

The Oriental Watchman

watchman, blow the trumpet! warn the people! Eze. 33:2.

O earth! earth! earth! hear the word of the Lord.

Jan. 22. 29.

Vol. 5. }

CALCUTTA, JANUARY, 1902.

{ No. 1.

HIGHER GROUND.

I'm pressing on the upward way,
 New heights I'm gaining every day;
 Still praying as I onward bound:
 Lord, plant my feet on higher ground.
 Lord, lift me up and let me stand
 By faith on Heaven's table land;
 A higher plain than I have found:
 Lord, plant my feet on higher ground.
 My heart has no desire to stay
 Where doubts arise and fears dismay.
 Tho' some may dwell where these abound,
 My prayer, my aim is higher ground.
 I want to live above the world,
 Tho' satan's darts at me are hurl'd,
 For faith has caught the joyful sound,
 The song of saints on higher ground.
 I want to scale the utmost height,
 And catch a gleam of glory bright,
 But still I'll pray till Heaven I've found:
 "Lord, plant my feet on higher ground."

—Selected.

LOST AND FOUND.

A CERTAIN man had two sons; and the younger of them said to his father, father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together and took his journey into a far country."

This younger son had become weary of the restraint of his father's house. He thought that his liberty was restricted. His father's love and care for him were misinterpreted, and he determined to follow the dictates of his own inclination.

The youth acknowledges no obligation to his father, and expresses no gratitude; yet he claims the privilege of a child in sharing his father's goods. The inheritance that would fall to him at his father's death, he desires to receive now. He is bent on present enjoyment, and cares not for the future.

Leaving Home.

Having obtained his patrimony, he goes into "a far country," away from his father's home. With money in plenty, and liberty to do as he likes, he flatters himself that the desire of his heart is reached. There is no



one to say, "Do not do this for it will be an injury to yourself;" or "Do this because it is right." Evil companions help him to

plunge ever deeper into sin, and he wastes his "substance with riotous living." The Bible tells of men who, "professing them-

selves to be wise," became fools;" and this is the history of the young man of the parable. The wealth which he has selfishly claimed from his father he squanders upon harlots. The treasure of his young manhood is wasted. The precious years of life, the strength of intellect, the bright visions of youth, the spiritual aspirations—all are consumed in the fires of lust.

A great famine arrises, he begins to be in want, and he joins himself to a citizen of the country, who sends him into the field to feed swine. To a Jew this was the most menial and degrading of employments. The youth who has boasted of his liberty, now finds himself a slave. He is in the worst of bondage—"holden with the cords of his sins." The glitter and tinsel that enticed him have disappeared, and he feels the burden of his chain. Sitting upon the ground in that famine-stricken land with no companions but the swine, he would fain have filled himself with the husks on which the beasts were fed. Of the gay companions who flocked about him in his prosperous days, and ate and drank at his expense, there is not one left to befriend him. Where now is his riotous joy? Stilling his conscience, benumbing his sensibilities, he thought himself happy; but now, with money spent, with hunger unsatisfied, with pride humbled, with his moral nature dwarfed, with his will weak and untrustworthy, with his finer feelings seemingly dead, he is the most wretched of mortals.

"Without God and without Hope."

What a picture here of the sinner's state! Altho surrounded with the blessings of His love, there is nothing that the sinner, bent on self-indulgence and sinful pleasure, desires so much as separation from God. Like the ungrateful son, he claims the good things of God as his by right. He takes them as a matter of course, and makes no return of gratitude; renders no service of love. As Cain went out from the presence of the Lord to seek his home; as the prodigal wandered into the "far country," so do sinners seek happiness in forgetfulness of God.

Whatever the appearance may be, every life centered in self, is squandered. Whoever attempts to live apart from God, is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself is the slave of mammon. The mind, that God created for the companionship of angels, has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends.

If you have chosen such a life you know that you are spending money for that which is not bread, and labor for that which satisfieth not. There come to you hours when you realize your degradation. Alone in the far country you feel your misery, and in despair, you cry "O wretched man that I am! who shall deliver me from the body of this death?" It is the statement of a

universal truth which is contained in the prophets words, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness in a salt land and not inhabited."

God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" but men have power to shut themselves away from sunshine and shower. So, while the Sun of Righteousness shines and the showers of grace fall freely for all, we may by separating ourselves from God still "inhabit the parched places in the wilderness."

A Father's Love.

The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. The prodigal son in his wretchedness "came to himself." The deceptive power that Satan had exercised over him was broken. He saw that his suffering was the result of his own folly, and he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father." Miserable as he was, the prodigal found hope in the conviction of his father's love. It was that love which was drawing him toward home. So it is the assurance of God's love that constrains the sinner to return to God. "The goodness of God leadeth thee to repentance." A golden chain, the mercy and compassion of Divine love, is passed around every imperiled soul. The Lord declares "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee."

The son determines to confess his guilt. He will go to his father saying "I have sinned against heaven and before thee, and am no more worthy to be called thy son." But he adds, showing how stunted is his conception of his father's love, "Make me as one of thy hired servants."

The young man turns from the swine herds and the husks, and sets his face toward home. Trembling with weakness, and faint with hunger, he presses eagerly on his way. He has no covering to conceal his rags; but his misery has conquered pride, and he hurries on to beg a servant's place where he was once a child.

Little did the gay thoughtless youth as he went out from his father's gate dream of the ache and longing left in that father's heart. When he danced and feasted with his wild companions little did he think of the shadow that had fallen on his home. And now as with weary and painful steps he pursues the homeward way, he knows not that one is watching for his return.

But while he is yet "a great way off" The father discerns his form. Love is of quick sight. Not even the degradation of the years of sin can conceal the son from the father's eyes. He "had compassion and ran and fell on his neck" in a long clinging tender embrace.

The father will permit no contemptuous eye to mock at his son's misery and tatters. He takes from his own shoulders the broad rich mantle, and wraps it around the son's wasted form, and the youth sobs out his repentance saying, "Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." The father holds him close to his side, and brings him home. No opportunity is given him to ask a servant's place. He is a son who shall be honoured with the best the house affords, and whom the waiting men and women shall respect and serve.

Home Again.

The father said to his servant "Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost and is found. And they began to be merry."

In his restless youth, the prodigal looked upon his father as stern and severe. How different his conception of him now! So those who are deceived by Satan look upon God as hard and exacting. They regard him as watching to denounce and condemn, as unwilling to receive the sinner so long as there is a legal excuse for not helping him. His law they regard as a restriction upon men's happiness, a burdensome yoke from which they are glad to escape. But he whose eyes have been opened by the love of Christ will behold God as full of compassion. He does not appear as a tyrannical relentless being, but as a father longing to embrace his repenting son. The sinner will exclaim with the psalmist, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

ELLEN G. WHITE.

CONVERSION.

DEFINITION.

What is C.? Isa. 60: 5. Margin.
Turn from what? Eze. 18: 30.
What change? Eze. 18: 31.

NECESSITY.

What is sin? 1 Jno. 3: 4.
What its penalty? Rom. 6: 23.
Are all exposed? Rom. 5: 12.
What its origin? Matt 15: 19.
Is heart good? Jer. 17: 9, 10.
Can we change it? Jer 13: 23.
How enter kingdom? Matt. 18: 2, 3.

MEANS.

What converts? Ps. 19: 7.
What influence? Jno. 16: 7, 8.
What way opened? Jno. 14: 6.
At what cost? Jno. 3: 16.
What if we neglect? Heb. 2: 2, 3.

STEPS.

How may we know sin? Rom. 3: 20.
Have what sorrow? 2 Cor. 7: 10.
Why repent? Acts 3: 19.
Must we confess? Prov. 28: 13.
How find pardon? 1 Jno. 1: 9.
Why believe? Heb. 11: 6.
Faith without love? 1 Cor. 13: 2.
How prove love? 1 Jno. 5: 3.

CONDITION.

Then what creature? 2 Cor. 5: 17.
Partake of what? Heb. 3: 14.
Who will keep? Jude 24, 25.

G. K. O.



Bible Studies in Christian Life.

SHALL IT BE GRACE OR SIN?

IT can never be repeated too often, that under the reign of grace it is just as easy to do right, as under the reign of sin it is easy to do wrong. This must be so; for if there is not more power in grace than there is in sin, then there can be no salvation from sin. But there is salvation from sin; this no one who believes in Christianity can deny.

Yet salvation from sin certainly depends upon there being more power in grace than there is in sin. Then, there being more power in grace than there is in sin, it cannot possibly be otherwise than that wherever the power of grace can have control, it will be just as easy to do right as without this it is easy to do wrong.

No man ever yet naturally found it difficult to do wrong. His great difficulty has always been to do right. But this is because man naturally is enslaved to a power—the power of sin—that is absolute in its reign. And so long as that power has sway, it is not only difficult but impossible to do the good that he knows, and that he would. But let a mightier power than that have sway, then is it not plain enough that it will be just as easy to serve the will of the mightier power, when it reigns, as it was to serve the will of the other power when it reigned?

But grace is not simply more powerful than is sin. If this were indeed all, even then there would be fulness of hope and good cheer to every sinner in the world. But this, good as it would be, is not all; it is not nearly all. There is much more power in grace than there is in sin. For "where sin abounded grace did much more abound." And just as much more power as there is in grace than there is in sin, just so much more hope and good cheer there are for every sinner in the world.

How much more power, then, is there in grace than there is in sin? Let me think a moment. Let me ask myself a question or two. Whence comes grace?—From God, to be sure. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Whence comes sin?—From the devil, of course. Sin is of the devil; for the devil sinneth from the begin-

ning. Well, then, how much more power is there in grace than there is in sin? It is as plain as A B C that there is just as much more power in grace than there is in sin, as there is more power in God than there is in the devil. It is therefore also perfectly plain that the reign of grace is the reign of God; and the reign of sin is the reign of Satan. And is it not therefore perfectly plain also, that it is just as easy to serve God by the power of God as it is to serve Satan with the power of Satan?

