

The Oriental Watchman.

watchman, blow the trumpet, warn the people. Eze 33.2.

O earth! earth! earth! hear the word of the Lord. Jer. 22. 29.

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“Star of My Life.”

The light that lighteth every man that cometh into the world. John 1 : 9.

O Light of Lights, in these dark hours I need thee,
To lead me onward in the narrow way,
Without Thy aid I know I can do nothing,
Then brightly shine upon my path each day.
For where Thou art the clouds of darkness vanish,
And all is lighted with a heavenly ray,
Star of my soul, what blessings in Thee center,
What bliss to know Thee as my strength and stay.

I fear no Foe, with Thee dear Lord beside me,
Hell's mightiest powers before Thee quail and flee,
Thy name is unction to earth's weary pilgrims,
Its charms give heart to bravely follow Thee.
Thy voice again is music so entrancing,
It fills the heart with joy that's full and free,
It tells of glory and a kingdom coming,
Of kingly mansions that I soon shall see.

Star of my soul may Thy sweet voice keep ringing,
Within my heart till time shall be no more,
May it uplift and make me pure and perfect,
A springing well through whom Thy love will flow.
Then when that glorious morn of morns awakens,
I will with Thee in robes of light appear,
And follow Thee Wherever Thou dost go,
My Life, my guiding star, my Saviour dear.

G. S. GWYTHER.

THE BLESSING OF OBEDIENCE.

AND one of the scribes came, and having heard them reasoning together, and perceiving that “He had answered them well, asked Him, Which is the first commandment of all?”

Christ's answer was direct and explicit. “The first of all the commandments,” He said, “is, Hear, O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.” “The second is like unto the first,” Christ continued; for it flows out of it and is founded upon it: “Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.”

“And the scribe said unto Him, Well, Master, Thou hast said the truth; for there is one God, and there is none other but He! and to love Him with all the heart,

and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.”

This response from one of the scribes, the plain statement of his convictions, was more than the scribes and Pharisees thought to hear. Truth that condemned their own traditions and example had been expressed by Christ, and voiced by one of their own number.

When Jesus saw that the scribe had the moral courage to speak the truth before the frowning Pharisees, and that “He answered discreetly, He said unto him,

Thou art not far from the kingdom of God. And no man after that durst ask Him any questions.”

The law of God is not made up of so many separate precepts, some of which are of great importance, while others are of less importance, and may be ignored. Christ presents the commandments as a Divine whole. Under two heads, love to God, and love to our neighbour, all the precepts are bound together in a sacred unity. These two principles are immutable, as eternal as the throne of God. By them man's character is tested, and he is shown to be obedient or disobedient. Those who



obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to their fellow-men. They will do far more than merely acknowledge the truth; they will offer far more than a ceremonial worship. They will give to God the whole service required by Him; for supreme love to God is an evidence that the truth is an abiding principle in the heart.

But when man fell, the law of self was set up. This law harmonizes with the will of sinful humanity. There is no strife between them. But when the word of God speaks to the conscience, telling of a higher than human will, even the will of God, man's will desires to go its own way, irrespective of consequences. The charm of obedience was broken by Adam's disobedience. A sense of the importance of obedience as an absolute necessity, ceased to exist in the mind. And now man thinks, If I choose, I can obey God: and if I choose, I can disobey Him.

Christ came to this earth to show the human race how to obey God. He might have remained in heaven, and from there given exact rules for man's guidance. But He did not do this. In order that we might make no mistake, He took our nature, and in it lived a life of perfect obedience. He obeyed in humanity, ennobling and elevating humanity by obedience. He lived in obedience to God, that not only by word of mouth, but by His every action, He might honour the law. By so doing, He not only declared that we ought to obey, but showed us how to obey.

Our only safety is in dying to self, and depending wholly on Christ. We need ever to keep before us the reality of Christ's humanity. When He became our Substitute and Surety, it was as a human being. He came as a man to render obedience to the only true God. He came not to reveal God as wanting in power, but God in all His fulness. He came to show what God is willing to do, and what he has done that we might be made partakers of the Divine nature. While enduring the contradiction of sinners against Himself, our Saviour lived a perfect human life. This He did that we also might be perfect. He is everything to us, and He bids us look to Him; for "without Me," He says, "ye can do nothing."

