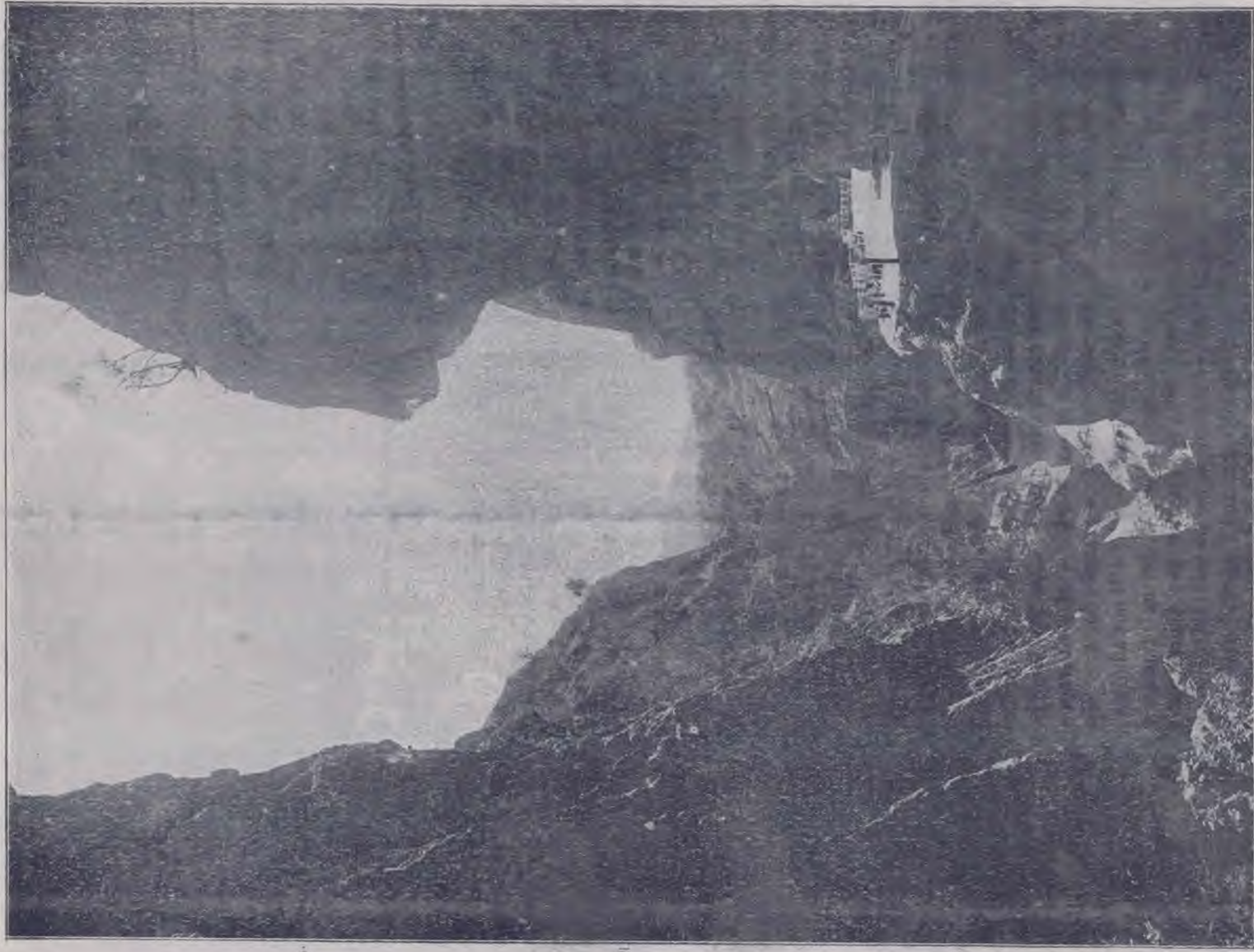


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The Oriental Watchman.

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Editorial.

That Sabbath Question Again

It is a remarkable fact that notwithstanding more of the Bible is devoted to the Sabbath question than to almost any other and the terms of the fourth commandment are most explicit, and amply defined in all parts of Holy Writ, still men use the most abstruse reasoning to arrive at what God has revealed as our duty concerning the day of rest.

We are not inclined to argue this subject, but rather to present bare facts with the naked word of God and let them answer the specious reasoning of man's wisdom. We believe that usually those who reason to explain away a plain precept of Jehovah are unwilling to accept and live out what that precept enjoins. Almost invariably their experience runs about as follows: First God brings to their attention some truth of which they were ignorant before, and they are greatly impressed that it is their duty to step out and obey this truth. Next they begin to cast about and consider what effect this move will have on their social and financial condition, and the devil begins to suggest that their friends will all leave them, and that they will starve to death. Lastly these doubts become mountains in their minds and they soon begin to wonder if after all they cannot find some excuse for continuing in their old way, and straightway begin to search for such excuse.

This was evidently the experience of a reader of the ORIENTAL WATCHMAN who recently sent us a letter regarding the Sabbath and its observance. He says that his mind was greatly impressed that he ought to obey the fourth command-

ment, but that he was led to study into the question, and from a study of the Bible has arrived at the decision that the Sabbath was good for the Jews, but not for Christians. The way he arrived at this conclusion was, he tells us, through the following analysis:—

"I analysed the fourth commandment thus:

"Time: Seventh day of the Jewish week.

"The Reason: (1) God by resting on the Sabbath day Sanctified it.

(2) The Jews; their servants, ox, ass, and cattle needed rest from work; also the sojourners within their gates.

(3) Bondage in Egypt Deut. 5:15.

(4) A sign between Jews and God, that they might remember that God did sanctify them

"The Command: (1) 'Six days shalt thou work.'

(2) 'Thou shalt not do any work on the Sabbath.'

"The Programme: (1) To rest.

(2) To desist from cooking any kind of food.

(3) To keep it holy.

(4) To kindle no fire.

(5) To gather no sticks.

(6) Neither buy nor sell.

(7) To bear no burden.

(8) To offer sacrifice.

The Penalty: (1) The guilty shall be cut off from his people.

(2) The guilty shall be stoned to death."

We believe our friend will agree with us that the following points contain the gist of the deductions he has made from the above analysis: 1. The Sabbath was suited to the Jews and only to them because they were in the little country of Palestine and could follow out its literal requirements which compelled them to rest from 6 P. M. on Friday to 6 P. M. on Saturday. It could not therefore be universal. 2. The Jews were alone included in the fourth command because they were to keep it in commemoration of deliverance from Egypt which we cannot do. 3. "Six days shalt thou labour," will not admit of a devotional meeting during those six days. Jesus overthrew the literal Sabbath of the Jews, for he said "My Father worketh hitherto, and I work." 4. "Five out of (the) eight (above) rules for the observance of the Sabbath clearly refer to an agricultural or pastoral community

living together at a certain place." 5. The penalty to the Jews for nonobservance was death, and this penalty Christians can never enforce. 6. Christ, though he kept the Jewish Sabbath, does not thereby mean for us to keep it, nor does Matthew 24:20,21 teach that we should observe it, but when properly understood teaches "what bitterness the sanctity attributed to the seventh day caused in Jesus." "The Sabbath Day was a thorn in the side of Jesus." 7. The Lord's supper was observed on Sunday only, and Paul says in Col. 2:16 that the Sabbath day was a matter of indifference to him.

Let us first notice the above analysis. It says the time was "the seventh day of Jewish week." But the term "Jewish week" is a misnomer. There is no such thing. The week is universal, and our week to-day is precisely the same as that of the Jews, and the Jews have not changed their reckoning of time in the slightest particular for the past three thousand years. Therefore the Time is the seventh day of the universal, and not the Jewish week. It is a fact worthy of notice that the above analysis agrees with us that the Sabbath was ordained at Creation, 2,000 years or more before there was a Jew. Was it then the Sabbath of the "Jewish week?" And if it was local in its application, why did God thus give it to the race in the morning of its history when he told man to go out and multiply and fill the earth?

In the reasons given above we note that with one exception they are applied to the Jews. Why, we are not told. This one exception applies to the Creation, and if the fourth commandment applied then, why not also today? The third command and the sixth are as applicable today as three thousand years ago; why not the fourth? We read above that the Jews needed rest; does not man need rest today as well as then? Christ said "the Sabbath was made for man." Does the word man mean Jew and are we therefore to conclude that all the promises to mankind in the Word are only for Jews? If it be true that all that is said concerning the Sabbath which was made for man was said only to Jews, we must hold to the above conclusion.

We have observed that with two or three exceptions this most excellent programme which was "Jewish" has been

appropriated by most first day observers. The best authorities tell us that the prohibition of building fires was a wilderness command, and from the fact that Christ recognised the lawfulness of works of necessity or comfort, we can easily accept this as true. He said, "It is lawful to do well on the sabbath." In cold countries most first day observers carry out the principle of the command concerning the gathering of sticks, preparing their fuel on the day before the first day. As to the literal penalty we have observed that those who will not recognise the first day are not long fellowshipped in the ranks of Sunday observers. Somehow these "Jewish" requirements seem to be indispensable with most of our first day friends.

Let us notice one by one the deductions he has made from his analysis. 1. Nowhere in Jewish history, Biblical, traditional, talmudic, or otherwise is there a single hint that the Sabbath should begin and end at 6 P. M. "From even to even shall ye celebrate your Sabbaths." At the setting of the sun was their custom, and we remember that in the days of Israel's prosperity there must have been about half an hour's difference between the extreme east and the extreme west of their land, and yet they had no difficulty. Another point of their history we remember is the fact that in the days of their captivity they were in Egypt and in various parts of Babylonia and the succeeding empires, and at that time were at least upwards of two hours apart in time, and yet who ever heard of their ever having any difficulty in keeping the seventh day? God does not say, remember the twenty-four hour day of London or of Jerusalem. The kind of day the above writer has in mind it would have been impossible for the Jews to keep; no one could observe it, and God does not ask his people, Jews or Christians, to do impossibilities.