Where the difficulty comes in, in all this, is that so many people try to serve God with the power of Satan. But that can never be done. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt." Men cannot gather grapes of thorns, nor figs of thistles. The tree must be made good, root and branch. It must be made new. "Ye must be born again." "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Let no one ever attempt to serve God with anything but the present, living power of God, that makes him a new creature; with nothing but the much more abundant grace that condemns sin in the flesh, and reigns through righteousness unto eternal life by Jesus Christ our Lord. Then the service of God will indeed be in "newness of life;" then it will be found that His yoke is indeed "easy" and His burden "light;" then His service will be found indeed to be with "joy unspeakable and full of glory."

Did Jesus ever find it difficult to do right? Every one will instantly say, No. But why? he was just as human as we are. He took flesh and blood the same as ours. "The Word was made flesh, and dwelt among us." And the kind of flesh that He was made in this world, was precisely such as was in this world. "In all things it behoved Him to be made like unto His brethren." "In all things"! It does not say, In all things *but one*. There is no exception. He was made in all things like as we are. He was of Himself as weak as we are; for He said, "I can of Mine own self do nothing."

Why, then, being in all things like as we are, did He find it always easy to do

right?—Because He never trusted to Himself, but His trust was always in God alone. All His dependence was upon the grace of God. He always sought to serve God, only with the power of God. And therefore the Father dwelt in Him, and did the works of righteousness. Therefore it was always easy for Him to do right. But as He is, so are we in this world. He has left us an example, that we should follow His steps. "It is God which worketh in *you* both to will and to do of His good pleasure," as well as in Him. All power in heaven and in earth is given unto Him; and he desires that you may be strengthened with *all might*, according to His glorious power. "In Him dwelleth all the fulness of the Godhead bodily;" and He strengthens you with might by His Spirit in the inner man, that Christ may dwell in your heart by faith, that *you* may be "filled with all the fulness of God."

True, Christ partook of the Divine nature, and so do you if you are a child of promise, and out of the flesh; for by the promises ye are partakers of the Divine nature. There was nothing given to Him in this world, and He had nothing in this world, that is not freely given to you, or that you may not have.

All this is in order that you may walk in newness of life; that henceforth you may not serve sin; that you may be the servant of righteousness only; that you may be freed from sin; that sin may not have dominion over you; that you may glorify God on the earth; and that you may be like Jesus. And therefore "unto every one of us is given grace according to the measure of the gift of Christ. . . . Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And I "beseech you also that ye receive not the grace of God in vain."

A. T. JONES

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THE CHANGELESS CHARACTER OF GOD'S WORD.

IN referring to God's work during what is termed the "creative week," as recorded in the first chapter of Genesis, the Psalmist says, "He spake, and it was done; He commanded, and it stood fast." Ps. 33 : 9.

In applying this statement to the work of the Lord for the first six days of the week, we readily discover abundant evidence of its accuracy. One of His commands was, "Let there be light," and the record says, "There was light." That command continues in active, powerful operation,—it *stands fast*. We all recognize its undiminished vitality and perpetual force. God continues to say, "Let there be light," and there is light. In all the various mechanical devices in use by mankind for the production of what is termed "artificial light," it is God who is speaking. It matters not what the force or combination of forces, the condition or combination of conditions, that produces the light, the Creator is the

author of the results secured. It is He who says, "Let there be light," and there is light.

And so it is with each and every one of the mandates issued by the Lord during the creative week. Look the list over, then observe what is still going on in the world about us regarding those matters, and it will be seen that those commands continue to operate the same as when first uttered.

Take, as another example, the commands of the eleventh verse of the first chapter of Genesis:—

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

The continued and unabated operation of this command is universally known and recognized. There is neither "variableness" nor "shadow of turning" in the methods of producing grass and fruits, God's original command regarding these matters *stands fast*.

It is well to remember that the Lord's commands, as pertaining to the seventh day of the creative week, are of the same perpetual and unvarying force and authority as those that were issued on the other days, and pertaining to other matters. When that seventh day was reached, the Lord made an entire change in His programme. He had fulfilled His purpose in the great work so far carried on, and the record says that He saw that everything "was very good." Now, what is He going to do on the seventh day? Let us see.

He first places an eternally abiding seal of approval upon the work of the previous six days, by making of the seventh day a memorial of that work. "He rested, and was refreshed." Then He blessed the seventh day, and sanctified it. By so doing, He created an institution, and gave command regarding it for the future. He decreed that from that time forward, each recurring seventh day should be the Sabbath. By His power, and His prerogative of being able to call things "which be not as if they were," He then and there made a Sabbath of each and every recurring seventh day, for all time and eternity, so far, at least, as this world and its inhabitants should be concerned. See Isa. 66: 23.

Thus He gave the creative mandate regarding the seventh day of the week that should forever *stand fast*. He created it the Sabbath; and when, in the unrolling of the great scroll of time, that day is reached, it is just what God made it in the beginning—the Sabbath. This is what is signified by the word "sanctified," as used in Gen. 2: 3, when referring to the institution of the Sabbath.

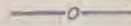
The words of the Psalmist apply to this act of the Lord as well as to His work on the other days of the week. "He spake, and it was done; He commanded, and it stood fast." There is no power that can undo, or nullify, that great creative act as pertaining to the seventh day any more than as pertaining to the work of the Lord upon the other six days of the creative week.

The Lord Himself will not do it; for He has said, "My covenant I will not break, nor alter the thing that is gone out of My lips." Ps. 89: 34.

These considerations should forever set at rest the question of the perpetuity and binding obligation of the Sabbath of the fourth commandment of the decalogue. Nothing that men or devils can invent or do, can in the least affect the nature or character of that day. It comes to us clothed in the identical character that God gave it, regardless of whether men so recognize it or not.

It is unaccountably strange that men will behold and acknowledge the perpetual and unchanged authority and operation of the commands given by God upon the first six days of the creative week, and yet deny that His commands pertaining to the seventh day are of the same unchanged and unchanging character.

G. W. MORSE.



THE RESTITUTION.

"LET not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

These were the Master's words of comfort to the little band whose troubled hearts were filled with dread forebodings at His saying: "Whither I go ye cannot come." "Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards."

Strange words were these to the disciples, and long they pondered in their hearts what they might mean. Until they saw Him go away, and a cloud received Him from their sight, they did not comprehend them. "And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11.

Cheered by these promises, the glad disciples then returned unto Jerusalem, where they remained in prayer, and all with one accord, and in one place, until the promised Comforter, the Holy Ghost, had filled them with His mighty power, and then they healed the sick and raised the dead to life. And Peter, preaching to the wondering people, said to them: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

A multitude believed the Word, and thus were filled with all the mighty power of God. And, tho they all obtained a good report through faith, yet have they not received the promise. Many of them died the martyr's death. And millions more to whom the promise is yet to be fulfilled, have died the same. "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8: 23.

That promise will not be fulfilled until He comes whose right it is to rule, and takes the kingdom to Himself, until the Lord Himself from heaven descends to earth with the mighty shout, with the voice of the Archangel, and the trump of God. That voice awakes the dead in Christ, and of the ransomed hosts of earth to greet the glorious Conqueror, they are the first. And thus to them the promise is fulfilled. Then we which are alive and waiting for the coming of the Lord, together with the resurrected saints, are caught up in the clouds to meet the Saviour in the air, and so with Him we evermore shall be.

And thus the times of restitution come. And thus the promise is fulfilled. To them that look for Him the second time, the Saviour thus appears. The saints, translated then, stand on the sea of glass and sing the song of victory. There they shall live and reign with Christ a thousand years. From one end of the earth unto the other end lie the ungathered dead, slain of the Lord. No one laments for them, and there is none to bury them from sight. The earth is desolate. The heavens have no light. The mountains tremble, and the hills move lightly. There is no man, and all the birds of heaven are fled. The fruitful place is turned into a wilderness, and all the cities of the earth are broken down. "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. 4: 23-27.

The angel with the key of the abyss has come from heaven, having a great chain in his hand, and laid hold on the dragon, that old serpent, called the devil, and Satan, and bound him for a thousand years, and cast him into the abyss, and shut him up, and set a seal upon him, that he should deceive the world no more until the thousand years should be fulfilled; and after that he must be loosed a little season. Rev. 20: 1-3.

Dread punishment! A thousand years in solitude! Dread punishment! Only to be succeeded by punishment more dreadful still! The sepulchers of all earth's mighty dead are there—warriors whose deeds have drenched the earth with blood and filled the world with wo. But they are dead. And Satan has no power now to move the mighty warrior's arm. In silence and unconsciousness, regardless of the desolation all about them, they sleep on a thousand years. The temples of the gods are there, deserted, broken down; temples whose smoking altars, could they but speak, would

tell of human sacrifice; temples whose subterranean cells, had they a voice, could tell of myriad captives, who have pined and perished. But now the deeds of shame unnamable, done at the foul fiend's behest, are known alone to him.

"No more the writhing victim's groans fall on his gloating ear;
No more the horrid carnival of shame and crime and fear;
But bursted bands, and broken bars, and crumbling walls mayhap,
And dungeons dark, and manacles, and sepulchers agape,
And ruthless rack which never more shall quivering sinews strain,
These all,—mute voices,—loud proclaim all past his power to pain,
And hurrying through the broken aisles the echoes from his tread
Seem to recall the pleadings vain from myriad voices—dead."

But all the dead, the just and the unjust shall hear His voice, and shall come forth, the just, when Christ appears the second time, but the *wicked* dead live not again until the thousand years are finished. And then even they shall hear the doom blast of the trump of God, and rise again. And then the shackles fall from Satan's hands, and for a little season he is loosed, and by his great deceptive power goes out to gather all this mighty host of resurrected wicked dead to battle, the number of whom is as the sand upon the seashore.

Meanwhile the holy city, New Jerusalem, the mother of us all, descending out of heaven from God, becomes the camp of saints upon the earth, protected by the mighty power of God from Satan and his horrid host, who, compassing the camp of

earth, melting it to its original gaseous elements, awful example to the universe of the consequences of sin, the voice of the Son of God is heard as once before He spake, when looking at this same earth, formless and void.