The obedience that Christ rendered is exactly the obedience that God requires from human beings to-day. It was the obedience of a son. He served His Father in willingness and freedom, and with love, because it was the right thing for Him to do. "I delight to do Thy will, O My God," He declared; "yea, Thy law is within My heart." Thus we are to serve God. Our obedience must be heart service. It was always this with Christ. If we love Him, we shall not find it a hard task to obey. We shall obey as members of the royal family. We may not be able to see the path before us, but we shall go forward in obedience, knowing that all issues and results are to be left with God.

In keeping God's commandments there is great reward, even in this life. If we are obedient, our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned, and in keeping of them there is great reward."

"The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them."

The grace of God is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to the Christ, another is brought into captivity to prince of darkness. The heart of the one who responds to the drawing of Christ glows with the Saviour's love. He shows forth the praises of Him who has called him from darkness into marvellous light. He cannot help using his talent of speech to tell of the grace which has been so abundantly bestowed on him; for he has enlisted with those who are striving to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number called by Inspiration, "a royal priesthood, a holy nation, a peculiar people."

MRS. E. G. WHITE.

"LOOK UNTO ME."

"LOOK unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45: 22. "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 2. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

Yes, dear reader, on account of your sins and mine the Lamb of God left His heavenly abode, and came to this lost and perishing world. He lived a pure, spotless life, and died on Calvary's cross that we, by believing in Him, beholding His character, and following in His steps, might be changed into His image.

O, what a wonderful privilege amid all the trials and perplexities of this life, to cast our every care upon Him, to turn away from the mistakes of men, and look

to the One who never makes a mistake, and whose thoughts toward us are "thoughts of peace, and not of evil." Jer. 29: 11.

We must acknowledge that there are many false representatives of our Redeemer in the world to-day, many who use religion as a cloak; but here, stop and weigh the matter well. Will you reject the One who keeps your heart beating and gives you breath moment by moment; the One who paid the debt of your ransom by His own precious blood; the One who saves to the uttermost because any number of professors are not living up to their God-given privileges?

May God help you, dear brother and sister, to make haste and get your eyes off from erring mortals, and look unto Jesus the author and finisher of your faith.

W. A. ROCHAMBEAU.

"I CANNOT BEAR IT!"

SHE had borne up under the "waves and billows" of sorrow, to the surprise of all who heard not, as she heard, "It is I, be not afraid." But one day she seemed alone in her grief. The voice of the Comforter had such a far-off sound that her heart did not respond as was its wont, "Even so, Father," but instead, thinking herself alone, she cried in bitterness of soul,

"I cannot bear it! I cannot!"

And burying her face in her hands, she sobbed aloud. But presently she felt an arm about her neck, and heard in loving tones: "I'm so sorry for you, auntie."

The unexpected words of sympathy increased the sobs for a time, and then, half-ashamed that the child, above all others, should have seen her so overcome, she tried to smile through her tears, saying:

"I am weak to-day, darling, but it seems to me as if I cannot bear my grief any longer."

The child, evidently at a loss for words, lovingly patted the tear-stained face a moment, and then she picked up a tiny rubber band, through which she put her little hands, and childlike, stretched it back and forth, until a happy thought seemed to strike her, and she said sweetly:

"See, auntie, how I do with the rubber, I stretch it until I see it won't bear any more without breaking, and then I let up on it. Say, don't you think, auntie, God does—does that way with, with folks?"

The homely illustration was surely heaven-sent, for to the grief-stricken one it sent home the half-forgotten words, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And drinking in the sweet comfort of it, she said, with glad tears in her eyes:

"There is a 'let up' to my grief now, dear, too, for through you the Comforter has reminded me of a way of escape."—*Helena H. Thomas.*



We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime—
Hark! the waking up of nations,
Gog and Magog to the fray;
Hark! what soundeth? Is creation,
Groaning for her latter day?

“The Nations were Angry.”

THE EASTERN QUESTION.