2. When we remember that the Sabbath was instituted before there was an Egypt or a Jew this objection resolves itself into just what God intended it to be—an additional reason why the Jews should keep the Sabbath besides those given to all mankind. In Ps. 105: 43-45 we are told that the same experience was a reason why the Jews should keep all God's laws; and in Deut. 24 it is given as a reason why they should not oppress the poor and pervert judgment. Can we oppress the poor and pervert judgment and lie and kill and

steal to-day simply because that was given as a reason they should not?

3. This deduction would make of the Sabbath just what the Jews were trying to make and the Lord condemned while upholding the institution itself. No one would seriously maintain that the Lord's meaning in the commandment was that no devotional meetings were to be held on the six working days. If Jesus overthrew the Sabbath, what did he mean when he said, "Think not that I am come to destroy the law, or the prophets?" and "it is easier for heaven and earth to pass than for one tittle of the law to fail?"

4. We are not told which of these rules are the five, but a glance will show that most of them would be applicable in almost any community. Buying and selling, bearing burdens, cooking food, and kindling fires are practised quite as much in cities as in rural districts, not to speak of other rules given here. Moreover there were cities in Israel, and they kept the Sabbath in them.

5. If the penalty for breaking the Sabbath was death, the same was also the penalty for murder, smiting or cursing father or mother, certain kinds of fornication, etc., but we do not therefore conclude that we cannot observe these precepts because the death penalty is not enforced today. Ex. 21: 12-17; Lev. 20: 10-16:

6. Christ kept the Sabbath, and he is our example. If Christ in this respect has left us a wrong example, can we be assured that in some other ways also he has not done the same? We prefer to follow as he leads. Where anyone would get the idea that "bitterness" was caused in Jesus or that the Sabbath was a "thorn in the side" of the Saviour, we do not know, but it is not in the scriptures.

7. It would be hard to prove that the Lord's Supper was observed on Sunday only, and we may safely say that the first Lord's supper was not on Sunday. There is nothing in the Bible to indicate that any particular day was set apart for the Lord's supper. In Col. 2: 16 Paul says nothing about the weekly Sabbath, but of those ceremonial sabbaths "which were a shadow of things to come." The Sabbath of the fourth commandment was in no sense a shadow.

We need not reason away the word of God. It is plain, and in no respect more so than concerning the Sabbath. The fourth command is placed in the very centre of a code of moral precepts uni-

versally recognised as binding upon mankind. Why hold to the observance of the other nine and cast out this one of which more is said than of any other? See Jas. 2: 8-12.

Let Go!

It was once necessary for me to pass from a ship to a lifeboat, in mid-ocean, at a time when the sea was very rough. The boat was secured alongside the ship; still it was tossed about by the waves.

The captain helped me over the side of the ship, and there I hung, clinging to the railing, waiting for an opportune moment to drop into the boat. In that position I could not see the boat all the time, though sometimes I espied it away fore or aft, and I knew that then nothing intervened between me and the dreaded deep.

The captain directed, "When I tell you to let go, then you must let go immediately." His words seemed almost like a death sentence. But I had confidence in his purpose and ability to land me safely in the boat; and when he commanded, "Let go," I obeyed instantly, and dropped—a few inches—into powerful arms reaching up from the boat to receive me.

Had I delayed one minute, the boat would have changed position, and then to drop would have been to fall into the raging water. Verily tardy obedience is not obedience.

Sometimes when we are clinging to something which seems indispensable to our well-being, our Captain commands, "Let go!" Then how wont is faithless humanity to hesitate, not realising that he sees the lifeboat directly beneath us, though we do not see it. Many persistently cling to the poor, visible support, and never know the blessing which has been prepared for them.

Soul, let go the sinking ship of worldly policy, of carnal indulgence, of selfish ambition. These things are going down, and they will drag you under unless you let go of them quickly. Trust him who is able and willing to save! He has better things for you! Let go now!—*Ada D. Wellman.*

"If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing."

HE IS COMING.

Christ is coming! Joyful message!
Sound it far and near.
Christ is coming! O ye people,
Lend a listening ear.

Christ is coming! Shout in gladness!
Watchmen, trumpets blow!
Christ is coming! Rouse, ye soldiers,
Forth to victory go.

Christ is coming! Stop, ye sinners,
Stop and reason now!
Christ is coming; at his coming
Every knee will bow.

Christ is coming! Day of splendour!
Hear his armies tread—
Voices sounding! Soon a trumpet
Will awake the dead.

Christ is coming! Blessed promise!
Hearts with fervor glow;
Kingly message! Turn not from it:
'Tis for you to know.

Christ is coming? O the glory!
Heaven's backward roll!
Jesus, Jesus: lovely Jesus;
Bless the Lord, my soul.

—E. H. MORTON.

How Can I Become A Christian?

MANY an honest soul has asked this question. How can I become a Christian? The answer is simple. God has given every man a will. It lies between God and the soul. It is for the individual to exercise his will. It is a divine gift direct from heaven. Christ's own words are "If any man WILL do His WILL he shall know of the doctrine, whether it be of God." John 7:17. In this lies the secret of making a start. It is to WILL to do God's WILL. Then begin to obey. The word of God is the only infallible rule and test of every doctrine. Trust not to your feeling but believe God. Read His word. Study His word. Believe His word. Let it be the infallible guide of your life, and God will take care of the rest. Do not look for some mysterious feeling to overwhelm you. This experience you may have and you may not. "Being born again, not of corruptible seed, but of incorruptible, by the WORD of God, which liveth and abideth forever." 1 Pet. 1:23. "The word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you. If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." John 8:31, 32.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter the kingdom of God. That which is born of the flesh, is flesh and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:5-8. The word of God is but an expression of the Spirit. "It is the Spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are Spirit, and they are life." John 6:63. It does not take but a moment for a man to be converted.

It is when the will is surrendered to God in obedience to His word. A true Christian experience is obtained in obeying the word of God.

Thousands have what they call a Christian experience; but they do not know God. This is shown, when the Bible comes to them with something different from what they have believed or practised heretofore and they reject it and hug to themselves some cherished feeling instead of obeying God, and call that an experience in God. Do not think you know it all, for the word of God is infinite. It is far-reaching. It continually unfolds new truths. To us God says, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves: and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar, and His WORD is not in us." 1 John 1:7-9. We do the confessing, God does the forgiving. This is conversion and genuine Christian experience. —*Exchange.*

How Shall the Minister be Supported.

THIS is a very important question. Some are supported by pew rents, bazars, festivals, etc. This is not according to Scripture. When pews are rented in the house of the Lord, the best seats bring the highest price, and the one who is willing to pay the most money has the best seat, irrespective of his spiritual condition. It is saying to the rich, "Sit thou here in a good place," and to the poor, "Stand thou there, or sit here under my

footstool." James says when this condition exists, then the poor are despised and the "rich men oppress you, and draw you before the judgment seat," or in other words, cause those who have the charge of God's work to do those things for which they will be condemned in the judgment. James 2:1-6. The gospel is free, and God never designed His work to be supported by money received from pew rents in his churches.

Bazars are simply places of traffic; and the same Master that twice within three years cast out those that bought and sold in the temple, would also condemn modern bazars. Matt. 21:12, 13. John 2:15-17. Festivals for the purpose of raising money for the support of the gospel would be condemned as well as the bazars.

How then are the ministers to be supported? The Lord has not left them to be beggars, dependent upon the charities of the people; but has a clearly defined plan for their support. To the ministers He says, "I am thy part and thine inheritance among the children of Israel; and, behold, I have given the children of Levi [His ministers] *all the tenth in Israel for an inheritance, for their service which they serve*, even the service of the sanctuary. . . . *The tithes of the children of Israel, which they offer, . . . I have given to the Levites [ministers] to inherit.*" Num. 18:20-24.

Just as God claims one-seventh of our time, so he claims *one-tenth* of all our income as His. *All the tithe of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's: it is holy unto the Lord.*" Lev. 27:29-33.

Our Saviour said that those who were faithful in tithing *every thing*, even the small garden products, were doing what they ought to do. Matt. 23:23.

When the subject of the support of the gospel ministers was under consideration, Paul called attention to the way those that officiated in the temple service were supported saying, "Do ye not know that they which minister about holy things live of the temple? and they which wait at the altar are partakers with the altar? *Even so hath God ordained that they which preach the gospel should live of the gospel.*" 1 Cor. 9:13, 14. If professing Christians would pay a faithful tithe (tenth) of their income each year into the Lord's treasury, there would be plenty to support the gospel ministry and carry the gospel into heathen lands, without any begging for funds.—*Bible Training School.*

Family Prayer.

THERE is one mark of a household in which God is known and loved which is too often wanting in our day. I mean the practice of family prayer. Depend upon it the worth of a practice of that kind can be measured only by its effects during a long period of time; and family prayers, though occupying only a few minutes each day, make a great difference to any household at the end of the year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the Eternal, in whose presence each is as nothing or less than nothing, yet to whom each is so infinitely dear that he has redeemed by his blood every one of them? How must the bad spirits, that are the enemies of pure and bright family life, flee away—the spirits of envy, pride, untruthfulness, and sloth and the whole tribe of evil thoughts—and make way for his gracious presence in the hearts of old and young alike, who, as he brings us one by one nearer to the true end of our existence, so does he, and he alone, make us to be “of one mind in a house” here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and peoples, and tongues, which shall dwell with him, the universal Parent to all eternity!—*Canon Liddon.*

Hearts Aglow.

Genuine enthusiasm is the result of unconditional surrender to some great truth. Such men “cannot but speak the things which they have seen and heard.” And this is the type of manhood the world needs to-day.

There are throngs of men who try to get along on half-beliefs, and the chill of their partial acceptance of truth benumbs all their energies. The men who count in any sphere of life are the men who yield themselves unreservedly to some great truth, and permit it to dominate all their thinking.