The chastened earth, trembling beneath the awful scourge of God, responds. A firmament all glorious and bright appears above. The waters from their hiding-place return and form the seas. The melted mountains rise again in shapely form, and in the valleys rivers flow as once before the stream from Eden flowed. Yea, in the wilderness waters break out, and in the desert, streams. The parched ground becomes a pool, the thirsty land a cooling spring. Again the voice of God is heard; and as the words in majesty and power roll through the earth, the wilderness and solitary place are glad for them, and with the desert they rejoice and blossom as the rose, yea, blossom forth abundantly, even with joy and singing. The glory of fair Lebanon, the excellency of sweet Carmel and of Sharon, are given unto them, and once again the glory of the Lord is seen, filling the earth even as the waters fill the sea. Isaiah, thirty-fifth chapter.

He speaks, and now the gladdened earth, despoiled by sin of every living thing, responsive to the word, brings forth abundantly. The seas are filled with finny tribes, no more pursuing to devour; and in the air, songsters adorned with radiant plumage, gladden the groves with rapturous melody. The wolf dwells with the lamb; the leopard lies down with the kid; the cow and bear together feed, their young ones lying near. The lion, all his fierceness gone, no more pursues his living prey, but with the ox, contented, grazes the fields, while the young lion and the calf, together with the fatling, play, led by a little child. Even the serpent's den is made a harmless place, where children sport; for they shall not destroy nor hurt in all My holy mountain, saith the Lord. Isa. 11: 6-9.

And now, as at the first, the sons of God, beholding the new earth, clad with verdure and loveliness surpassing the power of pen to tell, and peopled with living creatures, as harmless as beautiful, together with the singing of the morning stars, shout for joy. No stain of sin to mar the harmony. No more the scalding, bitter tear of grief, for God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21: 4. The yawning, insatiate grave at last is satisfied, for death and hell are cast into the lake of fire, which is the second death. Rev. 20: 14. And then, when all things have been made new, the invitation of the Saviour will be given: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 23.

Eugene Leland.



[64]

PEACE ON EARTH.

But he is bound. The wicked of the earth are dead, all dead, and Satan has no power now to lead them on to further deeds of wickedness. Yea, he is bound. He has no power now to persecute and cause oppression to the saints; for, rising from the grave, obedient to the Archangel's voice, together with the living saints, the righteous dead ascend to heaven to live and reign with Christ a thousand years, while all the wicked dead sleep on, unconscious that their mighty prince is bound.

saints about, and the beloved city, would wage unhallowed war with God. But fire comes down from heaven and devours them. This is the second death—awful—eternal.

Thus the earth becomes a seething mass of living fire, burning, unquenchable, until sin and sinners are destroyed. But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. After it has burned out the last vestige of sin from the

THE KING IS COMING.

Jesus our Lord is coming
Down to this earth again ;
Coming in power and glory
To claim his right to reign.

And when He takes the kingdom
His name will all men bless
And hail Him as the Prince of Peace
Who reigns in righteousness.

No more shall desolation
Caused now by cruel wars
Exist in His creation
Under His righteous laws.

Then men will trust each other
As now they cannot do.
We then shall claim as brother
The one we thought our foe.

Men often talk of "good old times
Of many years ago,"
But a better time is coming
When we our King shall know.

So let us all be ready,
Let there be no delay,
We know not when He's coming
To take his saints away.

If He should come this evening,
How many would he find
Prepared to meet him in the air
And leave the world behind ?

Let all his people watch and pray ;
That there be no surprise
When, shining brighter than the day,
His presence lights the skies.

E. HART.

THE SERMON ON THE MOUNT.

THIS whole sermon was an exposition of the law. Christ presented the far-reaching claims of the law of God. He tried to correct their high imaginings by exalting true sentiments, and proclaiming a blessing upon those traits of character that were entirely opposite to the attributes they were cherishing. He presented before them a kingdom where human ambitions and earthly passions cannot find an entrance.

Christ saw that Israel, who had been so highly favored, in having had committed to them the oracles of God, were misconstruing the Scriptures to meet their own back-slidden condition. Their teaching was no longer the Word of God, but the sayings of men. They were making of none effect the commandments of God by their tradition. They were working away from the high and holy standard given them in the Word of God, and were meeting a human standard. Christ's work was to strip away these false theories, and by His own life reveal the character of God, that He might lift souls who were perishing in ignorance of true godliness into a pure and holy atmosphere.

Those who are making void the law of God in this age are under a deception fully as dangerous as were the Jews. They depreciate the Old Testament Scriptures and exalt the New. The New Testament presents the same standard of righteousness as the Old. It is the key to the Old. Abel was a Christian; he died for Christ because he acknowledged Him in the blood of the slain lamb. Noah was a Christian. He unflinchingly endured the test of his faith. He was righteous in his day, and is called a

"preacher of righteousness." Christ was the Way for the antediluvian church; He was the Way for the patriarchs, for the prophets, and He is the Way for the Christian church to-day. Christ is brought to view in the Old Testament Scriptures as a personal Saviour. And the same Christ who was the Way in the Old Testament Scriptures declares in the New, "I am the Way, the Truth, and the Life."

MRS. E. G. WHITE.

BAPTISM.

The Command.

Every true Christian has respect for the commands of God, and desires to obey them. 1 John 5. 3. "This is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 2. 4. "He that saith I know him and keepeth not his commandments, is a liar, and the truth is not in him." Therefore no Christian with a clear understanding of the Bible will find the question of baptism a difficult one to decide.

In Matt. 28. 19, we find a *command to administer baptism*.—"Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, even unto the end of the world. Not only this but in Acts 2. 38 we find a *command to every individual* to be baptized. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. But many are ready to admit that baptism is a command, and one that every Christian should obey, and yet they say, "We cannot agree as to what the command requires." This may not be as difficult as many suppose if we will carefully consider what the Bible says. The real question at issue is: "Did the author of the command mean what he said, or did he mean something else? Words had as definite meaning when the command was given as they do now; therefore we have just two questions to settle:—

1. What word was used in the command ?
2. What is its correct definition ?

Turning to the Greek Testament we find the word as first written in the command was not *Rantiso* nor *Katacheo* but *Baptiso*.

Then turning to the Greek lexicon we find the definition of these three words: *Rantiso* to sprinkle; *Katacheo* to pour; *Baptiso* to immerse." Therefore no minister was commanded to sprinkle or pour any believer but to immerse them. No candidate was commanded to be sprinkled or poured but to be immersed. As definitions leave us no room for doubt so with

Illustrations.

In the ordinance of baptism three illustrations stand out plain and prominent, of *death, burial, (or planting), and rising*. Romans 6. 4-6. "Therefore we are buried with him by baptism into death; that like

as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." Col. 2. 12. "Buried with him in baptism, wherein also ye are risen with him thru the faith of the operation of God who hath raised him from the dead." In the ceremony of sprinkling or pouring where is the likeness? Where is there any illustration of either death, burial, planting, or rising? But in true baptism how fitting the illustrations here used! As Christ was buried and passed a little moment of breathless silence in the tomb, and as it will seem to his people who lie down in the grave to be but a moment, in the twinkling of an eye, (1 Cor. 15. 52), so in baptism the candidate ceases to breathe, is buried from the view of the world for a little moment, and, in the emblem of being ushered into a new life, is brought forth, resumes his breathing, arises to walk in newness of life, with a hope of living while his Redeemer lives; even tho there should occur the twinkling of an eye to which Paul referred, and of which Isa. 26. 19, 20 speaks. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come my people enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. Here, after the positive assurance,—"Thy dead men shall live," what beautiful illustrations of their disappearance and reappearance! As the pearly drops of dew having disappeared from the herbs for a little moment seem to have sprung into a new life with the return of the morning light, so those whom he calls "my people" having entered their little chambers with the doors shut about them for a little moment are awakened to be like their Lord and to be with him. The poet Bryant seemed to have a similar thought in mind when he wrote:—

"So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

A line from James Montgomery may suggest a different thought in regard to the *dreams*, for he says:—

"To slumber in that dreamless bed
From all my toil."

It does not come within the province of this article to disturb either of these two opinions.

As farther evidence to assist those who are seeking for truth, we would present a few facts in connection with some of the most prominent



Instances of Baptism.

Jesus was immersed. Matt. 3. 16. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.

"Much water there" was given as a reason for choosing Aenon as a place for baptism. John 3. 23. "And John was baptizing in Aenon, near to Salim, because there was much water there."

Both minister and candidate went down into the water, before the ceremony of baptism was performed. Acts 8. 38. "And they went down both into the water, both Philip and the eunuch, and he baptized him."

Paul and Silas preached to the keeper of the prison, and to all that were in his house; then went out of the house to attend to the ordinance of baptism, and then were brought into the house. Acts 16. 32-34.

Conditions Requisite.

The sinner must be instructed in the truth of the gospel. Matt. 28. 19. Repentance must also precede baptism otherwise the sinner would be buried alive, and the object of the gospel would be defeated, and the ceremony itself would be a falsehood. Acts 2. 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Faith also preceds baptism. Mark 16. 16. "He that believeth and is baptized shall be saved."

Purposes of Baptism.

Baptism is for the remission of sins Acts 2. 38. Be baptized . . . for the remission of sins. It shows the putting off the old man of sin. Col. 3. 9. "Lie not one to another seeing that ye have put off the old man with his deeds." What a serious way of acting out a falsehood to say by the solemn ordinance of baptism that we have resolved to renounce our former life of sin, and to live a new life in obedience to the commands of God, and then go right on practising the deeds of the old man of sin. The danger of doing this is so great that there is but one way to avoid it and that is revealed in Col. 3. 10. "And have put on the new man which is renewed in knowledge after the image of him that created him." How this is done is revealed in Romans 6. 6, 11. "Knowing that this our old man is crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God thru Jesus Christ our Lord." The ordinance of baptism is not only a confession of our past relation to the law of God as rebels, but also an expression of our resolution to live a life of obedience to the law in the future. And further, it is an expression of our faith in the resurrection. Col. 2. 12. "Buried with him in baptism wherein also ye are risen with him thru the

faith of the operation of God who hath raised him from the dead."

The Manner of Life that should follow.

Is presented in a beautiful pen picture in Col. 3. 1-4 and onward. "If ye then be risen with Christ, seek those things which are above, where Christ, sitteth on the right hand of God. Set your affections on things above, and not on things on the earth, for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."

G. K. OWEN.

THE WANDERER.

