts upon that important food element, starch. In order that this action may be complete, the food must not only be finely pulverized, but must be thoroughly moistened.

The freedom of the mouth and teeth from disease-germs must also be considered. Small results can be obtained from sterilizing the food ever so carefully and scientifically, if before it enters the stomach it is ground by teeth full of decaying cavities full of pus sacs around every root, while the mucous membrane is coated with unhealthy catarrhal discharges from diseased glands.

Realizing the necessity of this education we may well ask, When should the baby begin to take lessons in proper chewing? and what shall be the material used? We answer that education of the muscles of mastication may begin at the age of eight, ten, or twelve months. The grinding teeth are not yet out, but there being a free flow of saliva, the food should be in such a form that it can not be broken into large pieces, but, by biting and moistening, small portions may be detached. A piece of zwieback, a crisp biscuit, should be given the little one once or twice daily, just before its regular meal.

All habits, like chewing, swallowing, and breathing, should be automatic and under the control of the central ganglia.

These centres become developed, and exercise functional activity sooner than the higher intellectual centres; and it is essential that they be properly trained, or in after life the nerve energy of the higher ganglia will have to be wasted in restraining efforts. This may be no easy task, as can be seen by watching a little three-year-old in his fruitless efforts to keep his fingers from his mouth after the habit of finger-sucking has been formed. Impulse is commonly stronger than intellect. Digestion is hindered if attention needs to be given to mastication.

Unfortunately, children often eat from every dish given the parents, and soft foods are swallowed wholly unmasticated. If the child swallows only well-chewed food, it will never need to be irritated and

made fretful by constant promptings to eat more slowly, when later it causes its friends chagrin at its unrefined manners. Besides, there is danger that the digestion may be permanently injured before its habits are corrected. The child should be under the complete control of his mother. She can form his habits much more easily now than later in life, when he can help himself to improper food.

After the molar teeth are cut (between the age of one year and thirty-two months), proper habits of chewing should be well established. This can be materially aided by adding to the dietary one solid article at a time, and never giving anything beyond the baby's power to manage. By the third year the dietary may include various dry breads and ripe fruits. Regularity at meals should also be taught.

Sore gums or imperfect teeth may cause lack of mastication, and as the first teeth largely determine the character of the second set, the first set should be well cared for. This is just the time of life that the tooth-brush and the dentist are of the most importance.

It is needless to remind the mother that the child should not eat between meals, and that candy, condiments, or anything which tends to derange the digestion and deprave the secretions of the mouth glands, should be forbidden, as also the practice of cracking nuts or biting thread with the teeth.

If at three years of age the child is eating correctly, there is little danger that under normal circumstances bad habits will be formed later.

The great cause of failure in the world's plans of reformation is that they are applied too late. It is far easier to occupy the ground first, and to plant good habits, than it is to send a child to a reform school to unlearn his wrong habits.

An all-round education neglects nothing, and certainly anything which will promote the physical well-being so decidedly as correct habits of eating and drinking, should not be overlooked in the education of infancy.

KATE LINDSAY M. D.

—:O:—

"HEALTH is wealth." But wealth is not health and many a man who has lost his health would give his millions of wealth to regain it. Be careful of your health for in losing it you lose wealth that millions of gold and silver cannot bring back.

THE FOOD VALUE OF THE TOMATO.

THE tomato is sometimes subject to controversy as to whether it is a fruit or a vegetable. The truth seems to be that the tomato is a fruit in the herbarium, and a vegetable in the market. Dietetically, it seems to occupy a sort of middle position. It is acid like a fruit, but at the same time is composed of so large an amount of woody structure, or cellulose, that it must often be excluded with the same class of cases in which coarse vegetables are proscribed.