There is a distinct difference between the crank and the real enthusiast. The former enthrones some mere fancy, some unimportant fragment or phase of truth and then he launches a fad or rides a hobby. The true enthusiast surrenders only to some great, well-rounded truth, fresh from God, and this man becomes a host.

When Lord Lansdowne asked what he could do to reform the profligate people of a certain community, he was answered, “Send them an enthusiast.”

It is this enthusiasm which makes sustained action in the work of soul-winning possible in the face of discouragements and obstacles.

An explosion from fire-damp took place in a coal-mine near Scranton, Pa., by which four men were buried in one of the remote tunnels. The work of excavation was carried on vigorously for three days, but no sound or sign from the buried men was heard. Nobody knew how many tons of rock and debris still shut them in to their living grave.

A private letter thus describes the scene:—

“The work of rescue was thoroughly planned, the digging being by gangs of miners, who relieved each other at regular intervals. But a hopeless apathy seemed to have fallen on the men. They muttered to each other, as they slowly shovelled out the earth, that the men were dead long ago. The wives and children of the victims hung round them with white, hopeless faces, crying and praying. The owners of the mine stood apart, and whispered together with gloomy shakes of the head. Everything and everybody was covered with grime; and when the sun set, employers and workmen concluded, in a feeling of despair, that it was at last time to give up the effort.

“Just then a buggy was driven up, and a young man leaped out of it. He was the youngest member of the firm, who had been absent at the time of the accident. He was very pale, but his eyes were shining. The women crowded around him.

“‘Dead? Not a bit of it!’ he cried, cheerily. ‘They had food enough to keep them alive longer than this. Hallo, boys! Why, you have made tremendous headway! You must be near the men. Give me a pick. Come along! We’ll have them out in no time.’

“He had thrown off his coat, and was dealing muscular blows at the barrier.

“‘Give them a cheer to let them know we’re coming. Now, all together! Women and all! One—two—three—hurrah!’

“He had put new life into them all. A rousing cheer rang out, and every man worked with a will. Hours passed. His energy did not flag. The women ran for food or stimulants. The gangs eagerly relieved each other, digging with zeal,

and at intervals the cheery shout went up from many voices.

“At the last shout the leader threw up his hand for silence. A feeble cry was heard. The men were saved. They owed their lives to the enthusiasm of that young man.”

And so the man who, supported by a divinely kindled enthusiasm, can keep up heart in the face of depressing circumstances and seeming failure is the man who will win the day and save the soul.

The Scotch engineer, asked by an impatient passenger whether the train was delayed in starting by lack of water for the engine, responded, “There is abundance of water, but it’s no ‘bilin.’”

Our churches and societies need more boiling water, more aglow with love to Christ and man, more members who can say with Zinzendorf, “I have but one passion, and that is Jesus.”—*Rev. J. A. Bomberger, in the Golden Rule.*

A Shameful Notoriety.

“Among the discouraging evidences of human perversity are the frequent reports of gigantic feats performed in the consumption of large quantities of food. Competitions of this kind are organised, and the man who is able to abuse his system the most, is pronounced the champion in that form of outrage. The glorious title of ‘champion pea-eater of the world’ has just been attained by a Yorkshire man, who succeeded in getting down his throat a quantity of peas which was doubled every day until it reached the number of 8,192. The enormous mass filled the largest household bucket, and was eaten in the space of four hours. During thirteen days the champion had eaten 16,383 peas. When it is remembered that the capacity of the normal human stomach is about three pints, and that if greatly distended, it does not fully recover its elasticity, the hurtful results of such disgusting misuse of the digestive apparatus can be dimly apprehended. Unfortunately the majority of people seem to be in ignorance of the proper treatment of their digestive system. If it were not so, such unnatural feats of gluttony would excite nothing but feelings of horror, and the only distinction they would confer upon their perpetrator would be the recognition of his fitness for a lunatic asylum.”—*Australian Signs of the Times.*

“It is not safe to estimate a man’s success by the salary he receives.”

The Great Day of the Lord.

The Millennium.

GEO. F. ENOCH.

In our last Bible study we learned that Christ's second Advent will be accompanied by a manifestation of power and glory before unknown to our world.

In full view of all the inhabitants of earth, on the cloud of glory outshining anything that has ever before entered into the heart of man, He vindicates His holy name, and, mid rending sky and reeling earth, with a mighty shout calls forth the sleeping saints, and gathers them with the living saints to meet Him in the air. In view of this, how strange that any should argue a "secret rapture," a gathering of the righteous unknown to the rest of the world.

The word "millennium" comes from two Latin words meaning "a thousand years." Any thousand years is a millennium. But the theological term "millennium" applies to that period of time spoken of in the twentieth chapter of Revelation. See Rev. 20: 1-7.

The two Resurrections.

This period of one thousand years begins with the first resurrection, and is closed by the second resurrection. These are the two great resurrections of the Plan of Salvation. "Marvel not at this, for the hour is coming in the which all that are in their graves shall hear His voice: and shall come forth: they that have done good unto the resurrection of life: and they that have done evil unto the resurrection of damnation." John 5: 17, 28. Paul says, I have hope toward God, "that there shall be a resurrection, of the dead, both of the just and of the unjust." Acts. 24: 15. John tells us, "Blessed and holy is he that hath part in the first resurrection." This first resurrection then, is the "resurrection of life," the "resurrection of the just." It comes at the beginning of the thousand years, for the saints who are raised, reign with Christ during the "thousand years." Rev. 20: 4, 6.

The second resurrection, the resurrection of damnation, of the unjust, comes at the close of the thousand years. "The rest of the dead lived not again until the thousand years were finished." Vs. 5. To those of the lost race who have accepted the provisions of the grace of God

and through the blood of Christ been cleansed and sanctified, and "by patient continuance in well doing, have sought for glory, honour and immortality," to them at the first resurrection will be given eternal life. They were mortal before, and have been sleeping in their dusty beds. Now the voice of the Life-Giver calls them forth to immortality. Jesus speaks of "those who are in their graves." Whence does he call them? Not from heaven where some say they have been promoted to glory, but from *their graves*. The current doctrine of the natural immortality of the soul represents Jesus as coming from heaven where the saints are, to bring the saints from the graves where they are not, for the purpose of conferring on them the gift of immortality which they already have. Thus this erroneous doctrine, borrowed from heathenism, makes the Second Advent of Christ, the Judgment, and the resurrection of the dead, three most prominent doctrines of the New Testament, silly and useless, utterly abolishing them. No reasonable person who will follow the doctrine of the immortality of the soul to its logical conclusion can consistently hold the New Testament teaching concerning these three doctrines.

In the second resurrection, all the wicked come forth, but they are not immortal. They come forth to have their portion in the lake of fire which is the second death. Our next monthly article will deal more fully with this portion of the subject.

Saints reign with Christ in Heaven.

There is much confusion prevailing in the world today as to the place in which the saints reign for one thousand years. The texts from the Old Testament usually produced to prove that this reign shall be on the earth, we believe refer to a later time, after the close of the one thousand years. In studying prophecies of the Bible it is vital for us to note carefully the time of each prophecy's fulfilment.

In John 14: 1-3 our Saviour promises to go away and prepare a place for us, and afterwards return for the purpose of

gathering His saints and taking them to this place he shall prepare. Note carefully that He comes the second time not *with* His saints, but *for* His saints. 1 Thess. 4: 16, 17; Matt. 24: 30, 31; Psal. 50: 3, 4; Heb. 9: 28; Isa. 25: 8, 9; cf. with 1 Cor. 15: 51-56. This coming must not be confused with the coming *with His saints* when His feet touch the Mount of Olives (Zech. 14: 4, 5; etc.) at the close of the thousand years. At Christ's second Advent Jesus' feet do not touch the earth, but the saints are caught up to meet the Lord in the air to be taken to the beautiful City, the New Jerusalem, which Jesus has prepared for them according to His promise.

In the book of Revelation the ransomed are represented as being in heaven immediately following the dark scenes with which this world's history closes. Note the place in heaven occupied by the 144,000 immediately following that last struggle with earthly powers as recorded in Rev. 13: 12-18; 14: 1-5. Also immediately following the coming of our Saviour on the cloud and the ripening of the harvest of the earth in Rev. 14: 14-20 we find the victors in heaven singing before God. Rev. 15: 1-4. Then again after the record of the awful outpouring of the wrath of God as recorded in Rev. 16 and 18 the righteous are seen in heaven praising God for these just judgments. Rev. 19: 1-6. In reading these prophecies we must remember that the incidents of the prophecies do not come consecutively in point of time as recorded, but that in these three prophecies the pen of Inspiration goes over the same ground three different times, each time emphasising a special line of thought.

Saints to Judge Wicked.

In Rev. 20: 4 we are told that the work of reigning which is committed to the saints during the thousand years is a work of judgment, "they sat upon thrones and judgment was given unto them." The "saints shall judge angels," doubtless the angels who have fallen. 1 Cor. 6: 2, 3. They shall also judge the heathen and all the wicked of the earth. "This honour have all His saints." See

Psa. 149: 5-9; Dan. 7: 22. Seated with Christ on thrones of judgment, the books of record of all the wicked are opened, and the judgment determined is written. The judges are the Saviour, who has been a man among men, and the saints who have themselves been subject to all the trials and temptations to which this mortal flesh is heir. The written judgment will therefore be just.

Wicked Dead During Millennium.

We will not repeat here the argument of our last article proving that all the wicked are "slain by the brightness of Christ's coming." See 2 Thess. 1: 7-9; Isa. 13: 6-9; Jer. 25: 30-33; Rev. 19: 11-18. As all the living wicked are slain, and "the rest of the dead (the wicked) lived not again until the thousand years were finished" (Rev. 20: 5,) and the saints are in heaven, this earth must be without an inhabitant during the thousand years. "I beheld, and lo, there was no man." Jer. 4: 25. "The Lord maketh the earth empty, and turneth it upside down, and scattereth abroad the inhabitants thereof." Isa. 24: 1. "I will consume man and beast? . . . and will cut off man from off the land." Zeph. 1: 3.