A weary 'wanderer longed for rest,
As on his lonely way he pressed.
Love for this life he still possessed,
For here each soul must stand the test,
Or loose the life eternal.
And even in his lonely hours
He loves earth's sunshine and its showers,
Its pastures green, its bright hued flowers,
Its quiet groves and shady bowers;
They speak of love supernal.

Its smiling hills, its lofty mountains,
Its peaceful lakes and flowing fountains,
Its rippling rills and rushing rivers,
Upon whose waves the moonbeam quivers,
Speak wonders of creation.
He loves the clouds, and rolling thunder,
When lightnings flash, he'll watch and wonder
To see it burst the cloud asunder,
And tell, to every creature under
The heavens, of salvation.

When gentle zephyrs whisper low,
He listens, for he wants to know
What tale they tell of weal or woe,
What news to mortals here below;
What thoughts of loved ones sleeping.
Now to'rd the past his spirit strolls;
On memory's wheels it backward rolls,
Longs to commune with precious souls;
But O what bell in sadness tolls?
What reaper has been reaping?

But hark! What zephyr voice is heard,
Soft as the whisper of a bird?
The Way, the Truth, the Life, the Word
Says Shall my message be deferred
While o'er the past you're grieving?
Behold the city just in sight!
Go forward walking in the light,
Beyond the gloomy shades of night,
To that fair land where all is bright,
Eternal life receiving.

Go tell the sorrowing sons of earth,
And those absorbed in careless mirth,
That by a new and purer birth,
They may be made of priceless worth,
And dwell with me in glory.
The talents I have given, use:
Go spread abroad the joyful new:
Tell all the Gentiles and the Jews:
The vilest sinner, don't refuse
To tell the wondrous story.

Press onward till the work is done:
Nor tarry, till thy race is run.
Be faithful till thy crown is won;
And thou shalt shine as yonder sun:
For rest will soon be given,
When all around thy soul seems dark
What still small voice is speaking? Hark!
The lightning shall not touch the ark,
Nor him who has the writer's mark,
Tho heaven and earth be riven.

G. K. OWEN.

HEALTH HINTS

GOOD HEALTH IN THE FAMILY.

WHAT a contrast we often see in the conditions existing in different families in the matter of health. Here is a family whose doctor bills are practically nothing. Here is another in which some one is perpetually ailing. Doctors and medicines are the most prominent features of the home life. Pains, aches, fevers, and various complaints are the common lot of the household. What are the causes? They are numerous and varied. Some are inherited; some are, perhaps, unavoidable; some, yea, many, are located in the home, and may be excluded.

One of the first things to be scrutinized is the matter of the diet. It is in the abuse of the stomach that three-fourths of our ailments have their origin. In the practical study of this question we must consider three points at least: *When* to eat; *how* to eat; and *what* to eat. Some will say upon the first point that we should eat when we are hungry. Quite right. But many people do not know when they *are* hungry. They mistake a craving for food, which has been created by wrong habits, for a legitimate demand for food.

The foundation for indigestion and various stomach disorders is often laid in infancy through too frequent and irregular feeding. The babe cries, and the first thing offered to appease its demands, whatever they may be, and to hush its noise, is food. The breast or the bottle is always in readiness. This is a very common custom, but, nevertheless a pernicious one. Digestion is impaired, the stomach is extended and weakened, and bad habits of irregular eating are formed. The child is thus early schooled in the belief that something good to eat is the prime object of living, a belief that clings to most people very tenaciously.

Babes should be fed at regular times. They require food more frequently than older children,—once in from two to four hours; but at an early age, by judicious treatment, the time may be lengthened to three meals a day. But meals should be at regular intervals, and on no account should food be allowed between times. The habit of "piecing" and going frequently to the cupboard should not be tolerated, as we value the health of our children. Three meals a day for adults are all-sufficient, and sedentary people will often find two more conducive to health. When regular periods of abstinence and regular times of eating are observed, the appetite becomes a safe guide as to the demand for food.

How to eat is also an important consideration. The process of digestion should be well begun in the mouth. The starchy foods especially need to become well mixed with saliva, for it is the office of the saliva

to convert the starch into sugar, a necessary change before assimilation can take place. Too often the stomach is treated like a garbage box, into which all kinds of materials are unceremoniously dumped. In order to expedite the process of swallowing, water, tea, coffee, or some other drink, is gulped down with the food. Hasty eating necessitates imperfect mastication. This causes irritation of the walls of the stomach and gastric catarrh. By imperfect mastication the food is left in such a condition that the digestive juices cannot gain perfect access to it. By its salivary digestion is rendered imperfect; and as salivary digestion gives a stimulus to gastric digestion, this, too, is rendered imperfect by too hasty eating. Therefore we should eat slowly and deliberately.

What we should eat is a more extensive question, and one of vital importance. We trust that all our readers will follow the study of this question carefully and conscientiously.

G. C. TENNEY.

USE OF THE HOT WATER BOTTLE.

WHEN the India-rubber hot water bottle is as inexpensive as it is at present, it becomes almost a duty to possess one. The water to fill it is always attainable, and the comfort of the possession will amply repay the expense. Frequently its use will relieve pain in a far simpler and more effectual manner than any medicine. Placed on the side of the neuralgic face it will cause the blood to flow to that part, and bring nourishment to the starving nerve. A fit of indigestion may be overcome in a similar manner. The weak heart may be assisted by a very scantily filled bottle placed under the left arm against the side. Always soothing, never contradictory, it is actually a life-saving machine.

Many as are the blessings of the hot water bottle, it must not be forgotten that it is also a source of danger. Always see that the stopper is absolutely tight, and never use it without a thick cover. Many a painful burn has it given, especially to an unconscious patient or to an old person.

In old age, the circulation being weaker, the vitality becomes low. A thick cover will keep the water longer warm as well as insure against burns. Filling the bottle quite full will also cause the heat to be retained for a longer time, but it will not be as comfortable as when half full. When not in use the bottle should be emptied.—*Good Housekeeping.*

TEMPERATURE OF FOOD.

PROFESSOR UFFELMANN, of Rostock, publishes his conclusions, drawn from experimental researches by himself and others, on the effects of food and drink at different temperatures. In brief, these are: 1. A temperature of food and drink which approaches that of the blood is most healthful. For nurslings such temperature is essential. 2. For quenching the thirst, the best temperature is from 50 dg. to 68 dg. Fahren-

heit. 3. Very hot or very cold food or drink in health has a damaging effect, which is increased just in proportion to the rapidity with which the hot or cold substance is taken. 4. The use of very hot and cold substances, following or alternating, is injurious to the teeth. 5. Cold food and drink lessen the bodily temperature, whether it be normal or febrile. 6. Cold fluids lessen the irritability and raise the tone of the stomach. 7. Hot food and drinks stimulate the stomach more than cold. But after repeated use they lessen the tone of the digestive tract and cause congestion and dyspepsia.

WHY PEOPLE HAVE CANCER.

THE belief in the hereditary transmission of cancer has a deep-seated foothold in the popular mind, but most careful observations have failed to give it sufficient support. Dr. Daniel Lewis, professor of malignant diseases in the New York post-graduate school, has come to the conclusion, after carefully looking into the history of hundreds of cases, that the children of cancerous parents have no special susceptibility to the disease, unless the same causes that favored its development in the first place continue to operate to the third and fourth generations.

An individual becomes susceptible to cancer in the same way that slime gathers on the top of a stagnant pool, that moss forms on the bark of a dying tree, or that tubercular germs flourish in the human system when its vitality is low. Whether an individual shall become a victim to cancer, tuberculosis, or rheumatism depends largely upon which of these his vicious habits of life have specially trained and prepared him for. The causes of such diseases as tuberculosis and cancer are as plentiful as matches, and we ourselves by our physical sins of omission and commission are storing up the powder-magazines which make these matches so dangerous when some circumstance, over which we perhaps have no control, touches them off.

The grim harvest of cancer cases is increasing mightily year by year, and logically this suggests that there must be an increased sowing of the same. Dr. Roger Williams, in the *London Lancet*, calls attention to the fact that the cancer death-rate has kept pace with the consumption of meat: "Statistics show that the consumption of meat has for many years been increasing by leaps and bounds, till it has now reached the amazing total of one hundred and thirty-one pounds a head per year, which is more than double what it was half a century ago, when the conditions of life were more compatible with high feeding." Think of filtering through the human system the waste products stored up in this amount of flesh; think what a potent factor it must be in preparing the soil for the inroads of this disease. While fifty years ago cancer was responsible for but one death in one hundred and twenty-seven, it now claims one victim for

every twenty-two deaths! Dr. Williams speaks thus of this increase: "The proportionate mortality from cancer now is four and a half times greater than it was a half century ago. In this respect its position is unique, for no other disease can show anything like such an immense increase." Roswell Park, the eminent surgeon, after studying statistics upon this subject, intimates that if cancer continues during the next ten years as it has in recent years, it will then claim more victims than consumption does at the present time. There is no doubt that with careful examinations and better methods of diagnosis many cases of this disease are now recognized that were ignored several decades ago, thus tending to render the figures upon which Dr. Park bases his estimate somewhat unreliable; but no one will deny that cancer is alarmingly on the increase, as also are other diseases which prey upon a weakened organism. Dr. Frazier, after collecting extensive facts on this same subject, finds that the intemperate are especially bright and shining targets for cancer, and also those living amid unsanitary surroundings.

Dr. Pryor, of Buffalo, in a recent article on this subject, remarks: "The fatal disease, cancer, appears to be increasing with such rapidity that the mere mention of the fact is enough to cause apprehension and alarm, and to stimulate a desire to learn more of the cause and nature of the malady." It would seem as if nature were hanging out this dread signal, which should echo the words of the Scripture in the ears of every one sowing for disease: "Turn ye, turn ye, for why will ye die?" So long as the consumption of alcohol, tobacco, flesh, tea, coffee, and spices continues to increase among men, just so long will cancer specialists become more and more numerous, and patent-medicine men will pay for more and more space in the advertising columns.

DAVID PAULSON, M. D.

RULES FOR DYSPEPTICS.