The tomato unquestionably possesses a high dietetic value, and has been especially recommended for use in cases of blood impoverishment, a suggestion which perhaps rests upon the fact that it contains a considerable amount of iron. The presence of iron may easily be detected by applying to the cut surface of a tomato the ordinary tests for this reagent. As a food for supplying iron, the tomato is far superior to any of the combinations of iron so commonly used as a means of enriching the blood. It has long been known that these inorganic compounds can not enter into the composition of the blood. It is possible, however, that they may sometimes be useful; for, as has recently been suggested, while they do not enter into the composition of the blood, they serve to neutralize acid substances which form insoluble salts with the iron of food, and thus prevent its absorption and assimilation. In other words, they act as protectives of the nutritive iron compounds of food.

The tomato may serve a similar purpose, not only by supplying the sour of iron, but, by the introduction of a larger amount than is needed, providing for the conservation of the amount actually required.

These suggestions rest almost wholly, it must be confessed, upon a theoretical basis, so can not be relied upon too much; but it is unquestionably a fact that the tomato is a most valuable fruit, and that, when properly cooked, it is well received by all stomachs capable of receiving any food at all, except perhaps, in cases of chronic gastritis, and its use may be advantageously encouraged.—*Selected.*

Dr. Lancereaux, of the Academy of Medicine: "Alcohol is dangerous, not only on account of the symptoms it induces in the nervous system, but especially on account of the mal-nutrition which it induces in the organism of one who indulges in excess."

OUR LITTLE FOLKS.

A LITTLE HERO.

THE two brothers, Bert and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but very bright and full of fun, and he could tell such curious things about home in Scotland. He was well advanced in his studies, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying.

At the close of the school, the teacher called the roll, and the boys began to answer, "Ten." When Willie understood that he was to say ten if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie, that night after school.

"Well, I did," said Willie; "I saw others doing it, and I did several times. I supposed it was allowed."

"Oh, we all do it," said Bert reddening. "There isn't any sense in the old rule, and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a single mark among us at night, if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, but according to his account, he lost more marks than any of the rest. After some weeks, the boys answered "Nine," and "Eight," oftener than before. Yet the schoolroom seemed to have grown quieter. Willie never told tales, but somehow it made the boys ashamed of themselves, just to see this sturdy, blue-eyed boy tell the truth.

Well, at the end of the term, Willie's name was very low down on the list. When it was read, he had hard work not to cry; for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was Gen.—, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give this little gold medal to the most faithful boy—the one really the most conscientiously 'perfect in his department,' among you. Who shall have it?"

"Willie Grant!" shouted forty boys at once; for the child whose name was so "low" on the list had made truth noble in their eyes.

—:o:—

MAKE SOME ONE ELSE HAPPY.

"WELL, Adeline, are you expecting a new year gift this season?" said Mrs. Morris, as a little girl of six came bounding into the room.

"Yes, mama, I want a nice new year present; just something very nice that will make me happy all the time," answered Adeline.

"But you must not forget," replied her mother, "that feeling does not make people happy all the time. It is doing that really brings the greatest joy into our life. Come here, Adeline, and let me whisper in your ear, and I will give you a little present right now."

In a moment Adeline stood at her mother's side, waiting anxiously to see what the gift would be. "I want to give my child a new year motto," said Mrs. Morris, as she bent down to whisper in Adeline's ear. "You can call it our 'new year secret' if you like."

Then a mother's lips moved close down to the little upturned ear, and whispered the words that mean so much in brightening human life—"Make someone else happy."

"And will that make me happy, mama?" said Adeline, as she turned to look into her mother's face. "Try it, my dear, and see if it is not the secret of happiness," replied Mrs. Morris, as she laid her hand tenderly on the little sunny head before her.

Adeline thought for a few moments, and then asked, "But, mama, may I tell Tom about our secret, and have him try it with me?" "Yes, my child, you may, and it will make him just as happy as it will make you. Every joy we give to another is always multiplied in our own life," said Mrs. Morris thoughtfully, as she turned to take up her work.

That evening in the nursery Tom and Adeline met, and Adeline made haste to tell her nine-year old brother that mother had entrusted her with a secret. This secret she promised to tell on condition that Tom would not tease her kitten any more. When all preliminaries were settled, Adeline whispered to Tom, mother's new-year secret—"Make someone else happy." Then two willing hearts set about the work of making others happy, but they were the happiest of all.—*Bible Echo.*

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ONE ACT OF KINDNESS WELL REPAID.