The Earth Desolate.

"I beheld the earth and lo, it was without form and void. . . the mountains, and lo, they trembled, and all the hills moved lightly, . . . and there was no man, . . . the fruitful place was a wilderness; and all the cities thereof were broken down, at the presence of the Lord and by His fierce anger." Jer. 4: 23-28; Isa. 24: 17-22; Zeph. 1: 2, 3. These scriptures plainly foretell the chaotic condition in which this world is left after the second advent of our Saviour.

Satan Bound.

Into this chaos, this "bottomless pit," Satan is cast, bound. He can never again tempt God's creatures away from purity. For six thousand years this world has groaned under the burden of sin and suffering wrought by him. Now the earth has her sabbath, her thousand years of rest. And Satan in the midst of the wreck and ruin he has wrought, wanders with naught to do but survey the ripened fruit of his rebellion, and contemplate the fearful punishment awaiting him and his at the close of the thousand years. As the high priest in the earthly sanctuary, after the work of atonement for sin

through the blood of that goat representing the Lord, took those sins and laid them on the head of that other goat, Azazel, or Satan, (Lev. 16: 8, margin), sending him into the wilderness, so Christ our Lamb, after He has atoned for our sins, having removed them from us by His cleansing blood, in the end lays them on the head of Satan, their instigator, the scape goat, and sends him away into the wilderness—for a thousand years. See Lev. 16: 7-23; Rev. 20: 1-3.

In our next article we shall begin with the second resurrection and trace the events from that time to the final destruction of Satan and all the wicked.

Satara.

A Word by the Way.

Two ladies, both well dressed and evidently belonging to the higher walks of life, were going along a city street. One of them stopped and spoke a word to a dull, tired-looking woman, who had a fretful-looking baby on one arm and a basket on the other, in which she had a few bananas and apples and cheap sweets for sale.

"Why, Helen," said the other lady, "what made you stop and speak to that woman? What did you say to her?"

"Oh, nothing much. It was just a word or two by the way; that was all. She looked so tired and discouraged, and I stopped to give her a few pennies and say a word or two to her."

A few minutes later the two ladies were in one of the great shops of the city, where they made some purchases, and while they waited for the change the lady who had spoken to the apple woman entered into conversation with a shop assistant and gave her half a bunch of violets.

When the two ladies were on the street one of them said:—

"Why, Helen, how could you be so familiar with the shop-girl? What were you saying to her?"

"Oh, not much of anything. It was just a word or two by the way. I thought she looked tired and a little ill, and she said that she did have a severe headache. Did you notice how she brightened, up when I gave her the violets?"

A word by the way! A kindly deed by the way! How many burdens would be lightened, how much weariness would be forgotten, how smiles would take the place of frowns, how much more beauti-

ful, and how infinitely better the world would be if every man and woman, every boy and girl, lost no opportunity of speaking a kindly word or doing a good deed by the way!—*Selected*

Ask Great Things of God.

ALEXANDER THE GREAT had a famous but poor philosopher in his court. Being pressed for money, he made application for relief to his patron, who commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for ten thousand pounds, but the treasurer refused to honour it until he advised with his royal master, adding also that the amount was exorbitant. Alexander replied, "Pay the money at once: the philosopher has done me a singular honour; by the largeness of his request he shows the high idea he has conceived both of my wealth and munificence." We cannot honour God more than by believing what he says, and acting under the faith in all our requests at his throne. "Ask, and ye shall receive, that your joy may be full."—*Anon.*

Prayer.

THERE is no joy, or duty, conflict, or sorrow of life for which we cannot be better prepared by prayer. If the child would be kept from the paths of the destroyer while his heart is tender and his mind is not skilled to discern between good and evil, let him pray. If the young man [or the young woman] would pass in safety through the dark scenes of trial and temptation, let him pray. If the weary, anxious, hard working man of business would not be wholly given up to a life of care and endless disappointment, let him pray. If the aged pilgrim would find the last days of life the best, and enter the valley of the shadow of death in peace let him pray. If anyone does not know by personal experience how much of heaven's promised rest can be secured for the soul even now by prayer, he had better leave every other lesson of life unlearned until he has mastered that. The mightiest man on earth is the man who has the most power with God.—*Dr. D. March.*

"The spendthrift of time is not likely to become a spendthrift of money,—not for lack of disposition, but for lack of money to spend."

Some Second Advent Logic.

There is no doctrine of the Bible more essential to the system of truth which it reveals, or more prominent in that system than that of the second advent of Christ.

The very first prophecy uttered by the holy men of old through whom God spoke—the prophecy of Enoch, the seventh from Adam—was a prophecy of this event. This great theme holds by no means a minor place among Old Testament prophecies, while those of the New Testament relate to it almost exclusively. A very large part of the New Testament, indeed, consists of instruction to the church relating to the time of Christ's return. Repeatedly and emphatically Christians are warned and admonished to watch and be prepared for that day. The return of Christ to receive his saints and visit judgment upon sinners is the end at which, from the time of his ascension, every gospel movement aimed, and against which every purpose of the enemy of his gospel was directed.

There was never a greater necessity for anything since time began than for the existence in the world to-day of a body of Christian believers who shall meet the demand which arises from these Old and New Testament prophecies of the second coming of Christ. Never was anything more essential than that God should have a people to-day who will lift up their voice like a trumpet to give to the world these prophecies, and to warn it of their certain fulfilment. Here the popular Christian churches of the day are found signally wanting. They are not watching, they are not preparing, nor seeking to prepare, the world for Christ's return. If no more were being done to this end than they are doing, the very stones would be crying out in men's ears, that God's word and purpose might be fulfilled. The stones are not crying out simply because there exists a body of believers who are actively proclaiming this message.

And connected with this work from its very inception has been a guiding and controlling agency, known as the spirit of prophecy. As the thread is woven into, and becomes a part of, the cloth, so has this agency been identified with the work of proclaiming the third angel's message. But it has been much more than a constituent part of this work; for it has been, as stated, the directing power in it. Without it, the movement would have come to naught. Again and again

have crises been met and safely passed under its guidance, which, but for the counsel and instruction it afforded, would have brought disruption to the work, or diverted it to the side-track of fanaticism. It is impossible that a movement which is of God should have been guided and controlled by an agency of a fraudulent character.

If the testimony given through this agency is not what it claims to be, then the message which, from its beginning has been under its direction, is not what it claims to be. And if this be so, then the prophecies of the second coming of Christ and of the work to be done to prepare the church and the world for that event, have failed, and the Bible itself is not what it claims to be. Very much is involved in the first step that is taken toward loss of faith in the genuineness of this message. He who would take this first step, may as well ask himself whether he is prepared to take the last step in the logical sequence, which is that of losing faith in the Bible itself.—L. A. SMITH.

Our Thoughts.

"WE shall not be hanged for our thoughts," cries one. I wish that such idle talkers would remember that they will be damned for their thoughts; and that instead of evil acts, it may sometimes happen that the man may be worse in thought than in deed. He may not be able to carry out all the mischief that lurks within his designs, and yet in forming the design he may incur all the guilt. Thoughts are the eggs of words and actions; and within the thoughts lie, compact and condensed, all the villainy of actual transgression. If men would more carefully watch their thoughts, they would not so readily fall into evil habits; but first indulge thoughts of evil, and then the imagination is evil: nor is the process stayed there. Picturing it before their mind's eye, they excite their own desires after it; these grow into a thirst, and kindle into a passion. Then the deed is speedily forth coming; it was long in the hatching, but in a moment it comes forth to curse a whole lifetime.

Instead of fancying that evil thoughts are mere trifles, let us regard them as the root of bitterness—the still in which the poisonous spirit is manufactured. Our Saviour puts evil thoughts first in the catalogue of evil things; and he well knew

their nature. If we would be lost, we have only to indulge these thoughts. If we would be saved, we must conquer them. Let us make a conscience of our thoughts; he that does not do so will not long make a conscience of his words or deeds.—Rev C. H. Spurgeon.

The Just for the Unjust.

A METHODIST minister in Minnesota told of a man who was in prison, he said for a crime he had never committed. He was postmaster, and a letter was missing. It was traced by detectives to his office. He was arrested, confessed himself guilty, and went to prison for a term of years. It was a wonder to everybody who knew him. He told my friend that his wife and daughter assisted him in the post office, and *they, tempted by love of dress*, had taken this money. To shield them he pleaded guilty, and was bearing their sentence. He satisfied the law, and they escaped.

I have often thought of their ingratitude, even worse, because after he was dead they allowed the stain to remain upon his memory and the cloud to rest upon his name. But what shall be said of the ingratitude of many who have heard that the Son of God died upon the cross to bear their sins, and yet have never thanked Him, and have never received the truth into their souls?—Selected.

The Wrong Idea.

I shall not soon forget the shock I received when the trembling face of a little child with tear-filled eyes looked up at me and said:

"I don't like God."

"Why not?" I questioned in amazement.

"He hates me," was the reply.

"Oh, no, dearie," I answered. "God loves everyone. He loves you very much indeed."

She still shook her head.

"The man said this morning," (meaning the minister) "That God was angry with us and that if we were not good He would burn us all up, and I can't be all the time good and I don't like God."

I soothed her the best I could and I endeavoured to explain that God loved her just the same as mamma, only much more and that when she was naughty, He was grieved just as mamma was, but I could not reason that fear from the tiny heart and who can measure the harm done?

We cannot teach our children to love such a being as only too many ministers try to make out our God to be.

"Like a father pitieth his children," is not the idea that many of them convey, but rather they conjure up a vision of a wrathful God always ready to fall on and devour his erring children.

God grant the time may be close at hand when He will be shown only as He really is, a God of infinite and tenderest love.—*Irma B. Matthews.*

A Remarkable Confirmation.