1. EAT slowly, masticate the food very thoroughly, even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach.
2. Avoid drinking at meals; at most, take a few sips of warm drink at the close of the meal, if the food is very dry in character.
3. In general, dyspeptic stomachs manage dry food better than that containing much fluid.
4. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating.
5. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is actually needed must be taken when digestion is very weak. Strength depends not on what is eaten, but on what is digested.

6. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating, nor within four hours of a meal.

7. Never eat more than three times a day, and make the last meal very light.

8. Never eat a morsel of any sort between meals.

9. Never eat when very tired, whether exhausted from mental or physical labour.

10. Never eat when the mind is worried or the temper is ruffled, if possible to avoid doing so.

11. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal.

12. Most persons will be benefited by the use of oatmeal, wheat meal, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables, especially when fruits are taken.—*Good Health*.

Is you wish to have health, says a writer on health topics, it is necessary that you should be regular in your habits, have a stated time for your meals, eat sparingly of plain, nourishing food, and leave pastry alone, abstain from ardent spirits and tobacco, retire from the dinner table feeling a little hungry; bathe often, and exercise in the open air when you can, as breathing the pure air gives life and strength; retire to bed early, as a good night's rest gives the body a chance to recover the nervous wastes lost during the waking hours. There is no doubt that sleep is a prolonger of life. A long sleeper has a much better prospect of long life than a person who is satisfied with naps.

ONE WOMAN'S WAY.

SHE wanted her children to grow up good children. She caught Peter stealing sugar, and she led him into the sitting-room, sat down, put on her most serious look, and said:—

"My son, do you know what becomes of liars?"

"No," replied the sulky Peter.

"You don't know what becomes of bad boys who steal sugar and then lie about it!"

"No."

"Well, I will tell you. The boy who steals from his mother will soon steal from other people, and he will be sent to prison. The boy who lies to his mother will go to that bad place and be burned all to ashes. Now Peter—" But at that moment the door-bell rang, and she tip-toed across the room, peered through the blinds, and then rushed back and whispered:

"There's that stylish Mrs. Fustin, and here I am in my old dressing-gown! I'll run upstairs, and you go to the door and tell her I'm out!"

"But I don't want to lie," replied Peter.

"Go on—go on, I tell you!"

And she dashed upstairs, and Peter went to the door and told Mrs. Fustin that his mother was out.—*Selected*.

SIT UP.

IF most of us could see ourselves as others see us when we sit—"down" or "up" and generally "down" hard upon our spinal columns—we should wish to join a school of health immediately to learn how to make ourselves more graceful objects. But, altho incorrect attitudes are bad enough from the standpoint of beauty, they are even worse from the standpoint of health.

The writer once saw a tall, thin woman sitting at a table eating her dinner, whose body was curved forward to such an extent that the food she swallowed must have been obliged to travel almost in a semicircle to reach her stomach. Nature does her best to accommodate herself to all kinds of deformities and unnatural positions, but it is not reasonable to suppose that she can do her work as well when the body is out of shape as when it conforms to her original plan.

A CORRECT attitude in sitting requires proper height and width of seat, a desk or a table of the proper height, when desk work is required, and care upon the part of the pupil to sit upon his seat in a proper position. The height of the seat should be such that the feet may rest squarely upon the floor without undue pressure upon the large nerves and blood-vessels at the bend of the knee. A high seat not only produces undue pressure upon the nerves and vessels, thus causing cold feet, numbness and other unpleasant symptoms, and possibly also a deficient development of the legs, but has the effect to drag the trunk forward, thus creating a tendency to relaxation of the muscles of the trunk and posterior curvature.

The seat should be of such width that the hips can touch the back of the seat while the soles of the feet are still resting squarely upon the floor.

The relation of the person to the seat should be such that while the hips and shoulders touch the back of the seat (the back of the chair should be of sufficient height to reach the shoulders), the centre of the back remains free from the seat, owing to its concavity. The centre of the back cannot touch the back of the seat without relaxation of the muscles and resulting flatness of the chest and waist, unless, of course, the seat back has a forward curvature.—*J. H. Kellogg, M.D., in Good Health*.

A HALF-POUND of Copperas dissolved in a gallon of water is a good disinfectant for drains. Some such solution should frequently be used. The solution is more efficient if hot water is used, as it will more readily dissolve any greasy waste matter left in the pipes from the dishwasher.

THOU mayst as well expect to grow stronger by always eating, as wise by always reading. It is thought and digestion which make books serviceable, and give health and vigour to the mind.—*T. Fuller*.



WHAT IS DRUDGERY?

WE hear much nowadays of the "drudgery" of woman's work. The "new" or emancipated woman looks with pitying eyes upon her sister on the farm, with her long routine of tasks, her labor stretching often from sun to sun. "Away with such drudgery!" she says, and goes on her chosen way, which is patterned as closely as possible after the masculine career.

Such a woman the other day set me thinking. I went to the "Standard" Dictionary, and there I read:

"Drudgery,—Hard and constant work in any menial or dull occupation; service marked by weariness and spiritless routine."

The definition suggested many things. Somehow, I was reminded of a story taken years ago from an English paper, and preserved in one of my many scrap-book volumes. It is entitled "The Happiest Man in London," and tells of a couple living in a single room, with nothing but the most necessary furniture. For twenty-five years the wife had been paralyzed, and all this time her husband had been her nurse, protector, support, and, most of all, her lover. She could scarcely speak, and her only strength of expression lay in her eyes, looking straight out, clear and shining. In response to a new doctor's question, this hero of a man told in the simplest and most sincere way how he lived:

"I get up early of a morning, you see, sir," said Temple, as our hero was named, "and make our breakfast and attend to her. Then before I start for work—I'm in an engineer's employ—I just boards her up in bed so she can't fall out. I'm back at dinner hour, and we have it together. Then, when I have work, my evening soon passes. There's usually a bit of cooking to be done, and washing up, and the room to see to. An invalid must have things clean about her; it isn't agreeable to just lie and look at anything dirty. I like Lucy to keep bright—but there! she always is; and if occasionally she gets down I soon cheer her up, don't I, Lucy? I and Sunny together. Sunny—that's our bullfinch. He's asleep now, covered up, you see, and I won't disturb him. But by day he's that lively! He chirps and talks away to Lucy; he's company for her, Sunny is, bless his little heart!"

And the story tells how the tired man coming home from his work goes cheerily

about the cares of his little household; how he eats the tasteless meat from which "Lucy's" beef tea had been made—enjoying the meat the better the poorer it was, because he knew thereby that the tea was good; and how he did some washings to save pennies for luxuries for his dear invalid. It describes how the old man got ready for the night. He was obliged to retire early whenever possible. He brought warm water to the bedside, and washed the hands and face of his wife, and tied on her white night-cap. (In the morning he would perform her toilet again, and do her hair for her. Then he arranged on the chair, so as to be within reach, a candle in a tin candlestick, a glass of water, and a biscuit. After that he fetched a large prayer-book and the Bible, read the Psalms and the second lesson for the evening, and afterwards prayed. He thanked God for the many mercies vouchsafed to them that day; for food and power and opportunity to work, and for a home. He remembered those that had none of these blessings, and begged that they might receive them. He commended himself and his wife to God's keeping throughout the night.

There came a day when the friendly young doctor announced that he was going away for a month, and would bring "another friend" back with him; and this is the response he had from these two who had not found life an easy thing:

"God bless you, sir! You couldn't tell me anything that would make me more rejoiced. The dear young lady! We seem to know her now, already, but we shall really see her, I'm sure?"

"Oh, yes!" answered the doctor, "and you'll love her, Mr. Temple, everybody does."

"Lucy, did you hear? The doctor is going to bring the dear young lady!"

The woman unclosed her eyes. She looked at the doctor, and her drawn face seemed flooded with sweetness. Her lips moved.

"She says, 'God bless you, sir,' Lucy says 'God bless you,' and when she says it she means it. Ah, we know what a blessed thing married life can be, don't we, Lucy? It's a solemn act, sir, to take a woman to be your wife. But, when the blessing of God rests upon a union, marriage is a sacrament that brings you an added grace. Your faith grows and your love grows, and your nature deepens. You learn many things. I'm old and I've lived, but the part of life that has helped me to the best knowledge is—just that. I took Lucy, I said I'd love her, comfort her, honor her and keep her in sickness and in health. I've tried, and we've been happy. Sir, love does it all. You'll want to comfort her, you'll have to honor her, and if sickness comes, you'll love her all the more."

From the bed came a strange sound. It was something between a laugh and a sob, and the doctor, turning, looked away again. Her husband's words had moved the wife to tears, but her face was radiant with the joy in the upturned eyes.

Temple laid his hand on hers—hers which could give no answering pressure. "Sir," he said, "I can't wish you better happiness than I've had. I wish you as much. And I take it I'm about the happiest man in London."

Was it drudgery—the toiling all day for daily bread, the work in the house and the preparation of the meals; the care of a helpless, almost speechless, invalid for twenty-five years; life literally bounded by the shop and the single room he called home; no outside companionship or relaxation? And still he was "The Happiest Man in London!"

Love is the sweetener and uplifter of daily toil. Love transforms what would else be drudgery into glad, joy-giving ministry.—*The House Keeper.*

HELPLESSNESS IN THE HOME.

The Girls.

AS BEFORE stated, the success of home life depends upon each member realizing that he has a part to act, knowing what that part is, and faithfully doing it. Every member of the family should be as indispensable as the individual wheels of a watch. What can the daughters do to make a home what it should be?—Much every way. The performance of household duties of all kinds should constitute an essential part of every girl's education. There is no other school in the world where girls may receive so valuable an education as in their mother's home. No amount of technical study or mental accomplishments will fill the place of a practical knowledge of housekeeping and home-making.

When should such an education begin?—When other education begins; and that is very early in life. Even in infantile days a marked difference may be observed in the domestic ways of girls. Orderliness should be carefully taught to children from the first. The habit of leaving articles about the house, of throwing clothing into a corner, leaving it upon a chair, or dropping it upon the floor, should be discouraged. For, once formed, it is like other evil habits, difficult to break off. It follows us through life. How many steps might be saved the pains-taking mother if husband and children would carefully see that the things they use, the clothing or wraps they lay off, were put in proper places. This habit of leaving things about, becomes so fixed that husbands often carry with them the impression that it is one of the duties of the wife to follow him about, and pick up the things he throws out of place.