THE Eastern question, without doubt, is one of the most, if not the most important question which has been agitating the mind of European nations and their rulers for the last fifty years, and every year adds new interest to it. The query, what shall be the end of the Turk? has perplexed statesmen for over half a century, and yet no one is able to foretell his end, save the student of prophecy.

Before considering the prophecies relative to the Turkish power and its final end, there is one great thought in respect to nations that we wish to make prominent; and that is that the hand of God is yet revealed among the affairs of men and nations. He removeth kings and setteth up kings just as verily now as in the time of ancient Israel. No nation is able to stand simply because of the strength of its army. The navy of England and the battalions of France can never save them in the day that the God of heaven decrees their downfall.

Babylonian Captivity.

IN the days of Jeremiah the Lord revealed unto him that Israel should be taken captive into Babylon, and He told him to make bonds and yokes and put them upon his neck, and send them to the kings of Edom, Moab, Ammorites, Tyrus, and Zidon, and tell them that “I have made the earth, the man, and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now I have given all these lands into the hands of Nebuchadnezzar, the king of Babylon, my servant; and the beasts of the field have I given him also to serve him.” And he was further instructed to tell these kings that if they refused to put their neck under the yoke of the king of Babylon they should be punished, and no matter how obstinate they might be, the purpose of God would be accomplished, and they would be taken captive.

Israel refused to receive this instruction from the prophet, and although the Lord told them that no matter how successful their arms might be against the Chaldeans, yet if they should wound them all, these

very wounded men would rise up in their tents, and burn Jerusalem to accomplish His purpose. But Israel failed to receive this message and trusted in the strength of Egypt, and the end was a long protracted siege in which Jerusalem held out until famine and pestilence wrought its havoc, and the city was burnt with fire. God is no respecter of persons, nor of nations, nor of ages. His eternal purpose is to be accomplished, and each nation must play its part in its accomplishment.

Rise of the Mohammedan Power.

THE history and end of Turkey were plainly revealed to John, while on the Isle of Patmos and to Daniel in the court of Persia, and all who will may know the rise, the history and the end of this power by simply comparing history with prophecy.

In the book of Revelation, three lines of prophecy are taken up, and each one carries us down to the end of the world. The seven churches are a series of messages to the church of God in the various ages since the time of the revelator. The seven seals point out important events in the history of the church and the world, and the seven trumpets foretell the leading events in the history of nations, starting with the Roman Empire in the first century.

The trumpet is a symbol of war, so the seven trumpets outline a series of wars comprehending the fall of Rome in the West, and in the east and the final downfall of all nations.

In the ninth chapter of Revelation, which contains the fifth and the sixth trumpets, or the first and the second woes, is given the rise of the Mohammedan power. By comparing chapters 50 and 51 of Gibbon's “Decline and fall of the Roman Empire” with verses 1-4, 7, 8, of Rev. 9., any one can see that the history is but the complement of the prophecy, especially Rev. 9: 4, and Gibbon chapter 51, para. 10.

Othman made King.

THE rise of Mohammedanism and the time they had a king over them is mentioned in this Scripture, and then there is pointed out a period, five months, one hundred and fifty days, a day for a year (as used in symbolic prophecy Eze: 4. 6) making one hundred

and fifty years, during which they were to hurt men. They were to be most destructive during the time that they had a king over them, for the Scripture says, “They had a king over them whose name was Abaddon, but in the Greek tongue hath his Apollyon. The meaning of this word is given in the margin as “Destroyer.” The following quotation from the historian gives the date of this king's accession. “It was on the 27th day of July, in the year 1299 of the christian era, that Othman first invaded the territory of Nicomedia, and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.” Chap. 64, para 14.

Othman was the man who first brought the Mohammedan power into anything like a governmental organization, and from him comes the name Ottoman empire. Inasmuch as organization and order are more effective in the work of destruction, so Othman by bringing in order fulfilled the prophecy as a king who was a destroyer.

The singular accuracy as the historian says of the date of accession of this king, July 27, 1299, gives an exact date from which to reckon the one hundred and fifty years of woe, which brings us to the date 1449 to the time when one woe is past, and behold there come two woes more hereafter. That is to say, woe and destruction began as never before by the Mohammedan power when Othman became king, July 27, 1299.