It was a bitter morning in March and perhaps it was partly the fault of the east wind that Tom Thorne, the conductor of one of our London omnibuses, was in a decidedly "crabby humour," and felt disagreeable with the world in general, as he stood eyeing the people, while the 'bus rattled over London Bridge.

There seemed a scarcity of passengers that morning, and Tom was muttering crossly to himself, when suddenly he was sharply hailed by a well-dressed elderly woman. Following

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close upon her heels appeared an ill-clad shivering young woman, who also eagerly climbed into the omnibus, leaning back in her seat with a sigh of relief.

The other, with a disdainful glance, retired to the farther end of the 'bus, as if afraid of her fine clothes coming in contact with the girl's shabby bedraggled skirts, which looked as though she had walked some distance that muddy, damp day. Indeed, her pale, weary face told a decided tale of fatigue, and she lay back with closed eyes until Tom gruffly aroused her.

"Now, miss, fare please!"

She started as her hand sought her pocket, and a flood of crimson surged in her cheeks as she gasped out,

"It's gone. Oh, I've lost my purse."

Tom grunted. "Then ye can't be riding—ye'll have to walk, miss."

"No, no," she cried, "in pity take me on! I must get to the hospital at Holloway, and—and—oh I feel too ill to walk any further."

The elderly woman coughed, and said, "Here, conductor, take my fare," adding in a loud whisper, "That's a very old tale. A shameless hussy!"

The girl turned deathly pale as she heard the speech, and turned her face to the speaker, with its pinched, despairing gaze. "God forgive you, ma'am, as I do," she said gently, and rose prepared to obey Tom by leaving the 'bus. Tom, however, was beginning to remember words which many years ago he had heard read in the old church at home: "He that giveth to the poor, lendeth to the Lord."

She, this pale girl, might be dishonest and undeserving, yet somehow, he could not think so, and, anyway, there was no doubt what the Lord was commanding him to do; so Tom put her quietly into her seat saying,

"I'll believe ye, miss, an' see here, lest ye have trouble to get home, I'd better be lending ye a trifle, which I shan't miss if I don't see it again;" and he somewhat awkwardly placed a shilling in her hand.

The young woman's face shone with gratitude as she looked up at his weather-beaten countenance.

"I'll take it, sir, and bless you for your kindness all my life. But you needn't fear but that I'll return it in a day or two, so please give me your address for the letter."

He did so, adding, "But I'd as lief you for got all about it," for already Tom's heart was realizing the truth of God's words, "It is more blessed to give than to receive;" and he found himself a great deal happier than he was a few moments before. He watched the girl's sweet expression as she told him her name and occupation: Hetty Brown, and a seamstress; but to-day she was on her way to see her aunt, who had had an accident.

"She is the only relative I have in the world," she murmured, "and has been like my own mother ever since my parents died fifteen years ago; and I, too, am all that poor aunty has to love, for her only son went to sea when he was but a lad, and she has never heard of him for twenty years."

The elderly woman here interrupted the conversation by brushing past the pair, remarking as she alighted, "How easily a man is taken in by a pretty face, to be sure!"

But Tom Thorne heard her not; he got suddenly white and excited.

"Twenty years! Why that's the time since I—Oh, miss, what is your aunt's name, is it Brown?"

"No, she is my mother's sister, and her name is Thorne."

"Thorne! My name is Thorne!" Tom could hardly answer for agitation. "I do believe I'm her lost son, and I hunted all over Ireland for my poor mother years and years ago, when I left my seafaring life and came home meaning to make up for all my wicked neglect. But she had gone no one knew where, and I have learnt to think of her as dead!"

Hetty was crying for joy.

"And she thought you had died. Oh, Cousin Tom, I know you so well by name, and she loves you so dearly still. We came to London nearly twelve years ago."