Girls should be taught to bear responsibility. They can begin to have regular work assigned them when six years old, simple at first, and taught that they are expected to do it faithfully. Washing dishes, clearing crumbs, cleaning vegetables, and the various stages of cookery should follow. The care of rooms and sewing should be taught. Some mothers will say, "Oh, bother! I would ten times rather do the work myself." Well, but you are a

teacher, and your girl is entitled to an education. She needs it. She must have it, or turn out a miserable failure. She would far better remain ignorant of music, or Latin, or painting, than of these essential things. It is in the power of every mother to bestow upon her daughters the most valuable education that they can procure. It will take time and patience, and thought; but it is worth the cost.

Working at light out-door work in the yard and garden is both proper and profitable for women and girls. Brown hands and cheeks are no disgrace.—*Selected.*

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PRAYER ANSWERED.

EVERY one called her a dear old saint. She didn't seem old, though, for scarcely a wrinkle marred her peaceful countenance. Her large, dark eyes shone like stars, and her soft, smooth cheeks were always slightly flushed. Her white lace cap was bordered with her own white silken curls that would stray out in spite of the keeper's vigilance. She was great grandmother, and perhaps that is why she was called an old saint.

She testified of many beautiful experiences in her Christian life. She had an abiding faith in prayer; and though through her long life she had struggled with sickness, sorrow, and poverty, she yet remained rich and joyful amidst all her vicissitudes. Her greatest trials came to her during a war when she was living in Canada. Her husband had enlisted. Only a little flour and a few potatoes were left to sustain a family of seven small children. The flour diminished until it was all gone. Then they lived on potatoes. Finally these were all eaten. There was nothing for breakfast. The nearest neighbors were seven miles distant.

The mother prayed for food. When the dawn was breaking some one drove into the yard. A rap summoned the mother to the door, and a huge loaf of bread was thrust into her hands by the neighbor woman, as she said:

"I just had to bring it to you. I don't know why, and here are potatoes and meat."

"It is the Lord's doings," replied the mother, and together they knelt and returned thanks.—*The House Keeper.*

"Usefulness" is a better motto than "ornament." It is sickening to think of girls whiling away their time in the front room, dinging the piano, or trying to screech some opera air, while the mother slaves in the kitchen. Don't do it, girls; don't allow it, mothers.—*Selected.*

"THE boy that is driven to church is generally led to the devil; but the boy that has the right example of Christian parents at home, generally drives the devil all through life."

MOTHERS COUNSEL.

"Sufficient unto the Day."

ONLY one day at a time, dear heart,
Only one day at a time;
One day's sorrows and cares and joys
To weave into soulful rhyme.
One day's journey along the way,
Toilsome and rough and drear,
Courage, dear heart! soon cometh the night;
Then will come rest; don't fear,

Bright and cheery the sun may rise
Over the morrow's way,
Turning the rocks to golden sand,
Chasing the shadows away.
Give thyself to its cheering power,
Gather its shining gold;
Store it away for a darker hour,
When sunny skies grow cold.

One day's burden thy hands may bear,
Nay, 'tis enough, dear heart!
Borrow not aught of to-morrow's care,
Cheerily bear thy part.
Strength shall be given thee, hour by hour,
With moments slow or fast;
One by one they will glide away
Into the shadowy past.

—*The Housekeeper*—

The mother is especially the educator of her children. "The hand that rocks the cradle is the hand that rules the world." God sees all the possibilities in that mite of humanity. He sees that with proper training the child will become a power for good in the world. He watches with anxious interest to see whether the parents will carry out His plan, or whether by mistaken kindness they will destroy His purpose, indulging the child to its present and eternal ruin. To transform this helpless and apparently insignificant being into a blessing to the world and an honour to God, is a great and grand work. Give your time to your children. Teach them to form careful habits. Some parents allow their children to be destructive, to use as playthings, things which they have no right to touch. Children should be taught that they must not handle the property of other people. For the comfort and happiness of the family, they must learn to observe the rules of propriety. Children are no happier when they are allowed to handle everything they see. If they are not educated to be care-taking, they will grow up with unlovely, destructive traits of character.

Parents do their children great wrong when they allow them to scream and cry. They should not be allowed to be careless and boisterous. If these objectionable traits of character are not checked in their early years, the children will take them with them, strengthened and developed, into religious and business life. Children will be just as happy if they are taught to be quiet in the house.

Without human effort Divine effort is in vain. God will work with power when in trustful dependence upon Him; parents will awake to the sacred responsibility resting upon them, and seek to train their children aright. He will co-operate with those parents who carefully and prayerfully educate their children, working out their own and their children's salvation. He will work in them, to will and to do of His own good pleasure.

MRS. E. G. WHITE.

"I often marvel," said a middle aged man, "at the way my mother used to work out the kinks and knots in our young lives. She had such a faculty of lowering the pitch of our indignations and of placing before us in the true light all sides of our troubles. Instead of fanning the flames of our unjust and unbalanced estimate of the wrongs we thought we had suffered, she calmly judged the case, and showed us where we were at fault. She showed us the unwise

results of jumping at conclusions, and the wrong we did ourselves and others by forming unjust judgments of them. And I cannot remember that I ever heard her speak an unkind, uncharitable word of anyone. What a pity that we cannot see these wonderful characteristics in our young days, and that they are not revealed to us until so many of our mothers have passed away, and we cannot tell them how they influenced our lives for good?"

Mothers make a great mistake when they do not take time to enjoy the pleasant little things scattered along their pathway. How often the children call our attention to a pretty flower, a bright pebble, a gay little bird-song, and we say, "Yes, yes, run away, now." Why not withdraw our thoughts from our work for a moment, and enjoy with the children. It will not only keep us young, but it will keep us close to the children, and give us an influence over them which we would not otherwise have.

Parents who cannot send their children away to school should not despair of bestowing upon them that best of all gifts,—a good education. Let them begin to teach their children what they know. Let the mothers take their daughters in hand, and thoroughly train them in domestic work—in sweeping, in the making of beds, in the making of garments, and in the thousand and one duties of every-day life.

G. C. TENNY.

It is often the hardest part of a mother's work to wait when she has done all she can for her children impatient to see great results accomplished. A gospel worker who has met with unusual success was once asked by an anxious friend why he did not urge certain ones for whose souls he was working to a decision. He replied, "I have learned this lesson: that there are some things that only the Spirit of God can do, and the best place for me to work in such a crisis is on my knees." It is a wise mother who recognizes these crises in the lives of her children, and thus avoids the danger of letting her anxiety degenerate into a spirit of worry and fret, and perhaps even of "nagging" in her efforts to get her children to do what she feels sure is the best for them. To be patient with children is not simply to keep our temper under provocation, but often it means to wait quietly and even smilingly when our hearts are swelling with anxiety.

MRS. E. H. WHITNEY.

"Whatever you don't give your little daughter, pray develop in her a love for nature in all her changes,—beauties of sky and water and woods, that she may have that source of joy and inspiration whatever she is lacking in material ways. Teach her so to love clouds and lakes that, on any warm sultry day, she will forget bodily discomfort, either in the memory of beautiful pictures or the actual sight of them."

"Train up a child in the way he should go: and when he is old, he will not depart from it."

"We put too much emphasis upon the acidities of life; upon the irritations of life; upon the disappointments of life. Ammianus Marcellinus said that Chaldea was, in olden times, overrun with lions, but many of them lost their power, because the great swamps produced many gnats that would get into the eyes of the lions, and the lions, to free themselves of the gnats, would claw their own eyes out, and then starve. And in our time many a lion has been overcome by a gnat. The little stinging annoyances of life keep us from appreciating the sweet influences. And how many of these last there are! Sweet influences of home, however plain it may be! That is the harbor into which we sail. There we lay out our plans; there we extend our sympathies; there we talk over our successes; there we unload our griefs. Thank God for the home in which we were born, the home in which we now live."



THE WIDOW'S COW.

"I HAVE been over to widow Dilman's this afternoon, and brought home that cow," said farmer Merrion as he sat down to supper.

"Why, papa!" exclaimed Daisy, "what will the poor widow do now?"

"I had never thought of that," laughed the farmer.

"Well, I call that real mean," spoke up Joe. "We've got a whole barn-yard full of cows, while that poor woman has but just one."

"The widow has been buying provisions of me all along. The bargain was that as soon as it amounted to thirty dollars, if she had not the money to pay me, I was to have the cow. So, you see, the cow is bought and paid for."

"O papa, it's a shame, because she's half their living! Poor Mrs. Dilman has been sick so long, you know, and now that she is getting about again, I know she must feel almost lost without poor old Whitey." And there were tears in Eva's eyes.

At last, pushing back her food untasted, she sprang up and went around to her father, and pleaded with him to take back the cow.

"I would, father," said his wife. "You know what the Bible says about being good to the poor."

"Tut, tut!" said the farmer. "You can all be very free with other people's money. How many of you, I wonder, would give anything out of your own pockets?"

"Papa, dear, you shall have my bank, and every dollar in it," said Eva.

"And you needn't buy me a new overcoat this winter, father. I'll wear my old one," said Joe.

"Please, papa, can't I sell my pet pig to help pay for the cow?" asked Daisy.

"Well, I declare," laughed the farmer. "Tell me where you all learn so much generosity."

"I have tried to instil it into them, my dear," said Mrs. Merrion, "as Jesus has taught it to us through His Word. 'He that hath pity on the poor,' you know, 'lendeth to the Lord; and that which he hath given will He pay him again.' God's Word is sure."

The result was that the next morning the farmer sold the cow to his children; and what fun they had driving her home!

As they drew near the cottage, they became so boisterous that the widow and one of her sons came out to the gate, and there stood old Whitey patiently by the fence with the children around her.

"Good-morning, Mrs. Dilman; we've brought your cow back," cried Joe.

"For the land's sake!" cried she, holding up both hands. "Don't you want her?"

"You want her worse," said Joe; "and so papa sold her to us children, and we've brought her back a present to you."

"You blessed children! God be praised!" exclaimed the widow, bursting into tears; and little Mark threw both arms around the cow's neck.