ABOUT the year 518 A. D., a merchant of Alexandria, named Cosmos, discovered that upon a great many of the rocks in the neighbourhood of Mount Sinai, thousands upon thousands of ancient inscriptions were engraved in an, to him, unknown character. Some Jews, who were travelling with him, unhesitatingly ascribed them to the Israelites during the exodus.

These wonderful inscriptions consist of letters, hieroglyphics, and figures. Some are on sandstone, some on granite; evidently all the work of a single generation, though extending for many miles in countless numbers, and at almost inaccessible heights. On one great rock the inscription is in forty-one lines, the letters being six feet long, the others one foot. In 1820 the late Rev. G. F. Gray visited the place and carefully copied 127 inscriptions.

The nature of the country, which has always been a howling desert, proves that these inscriptions, in such immense numbers, large letters, and inaccessible heights, could be only the work of vast numbers, who must certainly have been provided for miraculously, and thus there is no time, and no people, to which they can be reasonably assigned, except to the Israelites during their sojourn in the wilderness for forty years, when on their journey from Egypt to the promised land, during which time they were miraculously fed and supported by God.

The learned have devoted time and study to marking out the meaning of these interesting ancient inscriptions. Many of the inscriptions begin with "the people" and end with "ISI," the ineffable name Jehovah. The following are exact copies of a few of these wonderful inscriptions.

Drawing of a stone.—"At Meribah the people the hard stone satiates with water, thirsting."

Figure of a man with uplifted hands on a great stone.—"Prayeth unto God the

prophet, upon a hard, great stone, his hands sustaining Aaron Hur."

Drawing of a serpent descending upon a prostrate victim.—"Destroy, springing on the people, the fiery serpents, hissing, injecting venom, heralds of death, they kill the people, prostrating on their backs, circling in folds they wind round, descending on, bearing destruction."

Another.—"The people Moses provoketh to anger, kicking like an ass at the watersprings: wanting, the people raileth against Jehovah, crying out."

Another.—"The eloquent speaker strikes with a stick the great rock, flows forth the water falling from above."

And another.—"The people sustain on a pole, erecting a standard, the male serpent fiery of molten brass; the people look towards the fire; sought by an evil thing, offer up vows the tribes of the Hebrews."

The evidence thus wonderfully given to the truth of the miracles and history of the Pentateuch is, at the present day when scepticism is so wide-spread, most valuable and important.—*Selected.*

The Irresistible Force.

THE old question, What happens when an irresistible force meets an immovable obstacle? is answered in the Christian life. The obstacle gives way. It is found not to be immovable after all. The Christian life is a life of irresistible force, not of immovable obstacles. Christian faith moves the arm which is omnipotent; and when that moves, there is nothing that can stand before it.

The life of faith is the unconquerable life. Christian faith was never defeated. Never in the whole history of the world did it ever happen that the individual who held to the Lord by faith was the disappointed one; never once has the adversary gained the victory at such a time. Never once has faith failed to bring victory in the Christian warfare. The eleventh chapter of Hebrews in particular, and in general the whole Bible, record the victories of faith; but the defeats of faith are nowhere mentioned; for there have been none to record.

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside, every weight, and sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith." Heb. 12: 1. The lives of all the godly men of old who

triumphed through faith, are a cloud of witnesses to the unconquerable nature of Christian faith, bidding us press forward with courage and patience in the Christian life.

Faith is the life of irresistible force; doubt, the life of immovable obstacles. If you are living the latter life, get hold of God's word, and let into your life the irresistible force. Your own doubt is all the obstacle that can resist faith, and it is not immovable. To get rid of it, you have only to let go of it. "Have faith in God."—*The Southern Watchman.*

Fulfilling the Law of Christ.

IN Christ's memorable sermon on the mount, he said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5: 17. Whatsoever he declared of the law as a whole, he equally declared of every commandment or letter of the law; therefore Christ did not destroy the law—Sabbath commandment or any other commandment in the law. He admonished the disciples and the multitude not to even *think* that he had "come to destroy the law."

To "fulfil" means to *establish*. To place any other meaning on the term as herein used, would be to wrest it from its divine setting; for it must be in harmony with the statement, "I am not come to destroy." However, should any one insist that "fulfil" means to bring to an end, we will let inspiration settle the question by comparing this saying of Christ with Gal. 6: 2: "Bear ye one another's burdens, and so fulfil the law of Christ." If fulfil in this connection means to end, abolish, destroy, then the text would read, Bear ye one another's burdens, and so end, abolish, or destroy, the law of Christ.—*Signs of the Times.*

Of all factors in the environment that of the greatest importance in promoting bad physical and bad mental development is, I believe, the food factor.—*Dr. Robert Hutchinson.*

"God may allow Hamans to build scaffolds heaven-high for the execution of Mordecais, but after they are built He transforms them into stepping-stones to the King's palace."

"One may think well, write well, and talk well; but if he lives not well, he is a failure."

After Death—What ?

By JOHN ORR CORLISS.

Although rated as a most excessive and hardened liar, Satan uttered one statement that must be set down to his credit as coming very near the truth. He said on one memorable occasion (Job 2 : 4), "All that a man hath will he give for his life." While one may risk life to acquire large returns in the world's material wealth, he quickly offers it all for continued personality when life is in jeopardy. He does not even stipulate that freedom from care, pain, or sorrow shall accompany his immunity from death. Give him only temporary relief, and he will take his own chances for wealth, honour, and distinction.

The reason for this unwavering preference is not far to seek. Life is the great motor which operates the brain, the seat of consciousness. When its pulsations cease, the power to think and balance values has departed. In short every contingent of life has ceased to exist. Having once partaken of life's benefits, one has learned that it must go before and stand at the head of every suggestion and every impulse. It therefore is the most desirable of all things, and that for which no price is counted too dear.

But when the spirit of life cannot be longer retained, where, then is the man? The combination of matter that gave rise to thought is all present except life. Where has that gone, and what is its mission when separated from the brain—the seat of reason? Does it maintain thought-action independent of its former association? To whom shall we go for reliable information on this point? Speculative reasoning does not fully satisfy, because it attempts to build a foundationless structure. Natural knowledge is not capable of fathoming so occult a subject, and so no one seems competent to settle the question, once for all.

To Whom shall We Appeal ?

There is but one compensating source of appeal for the solution of this problem and that is the Author of life. He must know all about it. But has He spoken on this point?—He certainly tells how man received life at the beginning. We read: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Gen. 2 : 7. It

is well to notice that the *dust-formed man* became a living soul, or creature. God breathed life into his nostrils.

It was thus that the first man became conscious. Life from God throbbed in his being, producing thought and action. This life was to remain with him so long as it would be used in obeying Him whose life it was. But it was well understood that if man partook of the forbidden fruit, that test of loyalty, he forfeited all right to the longer use of God's life. Gen. 2 : 17. Indeed, it would have been very inconsistent for God to continue His life in the man who was created in the heavenly image and for the glory of his Maker alone, after the man decided to use that life in the service of God's arch-enemy.

Life on Conditions.

Had man proved loyal and true to his trust, he could not have been deposed, but would have lived forever, because he always would have retained the original gift of life from Jehovah. In that case Christ need not have died in man's stead to give him the chance of receiving back that which had been lost through the mistake of his first parents. The fact that the reception of eternal life is not now compulsory, but is obtained through the "new birth" from Christ (John 3 : 5-7, 16), is the best of evidence that since the fall, man has no inherited claim from nature to everlasting life.

The apostle makes this plain in the following: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5 : 12. From these words it is evident that every sinner is under death sentence, which is put into execution when nature collapses. At that time "shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Eccl. 12 : 7. In other words, every element in man's make-up returns to its original state, the dust to its nativity, and the spirit, or life, to its own place in the great fountain of life which centres in Jehovah Himself. Ps. 88 : 9. But is there not some way by which man may recover this life? This very question was asked once by the patriarch in these words: "If a man die, shall he live again?" and then, as though he scented hope in the distant future, he added: "All

the days of my appointed time will I wait till my change come. Thou wilt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job 14 : 14, 15.

Unconsciousness

But while contemplating God's desire to restore him to his lost estate, Job saw the condition in death through which he must pass, as it really is. He muses thus in relation to it: "Thou prevailest forever against him, and he passeth; Thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; they are brought low but he perceiveth it not of them." Verses 20, 21. This is the same view of man's state in death as was expressed by the inspired king of Israel. He said: "The living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9 : 5, 6.

Memory gone; love, hatred, and envy perished. How utterly unconscious! But as Job intimated a change must come in time. How and when will such joyful restoration take place? The patriarch located the time, and perceived the manner, of that change. In ecstatic confidence he exclaims: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job 19 : 25-27.

At the Coming of the Master of Life.

This expression of faith indicates the period to which the patriarch expected to tarry, when he said, as already quoted: "All the days of my appointed time will I wait, till my change come." He, doubtless, saw the veil of the future lifted, and peering under, beheld the multitude of the saved coming up in the resurrection (himself included), at the second advent of Christ. At that time, man's worst and last enemy—death—will be destroyed. Its cold hand of desolation will be palsied; it will no longer be able to remove loved ones, and thus sap the very foundation of our happiness.

But the apostle conveys very positively the idea that unless the resurrection intervenes, man has no hope of a future life. It seems that some in the church

at Corinth had taught that there could be no resurrection of the disorganised dust of the human body. But Paul wrote to them, saying: "If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 16-18. This is short and conclusive. Every hope of man in a hereafter hangs on the resurrection of Christ. If He did not recover from death which He assumed in man's stead, why surely man can have no hope. If His recovery from death depended on His resurrection, so, too, must man's hope of everlasting life depend on his resurrection from the dead. This is God's way of disposing of the much-debated question of a future life, and is therefore certainly worthy of our credence.

Scepticism and the Bible.

The constant and laborious exercise of free criticism, the close and sifting examination the Bible has gone through for ages, the anxious research after errors or contradictions within, prove anxiety to show that it is not what it professes to be.

Why all this anxiety?