Second Woe.

THIS first woe continued one hundred and fifty years, and then at the expiration of that date other elements of destruction were to be let loose. “And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year for to slay the third part of men.”

An hour, a day, a month, and a year. Counting 30 days to a month and 360 days to a year, a year is 360 days, and each day for a year is 360 years, a month, 30 days-30 years. A day is one year, and an hour, (one twenty-fourth of a day) is the same proportion of time in symbolic prophecy or 15 days, which, added to the date July 27, 1499, reaches down to Aug. 11, 1840. Therefore for the expiration of the “year, a month, a day and an hour,” we may look to this date: and for this length of time the Ottoman Empire was to continue. True to the prophecy, on this date to the very day, the Turkish Government passed into the hands of the great powers of Europe. Since that time the Ottoman empire has existed by the consent of these powers, and if it had not been for them, the Turkish power would have ceased to exist. The following from a speech made by Lord Salisbury at Manchester House, Nov. 9, 1895, shows clearly that the Ottoman Empire is an artificial

creation of treaties, and exists only by the suffrance of the Great Powers of the world.

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the Great Powers of the world have resolved that, for the peace of Christendom, it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now. The danger, if the Ottoman Empire fall, would not merely be the danger that would threaten the territories of which that empire consists; it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, and that is a danger WHICH HAS NOT PASSED AWAY."

Third Woe.

Thus we see that on Aug. 11, 1840, the Ottoman Empire as such expired, and at that time the sixth trumpet ceased to sound, and the second woe ended. "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces and worshipped God, saying we give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices and thunderings and an earthquake, and great hail." Rev. 11: 14-19. It is evident that the sounding of the seventh trumpet or third woe proclaims that the end of all things of this world is at hand. Christ Himself becomes king, and the kingdoms of this world become the kingdom of Christ

The nations are angry, they are preparing for the last great conflict. During the last quarter of the century the armed forces of the great nations of to-day have increased four-fold, and at the present time there are over thirty million men armed and ready for war, only waiting for the command.

Thus far in the prophecies concerning the Turkish power, we have reached the definite date Aug 11, 1840, and next month we hope to take up another line of Prophecy which shows the end of the Turk and other events that are to transpire in its connection.

J. L. S.



IS THE BIBLE CAPABLE OF SELF DEFENCE?

IN the October number of the *Watchman* most of the evidence presented under this title, was from the Old Testament; but Isa. 8: 20 says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." We found the appeal to the law was met with very positive and direct answers. Now let us hear the

Testimony of the Four Gospels.

What day is the Sabbath of the New Testament? Luke 23: 56: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment."

Is the Sabbath of Calvary the Sabbath of Sinai? Luke 23: 56: "And rested the Sabbath day according to the commandment."

Is the Sabbath of Sinai the Sabbath of creation? Ex. 20: 11: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Gen. 2: 3: "And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

Was that the day that was kept by the disciples of Christ in this dispensation, (this side of the cross)? Luke 23: 56: "And rested the Sabbath day according to the commandment."

Did they prepare to work on the first day of the week? Luke 24: 1: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

Is the first day, or the day before it, the Sabbath of the New Testament? Matt. 28: 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

Was it Sabbath still when the first day came? Mark 16: 1, 2: "And when the Sabbath was past, very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

When John wrote his gospel, did he call the same day the Sabbath that the Jews did? John 5: 9, 10: "And immediately the man was made whole, and took up his bed and walked; and the same day was the Sabbath." The Jews therefore said unto him that was cured, "It is the Sabbath day."

Does John give any sacred title to the first day of the week? John 20: 1, 19: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher." "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, "Peace be unto you."

Were they celebrating his resurrection, on this occasion, or disbelieving in that event? Mark 16: 14: "Afterward he appeared unto the eleven as they sat at meat, and upbraded them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

Were they assembled in church or at home on this occasion? John 20: 10: "Then the disciples went away again unto their own home."

Were they assembled on this occasion for worship or for fear? John 20: 19: "When the doors were shut where the disciples were assembled for fear of the Jews?"