Farmer Merrion's children declared, as they were returning home, "that they never felt so happy in their lives." They had learned that it is indeed "more blessed to give than to receive."—*A. E. C. Maskell, in Our Young Folks.*

WILLIE'S PENNY.

WILLIE'S penny made Heaven rejoice! It could not have done much to help a starving family. What did he do with it?

His sister was a missionary in Africa, and the family were filling a box to send her. As one after another deposited their gifts, little Willie said: "I want to give my penny."

"What shall be bought with the little offering?" was the next question. It was decided to buy a tract, and write the history of the gift on the margin, and with a prayer for its success, send it on its distant errand.

The box arrived on mission ground, and among its valuable, interesting contents, Willie's gift was laid away unnoticed, and for awhile forgotten. But God's watchful, all-seeing eye had not forgotten it. One day a native teacher was starting from the mission station to go to a school over the mountain where he was to be employed. He was well learned in the language, and was a valuable help to the missionaries; but, alas! He lacked the knowledge that cometh from above. He was not a Christian, and had resisted all efforts for his conversion. This was a great grief to the missionaries; but they continued to pray and hope.

In looking over some papers, Willie's tract was discovered, with the marginal explanation, and the fact that prayer had been offered for its success in doing good. It was handed to the native teacher. He read it on his journey. It opened his eyes, showed him that he was a lost sinner, and that all his learning could not help him. It also told him of One who was able and willing to save, who had died for him, and was willing to have His great love returned.

What years of Christian labour by the missionaries had not done was now brought about by the penny tract. The strong man bowed in penitence and humble submission at Jesus' feet, and became a sincere Christian. The missionaries to whom he went praised God for the change which had sent them a godly teacher. Those who put the tract in his hand were overcome with joy; "for there is joy in Heaven over one sinner that repenteth." So you see how Willie's penny made Heaven rejoice.—*Selected.*

THAT'S HOW?"

AFTER a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully. "That's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller until it is done.—*Selected.*



JOSEPH LIKE JESUS.

LET us note how many ways Joseph was like Jesus, when the great exemplar had not yet come to dwell on earth, and when even the beginning of the Bible had not been written; and consider how much more Christlike we ought to be with the life of Jesus before us, and the whole Bible in our hands.

Joseph, like Jesus, was a "beloved son," more loved than his brothers because purer. And let all children remember that is the beginning of manliness, Godliness, Christlikeness, to be a pure and dutiful child at home, as Joseph was, as Jesus was.

A missionary lady had a little Hindu orphan named Shadi living with her. She had taught him about Jesus, and one night, when he was six years old, she said to him, "Now, pray a little prayer of your own." And what do you think Shadi's prayer was? It was a good prayer for any little child to make, for it was this: "Dear Jesus, make me like what you were when you were six years old."

Little Mary had given her heart to Christ. She wanted very much to show that she loved him, but there seemed to be nothing she could do. "You might thread grandmother's needles," said mother. "Her eyes are so dim that she cannot do it herself, and I know she would like to find a halfdozen needles threaded and ready for use every day on her cushion." "But would that be serving Jesus?" asked Mary, "Yes, it would be a helping hand held out to one of his very dear ones. Jesus would regard that as done to himself."

Joseph, like Jesus, was sent by his father to bear loving messages and gifts to his far-off brothers. We, too, should be Christlike in bearing to our sinful brothers God's messages of pardon and his "unspeakable gift." When life is ending the memories of such messages will outshine all other

words we have spoken. During Mr. Moody's last journey home from Kansas City, the train was delayed by an accident to the engine, and much time was lost west of Detroit. As they were leaving that city the new engineer sent back to find out if it were true that D. L. Moody was ill on the train. Learning that he was, the engineer sent word, "Tell Mr. Moody that I will do my best to make up lost time. All I am I owe to him. He led me to Christ twenty years ago." The train ran the next 127 miles in as many minutes.

Joseph, like Jesus, "came unto his own, and his own received him not." Are we not like those who rejected the Father's message and messenger? Let us rather be like Joseph and Jesus in that they did not give up those who at first rejected the message.

Joseph, like Jesus, was sold for silver. Let us beware lest our likeness be to those who sold a brother, aye, a Christ, for greed. If we have suffered indeed from human greed and hate, let us, like Jesus and Joseph, give no place to despondency or revenge, but trust the Providence that makes the wrath and envy and greed of man to praise him and serve us.

Stay firm. Let not the future,
Though dim and drear,
Fill thee with dread foreboding
And anxious fear.
'Tis only thine to follow
Where he shall lead;
Thy Shepherd King provideth
For every need.

Joseph, like Jesus, had "anguish of soul." Let us not shrink from following Christ even to Gethsemane, when the deliverance we plead for is not God's will.

I thank thee, Lord, for mine unanswered prayers,
Unanswered save thy quiet, kindly "Nay;"
Yet it seemed hard among my heavy cares
That bitter day.
I wanted joy; but thou didst know for me
That sorrow was the gift I needed most,
And in its mystic depths I learned to see
The Holy Ghost

—OLIVER HUCKEL.

Jesus "took the form of a servant" voluntarily, as Joseph that of a slave involuntarily. The lowliest toilers, therefore, should be first to welcome the Divine Carpenter.

Joseph, like Jesus, was tempted, but yielded not. His words to Potiphar's wife might well be the motto of the White Cross movement. "How shall I do this great wickedness, and sin against God?"

"While traveling in a coal-mine district," says Dr. Cuyler, "I noticed how very dingy the town appeared. The coal dust seemed to blacken buildings, trees, shrubs, everything. But as the foreman and I were walking near the mines, I noticed a beautiful white flower. Its petals were pure as if it were blooming in a daisy field. 'What care the owner of this plant must take of it,' I said, 'to keep it so free from dust and dirt?' 'See here,' said the foreman, and taking up a handful of coaldust, threw it over the flower. It immediately fell off, and left the flower as stainless as before. 'It has an enamel,' the foreman explained,

'which prevents any dust from clinging to it. I think it must have been created for just such a place.' A Christian spirit, in which Christ has purified the very depths of desire, will thus throw off every foul thought."

Joseph, like Jesus, was a prophet. We cannot interpret dreams that tell the future fate of men and nations, but "every one who received a word from God, and speaks it without a lisp is a prophet," and shall influence, if not foretell, the future.

Joseph, like Jesus, was put with criminals. The butler and baker recall the two thieves, one penitent, the other impenitent, that were crucified with Christ. Joseph had suffered yet more keenly than he did in prison when his own brothers cast him into the pit to die. In any wrong we have done a fellow man, even by neglect, we have not only wronged a brother, but him also who said, "Inasmuch as ye did it unto one of the least of these ye did it unto me."

So shall all speech of now and of to-morrow,
All he hath shown me or shall show me yet,
Spring from an infinite and tender sorrow,
Burst from a burning passion of regret.

Joseph, like Jesus, forgave his enemies. It is ever the nobler way, as may be seen from the following story. Richard Morton and Samuel Whitfield were well-to-do farmers, who lived on adjoining tracts of land. One morning in the summer, Richard saw his neighbor coming slowly up a lane near the house, seemingly in search of something, and hastened out to meet him. "Good-morning, neighbor Whitfield," was his salutation; "it's your gray horse you're looking for, is it? Well, then, listen to me. I caught the beast yesterday evening wandering in the lane close to the gate of my clover pasture. I thought to myself: 'He'll push his way inside next.' So I shut him up in the pound, and told the village constable. You can get him out whenever you are willing to pay the fine, but I give you fair warning that I shall always do the same when I find your horse loose in the lane." Samuel Whitfield's answer was a very quiet one. "Listen to me now, Richard. This morning from my window I saw your cows stamping in my garden. I ran downstairs, turned them out, and drove them to your yard, carefully shutting them in and fastening the gate. And look you, friend, I give you fair warning. I shall do the same thing if I ever find those cows straying again."

Is there any question which course was meanness, and which was manliness and Godliness—Godlikeness? "Be not overcome of evil, but overcome evil with good."

Joseph, like Jesus, was delivered from humiliation into lordship; gave the bread of life to the nations; and forgiveness even, and invited the most unworthy who had repented and received forgiveness to come and dwell with him in the best land.

With thee, O Lord, in lands of light,
With thee, O Lord, in lands of might,
Or with thee in Gethsemane,
But more than all, with thee.

Christian Herald.

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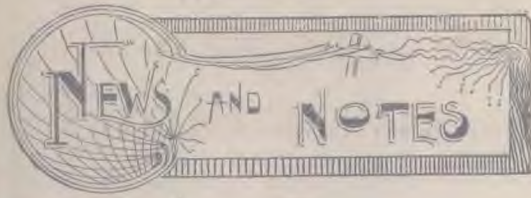
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Four hundred human lives, Rs. 225,000,000, and 200 ships have been lost in fruitless effort to find the North Pole.

"Half of the battle of life," says a writer, "consists in keeping up a cheerful spirit." It is indeed a blessed thing to become resigned to God's will and ever look upon the bright side.

The financial condition of Turkey is continually growing worse. The troops in several provinces are without pay, and mutinies are taking place in various places. The sick man of the East is growing sicker, and it is only a question of time when he will be compelled to surrender his claims in Europe.

Piazza, the celebrated astronomer, discovered the first of the small planets occupying the space between the earth and Mars, on the first day of the nineteenth century. He named it Ceres. Since that time up to the October 1st of this year, 456 have been discovered.

Cuba is more desirous than ever for annexation to the United States, and a movement of considerable proportions is on foot to accomplish this, what seems to them a very desirable thing.

According to statistics of Parliament recently published, there have been 6,566 British ships wrecked during the last 24 years, causing the death of 40,797 persons.

The Orphanages at Bristol, England, founded by Geo. Müller, are now carried on by his son-in-law, James Wright. The same plan is continued of asking no man for any thing, and depending upon God alone for support. A legacy was recently received for the Orphan fund amounting to £18,000. This is the largest amount ever received in a single payment.

The greatest oil well ever-known has been discovered at Beaumont, Texas. Ordinary wells do not have more than 4 or 6 inch pipe, but this one has an eight inch pipe, and gives two hundred thousand barrels daily, spouting three-hundred feet high, and surpassing the oil product of all other States outside of Texas. Such a discovery as this will give Texas another boon, and oil prospectors will carry on their pipe-sinking more vigorously than ever before.