Those not immediately under the influence of Mohammedanism are long satisfied that it is false, and leave it; but these minute researches after a flaw in the Scriptures continue—are repeated—renewed. Men take it up on every side. Astronomy and geology are called in aid; geography ransacked; history, antiquity, style, manuscripts of all kinds, foolish writings of the fathers, absurd writings of heretics, apocryphal imitations of its contents are used against it. Indeed, nothing is left unturned to find something to discredit it. Wise writings of philosophers are quoted to prove they could do as well, or that they were the source of the good in the Book, or even of the alleged absurdities of its doctrine. Every influence which could have moralised humanity has been sought out, that the Bible may not be supposed to excel.

Why all this toil?

Why, if Bible doctrine be a doctrine like Plato's should it not have produced its effects, and why should not our philosophers be as cool about it as about other things?

There is but one reply: It is their consciences; it has God's claim and God's truth in it, and they will not allow that

the true God, and Christ, is the source of it, for then they must bend, and admit what man is. An infidel cannot let God and His truth alone because it is His truth. He is a zealot against it, for his will is engaged; he is a bitter zealot, because his conscience is uneasy.

Why, I say, is all this labour spent upon a Book, of which the contents are but the lucubrations of an ignorant age, a prejudiced people? And why all this toil upon productions which are the grossest impostures, pretending to be prophecies, but written *apres coup*? Think of persons writing long introductions to the Sibyl oracles, which they believe to be a fabrication, or even on the Koran, which is only an imposture.

How mighty is the Word of God? It not only flows deep, clear, fructifying, gladdening, and saving for him who drinks its exhaustless waters, but it extorts the inevitable homage of those who deny it.—*J. N. Darby.*

Alcohol and Vital Statistics.

Statistics recently collected from the fifteen largest cities of Switzerland, the population of which varies from 12,000 to 163,000, give the yearly average of deaths from all causes for the period from January 1, 1891, to January 1, 1892, as 7,257. Of these including both sexes over twenty years of age there were 465 deaths which were ascribed by the physician in attendance as certified in the death-certificate, either directly or indirectly to alcoholism. Taking both sexes into consideration, alcoholism, therefore, was the cause of 6.4 per cent. of all deaths occurring during this period. The deaths of males alone, between the ages of twenty and thirty-nine inclusive, formed 10.6 per cent. of the total death rate.

In the city of Edinburgh, arrests for intoxication between eight o'clock Sunday morning and eight o'clock Monday morning were, during two years, 1,357. After the saloons were ordered closed on Sunday, there were only 223 arrests made in the same time, despite the great increase in population. In Ireland, the imprisonment during a certain period before the compulsory Sunday closure amounted to 4,555; but during the same period after the law, though it was only partially enforced, the arrests numbered 2,500, Sunday closing is a good thing; but closure during every day of the week is infinitely better.—*Exchange.*

What is the End of the Wicked?

SAGES and philosophers have queried, reasoned, and drawn their conclusions; yet the question, What is the final fate of the wicked? is still a live one. David the king of Israel, said, "I was envious at the foolish," Psa 73: 3, 12. Judging from what he saw, he was led to exclaim: "Verily I have cleansed my heart in vain and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me." Verses 13-16. But he adds, "Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction." Verses 17, 18.

He saw in the service of the sanctuary a solution of this question, something that showed to him that they stood in slippery places. They were cast down to destruction. The Levitical system was the gospel veiled. It was God's kindergarten method for instructing humanity. Ps. 77: 13. It revealed a Christian experience after which the soul of David longed and thirsted. Ps. 63: 1, 2.

But what was there in the rites of the sacrificial system that particularly revealed the end of the wicked? In Psalm 37 we have a key that solves the problem. David says, "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." Ps. 37: 35, 36. Again he says, "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Verses 9, 10.

Let us examine the process as revealed in the Mosaic economy. When an individual sinned, he was to bring an offering and kill it. The priest then presented either the blood or the flesh before the Lord. Then the sinner separated all the fat from the offering, and the priest took it and burned it upon the brazen altar. Lev. 4: 27-29. It was a sweet savour to the Lord, for it presented the sin destroyed while the sinner was saved. If the sin is not separated from the sinner, the sinner will burn with the sin.—*S. N. HASKELL.*

Her Mark.

THAT the papacy claims the change of the Sabbath from the seventh to the first day of the week as the mark of her authority, the following is good evidence. In response to a letter written to Cardinal Gibbons, asking the question, "Does the Roman Catholic Church claim the act of changing the observance of the Sabbath from the seventh to the first day of the week as the mark of her power?" the following was received:—

"Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical and religious without her. And the act is a mark of her ecclesiastical power and authority in religious matters.

"(Signed) H. F. THOMAS.

"Chancellor for the Cardinal."

Additional testimony on this point is found in "Manual of the Catholic Religion," p. 186, as follows: "That the church has instituted the Sunday as the Lord's day instead of the Sabbath, and determined it as the day to be specially employed in adoring and worshipping God, shows forth her great power which she solemnly received from Christ."—R. W. PARMELE.

Entering into Other Men's Labours.

"I SENT you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

I heard a true, devoted disciple of the Master mourning because she thought there was to be no crown for her in glory. She said, "I cannot see how it is possible for me to be saved. There are to be no starless crowns in heaven. Each star represents a saved soul. There has never been a person led to Christ through my efforts. No star can shine in a crown for me." I said, "Then why do you not quit the service of God, and go with the world?" "Oh," she replied, "go with the world?—Never! I love my Lord and Saviour, and I should serve him if I knew I should be lost. I hope some time before I die to win some soul to Christ."

This sister paid her tithe and from her meagre store freely gave offerings to her Lord. No servant of Christ need pass her door for shelter or food. The poor ever found at her home a welcome. Her prayers never failed to mention the labourers in the great harvest field, and yet there was no soul that she could count for her Lord. The burning tears ran

down her cheeks as she deplored her lack, and regretted her worthless life.

Could one but look into the Master's reckoning the true balances of one's life-work would there be counted. Not in sheaves gathered by the sower would results be alone measured; but the seed sown, earnest petitions offered, the sacrifices cheerfully made, the faithfulness and heart endeavour would all be remembered before God.

The sower is as needful to the harvest as the reaper.

John the Baptist must prepare the way for the coming Christ.

Huss and Wycliffe sowed for the Reformation harvest.

The word of God, translated into four hundred and fifty languages and dialects of earth, scattered by self-sacrificing disciples of the lowly Nazarene, has opened the doors of nations, and brought forth a whitened harvest awaiting the sickle of the reaper.

Those to-day gathering the ripened grain are reaping where others have sown.

The seed may take years in coming to maturity, but the sower and the reaper are alike known to the Lord of the harvest.

Not only do the sower and the reaper enter into each other's labours, but their harvest of souls is also to be shared with the children of God who have laboured with them in prayers and offerings.—I.

H. EVANS.

Wait.

I saw the proprietor of a large garden stand at his fence and call over to a poor neighbour: "would you like some grapes?"

"Yes, and very thankful to you," was the ready answer.

"Well, then bring your basket." The basket was quickly brought and handed over the fence. The owner took it and disappeared among the vines; but I marked that he was depositing in it all the while rich and various clusters from the fruitful labyrinth in which he had hid himself. The woman stood at the fence the meanwhile, patient and hopeful. At length he re-appeared with a well-replenished basket, saying: "I have made you wait a good while, but you know the longer you have to wait, the more grapes."

It is so, thought I, with the Proprietor of all things. He says to me, and to all: "What shall I give thee? What shall I do for thee? Ask, and thou shalt re-

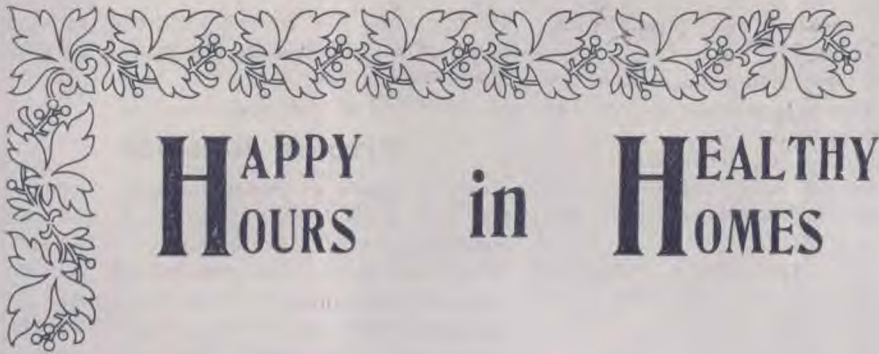
ceive." So I bring my empty vessel—my needy, but capacious soul. He disappears. I am not always so patient and trustful as the poor woman. Sometimes I cry out, "How long! how long!" At last he comes to me—how richly laden! and kindly chides my impatience, saying: "Have I made thee wait long? See what I have been treasuring up for thee all the while." Then I look, and behold! fruits more, richer, than I had asked for; and I pour my heart's thanks to my generous benefactor, and grieve that I distrusted him; and I carry away my burden with joy, and find that the longer he makes me wait the more he gives.—*Selected.*

Contagion.

WE hear a great deal about contagion now-a-days, and our doctors and the State boards of health are continually warning us against exposing ourselves to infection by disease. They tell us that pathogenic (disease) germs are everywhere present, and that the only sure way to avoid being attacked by them is to keep our bodies in a condition so healthy that the germs, when they visit us, will find no weak tissue, no broken-down nerves, no illness anywhere, through which they can gain a foothold.

But it is another kind of contagion of which I wish to talk,—the contagion of good. We all admit that evil and disease are contagious, but we seldom think of the other side of the question. I believe that good is even more contagious than evil.