"This is the hand of God," said Tom solemnly. "He gave me this opportunity. I shall always believe, and if I had turned you from the 'bus I should never have seen or heard of dear old mother, Hetty, Hetty, what a repayment for my little act of kindness!"

"God is love!" she said tenderly.

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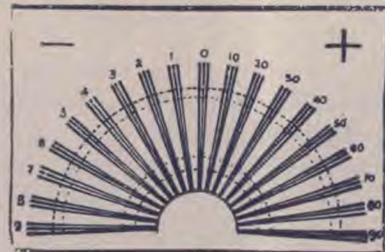
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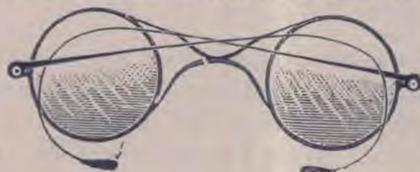
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"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 2 Pet. 4: 17. How definite the word of God is! The time *is* come. Judgment *must* begin. This is present and active. Dear reader, are you of the house of God; or of them that obey not the gospel?

Treasure the moments as they pass as if they were golden. Many of the world's greatest men became so because they used every moment that came to them. They looked upon them as freighted with eternal responsibility and uncounted possibilities. Now in the eleventh hour of this world's history, let us utilize these rapidly passing moments that carry so many opportunities.

God's penalties against sin are not the execution of arbitrary sentences. They are the fruit of the seed-sowing. Death is the "wages of sin," a necessity for the best good of the incorrigibly sinful and the safety of God's universe. "Sin, when it is finished, bringeth forth death," and vindicates the righteousness of God. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall also of the flesh reap corruption; but he that soweth to the Spirit shall also of the Spirit reap life everlasting."

We call special attention to the article entitled, "God's Message For To-day." In Noah's day there were many things to take people's attention and to divert their minds from the one thing above all others that should have absorbed their interest. God's message then, as now is, in its highest sense, expressive of God's love for sinful man. It was and is now the greatest evidence of a Saviour's mercy. Dear reader, as you read this article, where do you stand?

There is one great truth which embodies a special message for our day. This is the literal, personal, visible coming of Christ. The truth is great because its reception works great things. The message is special because it is the witness of a special event. Our day needs the message because his coming is to be in our day. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. And when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." This day is this scripture fulfilled before our eyes. On every hand a thousand voices proclaim in trumpet tones, "The Lord is coming!" Are you ready?

Every Bible student should bear in mind that the "Bereans were more noble than those of Thessalonica in that they received the word with all readiness of mind and searched the scriptures daily, whether those things were so."

In this age of the world as in the past, the multitudes are looking for that which will gratify self, while a few are "looking for that blessed hope" and the glorious appearing of the great God and our Saviour Jesus Christ. Which is the most important?

Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; that talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the

Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people "to will and to do of His good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift.

The tendency of our time is downward. Men may cry out, "Peace, peace; a millenium of peace and plenty," but on every hand we see crime increasing. The spirit of war, not of peace is in the air. God's word says, "men shall wax worse and worse."

—:o:—

ARE THERE MANY ROADS TO
 HEAVEN?

We hear it said, "When we get to heaven, it will not be asked by what road we came." That is true; for if we get there at all it will be because we took the right road.

There is but one road that leads to heaven, and that is by faith in Jesus Christ and obedience to the requirements of God.

"Without faith it is impossible to please Him." "There is none other name under heaven given among men, whereby we must be saved." "Here are they that keep the commandments of God and the faith of Jesus." "Behold I come quickly; and My reward is with Me, to give every man according as His work shall be." "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

R. F. COTTRELL.

—:o:—

The peculiar discipline to which we are each subjected is the discipline we severally need to bring out in us the beauties and graces of spiritual character. We are in the right school. We may think that we would ripen more quickly in a more easy and luxurious life, but God knows what is best; He makes no mistakes.—J. R. Miller, D. D.

I was tempted to cheat my neighbour. I thought to gain a dollar by hiding the truth; by giving bad measure, or poor quality. What I really meant was to aim a deadly blow at the security and order of the universe.—L. O. R.