The Government of Russia has officially announced that famine conditions prevail in Russian provinces, and preparations are being made for a hard winter among the poor. Bread riots are even now taking place in famine-stricken districts. In some of these the hungry peasantry have stormed government buildings, and in the skirmishes between the people and soldiers, many have been killed.

A Pro-Boer movement is on in Belgium and Holland, for the purpose of bringing pressure to bear on England, in favor of South Africa, by attempting to paralyze England's shipping trade. The press of both countries seems to be encouraging the movement. The plan is to issue notices to dock labourers of Belgium, France, and Holland, calling on them to refuse to work for British ships.

France is continuing to add new ships to her navy. When the cruiser Leon Gambetta was launched, October 26th, the minister of marine declared that this vessel was one of a contingent of upwards of 100 war-ships building or to be built, each of which will possess perfect fighting qualities. He declared that soon France's navy would make her as safe on the seas as her numerous solid battalions now make her on the continent of Europe. France is only doing what all other great nations are, and that is, arming themselves to the very teeth both on land and water,

and each vying with the other to see which shall be best prepared in case of war.

The following returns from the War Office up to the end of October, show the total reductions made in the strength of the field forces, since the commencement of the South African War, officers 3,367, non-commissioned officers and men 74,649. Total 78,016. Of these 17,844 were killed or died of wounds or disease, 855 being officers and 16,989 men. Of the remainder 59,640, of whom 2,504 were officers, and 57,136 men, were invalided home from various causes.

Says the Bible Echo—"A steamer called the 'Livingstone,' has been built for mission work on the Upper Congo in Africa. To reach its field of work this vessel must be taken to pieces, and shipped to the Lower Congo, and it must then be taken by rail through the cataract region, and then it is to be rebuilt and launched. To do this the boat has been built in sections. The railway journey between the Lower and Upper Congo will cost £2,000. In this journey thirty-two cataracts are passed."

According to Chinese custom, says a correspondent to the Indian Witness, "the body of Li Hung Chang was attired in the grave clothes when death appeared imminent. The dying man's friends sent a green official chair with eight bearers and eight black horses with riders all made of paper and life-size. These were arranged in the courtyard outside the death chamber in the form of a procession, four outriders being in front of the chair and four behind. As soon as the death was announced these were burned to carry the spirit to heaven on the flames. A crowd of officials gathered in the narrow street outside the Yamen on hearing of the end. Soon afterwards a procession appeared carrying the costly teakwood coffin, beautifully lacquered, which Li Hung Chang took on his trip round the world, and brought from Canton when he came to settle the Boxer troubles."

About ten years ago, a company of noted capitalists was organized for the purpose of constructing a railroad from New York to Buenos Ayres, South America. The interest on the part of United States was so great, that the President appointed a commission, formed of several leading railroad men of the country, to investigate and report the feasibility of such a scheme. Although this project fell through at the time, because it was not supported by men of influence, it has not been left to die. United States capital has been pushing railways in all possible directions, and has been working farther and farther south into Mexico, Central America, and concessions have been gained even farther south. According to official figures supplied by the United States Government, about 5,000 miles of road have been completed, leaving something over the same amount still to be built. During the coming winter the work will be pushed from both ends, and if continued, this gigantic undertaking may yet be realized. With progressive Americanism working at either end, it is quite probable that passage by rail from New York to Buenos Ayres may be made before Russia spans Asia or Cecil Rhodes rides by private car from Cairo to the Cape.

HELP THEM TO PERSEVERE.

MANY children, for want of words of encouragement, and a little assistance in their efforts, in childhood and youth, become disheartened and change from one thing to another.

And they carry this sad defect with them in mature life. They cannot make a success of any thing they engage in, for they have not been taught to persevere under discouraging circumstances.

Thus the entire lifetime of many proves a failure because they did not have correct discipline. The education in childhood and youth not only affects their entire business career in mature life, but the religious experience bears a corresponding stamp.—*Selected.*

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PAYABLE IN ADVANCE.

The beginning of the New-year, with its many new resolves, has come. There are two resolves, which, if kept, will do more for us than all others ever made. One is negative, "Without me ye can do nothing;" the other positive. "I can do all things through Christ which strengtheneth me."

Resolves of themselves are nothing, unless there is a power back of them to carry them out; and, knowing that without Christ we can do nothing, all our resolutions and new determinations are to no purpose, and only ropes of sand unless behind them there is the power of the living Christ to carry them into execution.

Christ has all the power of the universe at his command and he has pledged it all to us if need be to carry into execution any right resolve made in his name. With all this upon which to rely there is no necessity of failing or becoming discouraged. The same power that upholds the universe and causes each planet to move in its orbit, is given to the Christian, so that he can confidently say, "I can do all things through Christ which strengtheneth me."

A new health magazine—has just come to our desk, called the Good Health, published 451 Holloway Rd., London N. It is an illustrated monthly devoted to "Hygiene and Health." We are much pleased with its appearance, and the helpful and wholesome instruction which it contains, and wish for it an extended circulation. The English subscription price is 1s. 6d.

Marking the Bible.—A Bible teacher was once asked what was the best way to mark a Bible. His reply was with "finger marks." Admittedly this was a wise answer, and all who have tried this plan of marking their Bibles will give the same reply. It is when the student has so often turned to a text, that the finger marks are on it, that he is able to turn to it in an instant desired.

We have examined several ways of marking the Bible, but we know of none that commends itself more highly than this. Often we see leaves in the Bible almost covered with pencil marks, and yet its owner is not really familiar with it. By turning often to various texts and read-

ing them again and again, each time an impression of the fingers being made is but an indication that a much more effective impression has been made upon the mind. The mind cannot grasp all, that there is in any text at one time, and it is by often reading and re-reading, that a deeper and still deeper knowledge of it is obtained.

BEST TIME TO READ THE BIBLE.

The best time to read the Bible is in the morning, before the busy cases of the day press themselves upon us, demanding the attention. It is then that the mind is free to think of God; and it is only right that the best of our moments should be given to Him and the contemplations of His word. It is by systematically giving a portion of each day to Bible study that familiarity with various books of the Bible is gained. If the reading is postponed until later in the day, something is sure to happen to destroy our moments of quietude and reflection, and the mind is soon so filled with the thought of other things that it cannot be riveted upon sacred things. Those who become really familiar with the sacred word, gain their knowledge a little at a time by devoting sometime daily to this purpose. Christ said, the "words that I speak unto you, they are spirit, and they are life," and all that will may be daily receiving this heavenly food, which is able to sustain their spiritual life, if they will only consent to give some uninterrupted moments each day to feeding the soul upon this bread of heaven.

IMPORTANT NOTICE.

We wish to call the attention of all our subscribers to the change of address of the Office of the Oriental Watchman and the Meeting Hall connected with it, to 39-1 Free School Street, Calcutta.

The advantages are several,—a better place, more room and more light.

—o—

"ALL SCRIPTURE."

It is coming to be more common to find those who give away nearly all Scripture to other people or to past times, and thus shut away from their ears the living voice which speaks life. They forget that "All Scripture is given by inspiration of God, and is profitable," and that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Most frequently this class draw the line at the Old Testament. They ignore the fact that the Scripture which the Apostles preached in demonstration of the Spirit and of power as they went out to preach Jesus Christ and Him crucified was at the first none other than what we call the Old Testament. To-day it is the living Word of God given by inspiration of the Spirit of Christ, and He who shuts away the voice of Jesus through "Moses and the prophets" refuses to hear the voice of Jesus who is risen from the dead.

Of the practical effect of this false distinction which men draw when they judge the Word, the editor of the *London Christian* said:—

"We also knew a Christian brother who had accepted the idea that much of the New Testament, as well as nearly all the Old, was Jewish. Matthew was essentially Jewish, the other Gospels and the Acts had a Judaic character. Hebrews, James, Peter, and the Revelation, all entirely Jewish. We said to him in those days that all that was left for us who were only Jews inwardly could almost be contained in one of the Bible Society 'Portions.' Last week we heard of that dear brother's death. He died in darkness. He had given away his Bible to the Jew—its good tidings of great joy, the word of the kingdom, the exceeding great and precious promises—he had nothing left. For, while an unlettered man may find the essence of all Scripture in a single verse he who knows it all, and by a false exegesis puts the greater part away from him, finds that it is such an organic whole that if he gives away the body the life goes with it."

MAXIMITE.

A new explosive has just been invented in America, called maximite, and has already been adopted by that government. From the Statesman we take the following description of this singular and powerful agent of destruction:—

"The new explosive is intended to fill projectiles so they will not burst until they have first completely pierced the armourplate against which they have been directed. In a recent experiment a 12-inch armourpiercing projectile, weighing 1,000lbs., and filled with 70lb. of Maximite, was exploded with such violence that the projectile was broken into 10,000 fragments.

The explosive has a fusion point below the temperature of boiling water; cannot be exploded from ignition, and, indeed, cannot be heated hot enough to explode at all, for it will boil away like water without bursting. When the shell filled with Maximite strikes an armourplate, so insensitive is the explosive that it does not explode even if the shell itself is by the impact broken up. A secret detonating fuse—the invention of a United States army officer—is the only means by which an explosion is secured, and this is capable of being timed to a nicety."

PROGRESS OF CHRISTIANITY IN INDIA.

We quote the following official statistics as given by Mr. H. H. Risley, the Imperial Census Commissioner, showing the numerical increase of native Christians in nine provinces during the last decade:—

Province.	Number of Native Christians.	
	1891,	1901.
Ajmere	2,683	3,712
Assam	16,844	35,969
Baluchistan	...	4,026
Baroda	646	7,691
Central Provinces	13,308	25,571
Central India	5,999	8,114
Rajputana	1,855	2,840
Berar	1,359	2,375
Punjab	53,587	71,854

These figures relate only to minor Provinces. But so far as they go they satisfy our most sanguine hopes, indicating as they do an increase of about 66,000 Christians, or 70 per cent. above the numbers of 1891."

Mr. Risley suggests to the various missionary bodies that they inform him, "as to how far this increase is due to conversion, how far to natural multiplication and to other causes, such as famine, which led to the adoption of derelict orphans into our faith."