Smiles are especially contagious. If you meet a person on the street and he smiles, you give him an answering smile. If he should frown at you, would you frown back? The smile-germs inoculate without contact—simply on sight, and sometimes on hearing, if one "smiles out loud." And what a glory they lend to life! "Laugh, and the world laughs with you," sings one of our poets, and her thought is true. In no way can we "scatter sunshine" better than by habitually wearing a sunny smile. Lift the corners of your mouth a little; do not let them droop till your mouth looks like a quarter moon pointing toward the chin. Put the smile in eyes too. It takes such a little effort to make a smile we ought to be ashamed not to wear one all the time—not a broad, grinning smile, but a pleasant look, that seems to say, "God is good. He is love, and because he loves me, I love every one." Smiles are born of heaven.—*Youth's Instructor.*



THEIR GOLDEN WEDDING.

Mr. and Mrs. Nesbit had lived together forty-four years when they began to make definite plans for the golden wedding. They were old people, to be sure, but hale and courageous, and the six years would go fast enough. They would gather the scattered children and grandchildren, and round out their happy life together with a celebration appropriate and memorable. But if they did not live to see that celebration, then at all events the Lord had been good to them, and they would not complain.

Then the unexpected happened. Dear old Mrs. Nesbit sat down one day and could not rise. Paralysis had seized her suddenly and irrevocably. The doctor said she would not live a week. All preparations were made for her funeral. But she lived a week, and another and another. Then the family faced the new situation. She was likely to live indefinitely, a living death.

Most thankful would she herself have been could her earthly life have ended; and for such a consummation she prayed earnestly. She had taken keen joy in life, and had no fear of death; but to be helpless and hopeless was the one intolerable calamity.

But the religious faith and domestic love of this family gathered strength for the burden, and shouldered it uncomplainingly. And that is why the story is worth telling.

The old lady had little use of her body. She could half-turn herself in bed, or in the couch-chair which they procured for her. She could not use her hands or feet, and lost almost totally her power of speech. But her face retained its sweetness of expression, and she could speak a half-dozen words and knew their meaning.

She had always loved pictures, and although she could not read connectedly, she could read short titles, printed or written pictures, and found joy in them.

Her one word for any want was "Come." When she spoke this word a genuine guessing-game ensued.

"Is it something to eat?" "Is it in this room?" "Is it a picture?" "Is it your shawl?" "Do you wish to be moved to the window?" Thus they learned her wishes, and very rarely failed to discover wants. The few times when all their ingenuity could not learn her desires are among the shadows of her illness.

And so six years went by. Only the recording angel knows the burdens of those years, burdens borne uncomplainingly, gladly and full of unanticipated joys. The family life has centred round that couch-chair.

The bright things have been saved and poured out there. Sadnesses have been suppressed, that all possible joy might make its halo there. And the home that had known forty-four years of almost unclouded joy has added six more years of chastened happiness.

The family had given up all plans for the golden wedding. They had agreed to say nothing to her of the date, and let it slip by unrecognised. But one morning she said, "Come." And after guessing almost every object in the sky above and on the earth beneath, they found it was the calendar she wanted. When the calendar was brought, they learned that she desired to know how long it would be until the day of the golden wedding.

"About a month," they told her. "But mother, you do not think it best that we should have a celebration?"

Indeed she did, and with gentle persistence held to her desire.

"Just a quiet little celebration, then?"

No, that was not what she desired. And she had her way. The children and grandchildren were gathered from afar. There were flowers and music and merriment. The table groaned with good things. And at one end of the table stood the couch-chair, with an old lady radiant with delight and gratitude.

Then when the children all were quiet her husband stood beside her, and with happy tears that choked his utterance, thanked God for the fifty golden years, and not least for the unexpected blessings that during the last six years had crowned the life of the home.

Still she waits in her couch-chair, and with sweet content.—*The Youth's Companion.*

THE FATHER'S RIGHTS.

I sometimes can but wonder what a father's rights are in regard to his children. In some homes it certainly seems to be the right to provide for them the necessities of life and nothing more. Only the other day I heard a woman remark that she never allowed her husband to correct her children; she said men did not have reason enough to correct a child and I suppose I shocked her greatly when I said I should not think of giving my children a father that I could not trust to correct them.

To me nothing is sweeter than the love and confidence of children for a father, no not even the love for their mother. Why should a father not enjoy this, since surely it is a God-given right, and if he does not receive it there is something wrong. Many times, and it is sad that this should be so, the fault lies

LET THEM PASS, FORGET THEM.

"Never mind bad things you heard,
Don't repeat a single word:

Let them pass, forget them.

Do not mind them—they are not

Worthy of a moment's thought;

They have now much mischief wrought;

Let them pass, forget them.

"Never mind what some have said,—

They were words by malice fed—

Let them pass, forget them.

They were unkind and untrue,

And deserve no thought from you;

Be among the very few

Who will never mind them.

"Let the other people say

Words unkind from day to day—

Let them pass, forget them.

Balance matters with them; give

Kind words for unkind ones; live

As you know you ought; forgive;

Let them pass, forget them.

"But if you have said a word,

Harsh, unkind, and some one heard,

Pass it not; but mind it.

Sow another kind of seed,—

Do another kind of deed,—

Maybe some one's heart will bleed

If you do not mind it."—*Selected.*

with the mother. Sometimes it seems that she wishes the whole love of the child herself, and it is these same mothers that often make bitter trouble for themselves and their children when a fuller love comes into the lives of the latter. We have all seen it. I remember one mother who acted more like a maniac than a rational being when her son married, because as she insisted, she must now take a second place in his heart and the son and his wife were often made unhappy in consequence.

When our daughter was small my health was not very good and my husband took much care of her and she would go to him with her tiny troubles as soon as she would come to me, but do you think she loved me less? No.

There are so many snares and pitfalls that a father can save his children from, some of which the mother in her sheltered home knows nothing, if he only has their full confidence.

Surely a father has a right to the love of his children, a right to share in the responsibility of their bringing up, a right to correct them when correction is needed; a right to counsel them, in fact a right to be their friend; and the mother who does her duty will so instruct her children.—*Irma B. Matthews.*

DONTS FOR FATHERS.

GABRIELLE JACKSON, in *American Motherhood.*

Don't let a pretty face alone win the honour of being called "wife" and "mother." These precious names are worthy of greater consideration.

Don't plunge into this relation with your eyes blind-folded. Weigh your choice well, for the mother you are to choose for your children should not be found wanting.

Don't give less thought to this step than the superintendent of a stock farm gives to the mating of his stock.

Don't, however, waver once you have chosen. The wife gives much; the husband owes much.

Don't fail to realise your obligations to the woman who becomes the mother of your children.

Don't wait till she becomes a mother to discover her mental, moral, or physical shortcomings; make your discoveries before your wedding day.

Don't assume fatherhood unless you are willing to assume its obligations also.

Don't forget that the option rests with you.

Don't hope to evade this responsibility, for it becomes yours the instant your son is born.

Don't forget that your forbearance and tenderness mean much to your wife during the prenatal days.

Don't forget that at that period you may help to form a human soul.

Don't fail to employ the means which will ensure a sunny one.

Don't cease to marvel at the mystery of life. That of which we stand in wholesome awe will never become vulgar and common place.

Don't forget that you voluntarily became a father and thus voluntarily assumed the responsibilities incident to paternity.

Don't think it limited to the next generation; then do not limit it.

Don't try to grasp the far-reaching influence of your deeds, for the very thought is overwhelming in its enormous scope. No human power dare weigh it.

Don't forget that this little child now born to you is as much flesh of your flesh as of the mother's.

Don't forget that "father" is, or ought to be, fully as precious a name as "mother."

Don't fail to realise that tremendous physical reconstructions are taking place during these early months of motherhood.

Don't forget that with the experience of maternity the average woman's nature undergoes a complete change. She sees the world differently from the very moment she becomes a mother.

Don't forget that there must come many wakeful nights for the new mother. The duties which call you forth each day may make it impossible for you to share her night vigils but your words of love and sympathy will give her greater strength to keep them.

Don't let patience fly out of the window if a wee wall disturb your hitherto uninterrupted slumbers. Remember that the mother has longer hours "on duty" than you have.

Don't fail to help her to so systematise these duties that they may become pleasures.

Don't fail to establish a co-operative government at the very outset.

Don't forget that as a father distinct responsibilities devolve upon you.

Don't lose sight of the fact that a co-operative government is not only possible, but imperative, and that the little son or daughter will be better and happier for it.

Don't ask: "Why does that child scream so?" Use your wits to learn and let your

masculine mind grasp a few physiological facts.

Don't miss the joy of seeing this little being's face beam when you appear, as well as when the mother hails in view.

Don't smile indulgently when your wife discovers that your small son resembles you. Possibly your eyesight is less keen than love renders hers.

Don't forget that tremendous things are possible at six months and that even then "yes" or "no," must be enforced.

CULTIVATE HAPPINESS.

"Talk happiness!

Not now and then, but every

Blessed day,

Even if you don't believe

The half of what

You say;

There's no room here for him

Who whines as on his

Way he goes;

Remember, son, the world is

Sad enough without

Your woes.

Talk happiness each chance

You get, and

Talk it good and strong!

Look for it in

The byways as you grimly

Plod along.

Perhaps it is a stranger now

Whose visit never

Comes;

But talk it! Soon you'll find

That you and Happiness

Are chums."

TEA AND DIGESTION.

The popular idea that tea, coffee, cocoa, wine, and other beverages commonly used at meals, promote digestion, has been clearly proved by reliable physiological experiments to be an error. The fact is that these substances interfere with digestion. Tea, coffee, and cocoa retard the digestion of proteids, although the action of coffee is somewhat less intense than that of tea. The volatile oil, as well as the tannic acid of tea, has a retarding effect upon peptic digestion. It is well that this fact be known, as the idea has become prevalent that tea is harmless if the infusion is quickly made, so as to obtain the volatile oil without so great a quantity of tannic acid as is dissolved by longer infusion. The effect of wines and tea is inimical to salivary digestion. Tea, even in a very small quantity, completely paralyses the ptyalin of saliva, while wine promptly arrests salivary digestion.

Salivary digestion was not formerly considered a matter of much consequence, as it was supposed that the action of the saliva upon the digestion of food was quickly suspended in the stomach by the secretion of hydrochloric acid; but the observations of Ewald and others indicate that salivary digestion proceeds in a normal stomach so rapidly as to cause the complete disappearance of starch by the end of the first hour of digestion. Many cases of intestinal dyspepsia

are doubtless due to the failure of salivary and peptic digestions in the stomach.—*Good House-keeping*.

Choice Recipes

Cut in slices six to seven tomatoes; remove the seeds, place them in a stew pan and add one tablespoonful of water and a little salt. When they begin to simmer, break in four eggs, stir well, stirring one way, until the eggs are cooked, but not too hard. Serve hot, either plain or on toasted bread or zwieback.

Potato Puffs. Boil some potatoes. When nicely cooked, mash them, and add half a cup of milk, one well beaten egg, one tablespoonful of flour, and one of butter. Mix the whole until thoroughly light. While warm, shape in balls about the size of an egg. Have a large tin baking dish buttered, and place the balls in it; as soon as all are made, brush over with beaten egg, brown in the oven, and when done slip with a knife under them upon a hot platter. Garnish with parsley and serve.

Stuffed Protose. Make a good stuffing of one pound of bread crumbs, some sweet herbs, a little butter, chopped parsley, peel of one lemon chopped fine and salt to taste. Bind with one or two eggs. Thickly line a well greased pie-dish with the stuffing, then press into the middle the contents of a large tin of protose. Thickly cover over with stuffing. Put little pieces of butter on top, cover with a tin, and bake in a slow oven an hour and a half. This makes a delicious dish when cold, eaten with a good salad, or for a picnic party.

Date Pie. One large cup of dates, stoned and cut small; put in a kettle with enough water to cover them and cook until soft; then add one egg, one small tablespoonful of sugar and one cup of rich milk. Bake with one crust. When cooked, beat the whites of two eggs with a little sugar until very stiff; put on top; brown in the oven. Excellent.

Date Bread and Butter Pudding. Cut a loaf of white bread into thin slices, spread each slice with a little butter and a thin layer of apple or currant jelly (red preferred but other kinds will do as a substitute.) Line a buttered pudding dish with the bread, and spread over it half a cup of cleaned dates, stoned, and cut in small pieces. Then put in another layer of the spread bread and jelly, and another half cup of dates. Finish with the bread simply buttered. Cover with a custard made with one quart of milk, three eggs, half a cup of sugar, and a pinch of salt. Pour in slowly over the bread, and let it stand half an hour. Bake in a moderate oven. Serve with or without sweet sauce or cream.

A Light and Dainty Dessert. A delicate mode of making a sweet dish for desert is to poach the whipped whites of eggs in sweetened milk by dropping in small spoonfuls when near the boiling point. When all the whites have been poached and lifted out, the beaten yolks are added to the milk, and stirred over the fire until a thickened custard is obtained; this can be flavoured according to taste. Pour the custard into a compote dish and set the poached white on the top. An easy dessert to make when unexpected company come to visit.—MRS. M. H. TUXFORD.

DRIVEN MAD BY COCAINE.

IN the course of the inquest on Dr. Winner, a well-known physician of New Jersey, U. S. A. who died last July in a state of raving madness, a remarkable story was told.

The evidence showed that the doctor had long been investigating the cocaine habit, which is widely prevalent in America, and trying to find an antidote. For the purpose of ascertaining the effects of cocaine on the system, he was accustomed to take large doses of the drug, and, while seated before a mirror, under a brilliant light, calmly noted the changes in the colour of his skin, muscular action, and mental condition.

On Monday night Dr. Winner was discovered in his apartments in a state of furious insanity, smashing the furniture, and attempting to set the place on fire. He was removed to a hospital, where he lapsed into unconsciousness, and died on Tuesday, death resulting from the use of this pernicious drug.

The cocaine habit is greatly on the increase. Cocaine is found in almost all of the "sure cures for asthma." People become addicted to these so called remedies, not knowing they are becoming slaves to cocaine. When attempting to give it up, they find an aggravation of their symptoms, which are instantly relieved by the so-called remedy. Naturally they conclude that their existence depends upon its use. There are many cocaine slaves who are not aware that they are such.—D. H. KRESS, M. D.

ADVANTAGE OF A FAMILY LIFE.

THERE is a movement in many quarters toward a celibate life, as promoting the independence of woman and freedom of man. It is a revolt against God's order. He "saw everything that He had made" and pronounced it "good," except man in his loneliness; and of him he said "it is *not* good for the man that he should be alone. I will make him"—literally—"his counterpart"—one over against him, as a correspondent or complement. Each has

what the other lacks, and the proficiencies and deficiencies of each correspond, and so mutually, by apposition, not opposition, each is made complete by the other. Lord Shaftesbury used quaintly to remark that "if the pope at Rome had been married, he would soon have found *whether or not he was infallible*," a half-humorous way of hinting of what use each can be to the other.—*The Missionary Review of the World*.

COFFEE AND EYE SIGHT

THE Moors are inveterate coffee drinkers especially the merchants, and they sit in their bazaars and drink continuously the whole day long. It has been noticed that almost invariably when these coffee drinkers reach the age of forty or forty-five their eyesight begins to fail; and by the time they get to be fifty they become blind. One is forcibly impressed by the number of blind men seen about the streets of the city of Fez, the capital of Morocco, and this is invariably attributed to the excessive use of coffee.—*Ledger*.

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Prohibition Prohibits.

"The California Wine Association has decided to buy no grapes this year, and one reason given is the spread of Prohibition. This does not quite square with the recent statement of the Distiller's Corporation that prohibition does not materially affect the volume of consumption of intoxicants."

China's Changed Attitude.

A veteran missionary recently said, "In former years a walk up the three miles of river front in Hangyang meant three miles of curses. It was 'foreign devil' all the way. My last walk I did not hear a single curse, but a little girl came up, smiled into my face, and said, 'Jesus, Jesus.'"

Patent Medicines in Switzerland.

"The Zurich Board of Health has notified all the canton periodicals that advertising of remedies for certain diseases is unlawful, except by special permission; and in order to obtain this, the advertiser must submit their 'copy' and a sample of the medicine in the original package for analysis; and for this a special fee is charged."

Found in the Ruins.

"In the ruins of Pompeii there was found the petrified body of a woman in the act of snatching her jewels. In the ruins of this old earth of ours there will doubtless be found the lost souls of many of our youth, in the act of grabbing for worldly pleasures, honours, or wealth. Less than vanity will all these things appear in that great day. Would that the eyes of all might now be anointed with the heavenly eye-salve, that they might learn rightly to value eternal things."

Disinfection in Schools.

"With a view to checking infection in schools, the flowers of twenty-five schools in the county of Bucks have been sprayed nightly with a liquid germicide, and the attendance compared with that at a similar number of schools in which the process has been omitted. The cost up to date has been £22, 10s., and the calculated increase of grants due to the additional attendance in the disinfected schools, amounts to £37 7s. 6d."

Pernicious Reading.

"Recently," a late paper says, "two Chicago boys, one eighteen years old, the other sixteen, were convicted of having bound and cruelly tortured two smaller boys, in imitation of some Indians they had been reading about. The fine of £20 imposed by the Judge on the older boy will, of course, fall upon the boy's father, and to some persons may seem an injustice; but it ought to serve as a reminder to parents that they are responsible for what their children read."

Low Birth-rate an Advantage.

Such is the conclusion of an Italian writer in the Italian *Nineteenth Century*, who argues that a low-birth rate means a better grade of citizens, and that the real index of a nation's power is quality rather than quantity. He says a racial inundation from the Orient must be met with superiority of the individual which will enable one person to stand against three of his antagonists. It is certain that some other means than numbers would have to be used if Europe were to stand against a deluge of Orientals, which some observers are predicting will eventually raid Europe.

Honouring the Cause of Anarchy.

From the first we have maintained that the extremist propaganda carried on of late in India, and manifesting itself in the series of detestable outrages and crimes with which the newspapers have been filled, was not a local movement, nor one managed by a few reckless and semi-deranged school boys. In the first place, when the murderers of the ladies of Muzaffarpur were captured, and in connection therewith a vast scheme of anarchy discovered, it was evident that the few discovered were not able financially or otherwise to carry on their schemes, some of which were comprehensive and required financial backing. Now the demonstration carried on over the remains

of Kanai Lal Dutt the murderer of the informer Gossain confirms us in our belief that these foul deeds are receiving disguised sympathy which encourages their perpetrators in their evil work. We do not hesitate in saying that if we are to avoid extreme measures which such deeds will force upon the Government, a healthy public sentiment which will discountenance such outrages is absolutely necessary. In the interests of the Indian people for whom we have the strongest regard we would insist as keen observers of world events, that there is nothing to be gained and everything to be lost by the anarchist propaganda.

The Eastern Question and War.

A recent dispatch from London states "that as one of the far-reaching results of the present European crisis, Great Britain will build still more ships and muster more men. Russia has never abandoned her design to secure a passage for her warships through the Dardanelles into the Mediterranean, and there is a possibility that she may accomplish her purpose as a result of the present developments in Europe. This determination on the part of England will stir Germany to still greater exertions, and add still greater burdens to the already overtaxed millions of Europe."

Progress in China.

"Eleven years ago there were but 200 miles of Railway in China. To-day there are three thousand seven hundred miles, and in addition, 1,600 miles building, and 4,000 miles more projected. Eleven years ago there were a few telegraph wires; now lines reach all the provinces. Only a few years ago there was not one modern post-office; now there are 2,500 post-offices, and an average of one new one being added every day. Ten years ago there was only one daily paper published in Peking, the Peking Gazette, and it was devoted to publishing the edicts of the Imperial Government; now there are ten dailies there. Besides these, there are other papers published in the other cities throughout China, and they give news from all parts of the world.

"What is the meaning of this sudden stir in the long-somnolent celestial empire? It means that the time has come when a rapid work must be done in China, as elsewhere, in the dissemination of the light of the final gospel message."

Love is strong as death. Cant. 8:6.