Testimony of Christ.

Was the Sabbath to be sacred as late as the siege of Jerusalem? Matt. 24: 20: "But pray ye that your flight be not in the winter, neither on the Sabbath day." Was it his custom to teach in the synagogue on the first day of the week, or on the Sabbath day? Luke 4: 16: "And as his custom was he went into the synagogue on the Sabbath day, and stood up for to read."

Did he continue this custom? Verse 31: "And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."

Do those who accuse Christ and his disciples of breaking the Sabbath condemn the guiltless? Matt. 12: 2, 7: "But when the Pharisees saw it, they said unto him: "Behold thy disciples do that which is not lawful on the Sabbath day." Jesus replied: "But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless."

Was such work as Christ did on the Sabbath day lawful? Verse 12: "Wherefore it is lawful to do well on the Sabbath days."

Testimony of Paul.

In the only instance (recorded in the Bible) of a religious meeting being held on the first day of the week, is there anything that touches the Sabbath question? Acts 20: 7: "And on the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Did Paul tell his brethren to work or rest on the first day of the week? 1 Cor. 16: 1, 2: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye; upon the first day of the week let every one of

you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

On what day did Paul preach at Antioch? Acts 13: 14, 16: "They came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. Then Paul stood up, and beckoning with his hand, said, Men of Israel, and ye that fear God, give audience, etc."

On what day did the gentiles request preaching? Acts 13: 42: "And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next Sabbath."

Did Paul suggest a different day for gentile worship? Verse 44: "And the next Sabbath day came almost the whole city together to hear the word of God."

But when they preached outside of the synagogue, did they not always preach on the first day of the week? Acts 16: 13: "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither."

On what day was it Paul's custom to preach? Acts 17: 2: "And Paul as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

Did he continue that custom? Acts 18: 4: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks."

How long did he continue teaching in that place? Verse 11: "And he continued there a year and six months, teaching the Word of God among them."

Did Paul believe the first day or the seventh day to be the Sabbath? Acts 24: 14: "But after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."

Did Paul keep the seventh day, or did he keep the first day? Acts 28: 17: "I have committed nothing against the people or custom of our fathers."

The Lord's Day.

What day is the Lord's day? Ex. 20: 10: "The seventh day is the Sabbath of the Lord thy God." Isa. 58: 13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, etc." Mark 2: 28: "Therefore the Son of Man is Lord also of the Sabbath."

Let the reader take the Bible and read the entire verses above referred to, and also the context; and if any are not satisfied with the references given after the above questions, let them substitute others, that they think will favor the first day of the week without adding comments, and let us see how they will read.

G. K. OWEN.

THE KNOWLEDGE OF WANT.

THE word says, "There is no want to them that fear Him." That is because that when we know the Lord, we no sooner have a knowledge of want than the want is supplied. The revelation or sense of want comes from Him. So when we feel the want in our soul, it is God's way of saying He has that thing to give us.

You want righteousness, do you? That is, you feel the lack of it. How did you find out that you wanted it? Who told you your need? The Lord let you know that want. How did He make you know it? Simply by the revelation of the thing which will supply the want.

If we were to go into the wilds of Africa, out of the track of civilization entirely, where the people know absolutely nothing of the conveniences of modern life, should we find the people begging for watches, for instance? Of course not; they would know nothing about such things. But in our cities a boy doesn't get very old before he wants a watch. The knowledge of that thing, and the possibility of it, create the want.

Why is it that you want righteousness? It is only because the Lord has revealed righteousness to you, the knowledge of right; for there can be no knowledge of wrong without the corresponding knowledge of right. We know a thing is wrong because it is contrary to the right.

In every heart there are desires, greater or less, for a better life. We do not know how many discouraged souls there are longing to be delivered from the degradation into which they have fallen. They do not know how to get deliverance; and the reason is that they do not know love. They have not learned that God is love, and they have not seen God's love manifested in those with whom they have associated, and so they do not know how to have their longings supplied. But every desire of the human heart for anything better, every longing for righteousness, has been created by the Lord, and created in order that the soul might look to Him for the supply of the want.

Whenever we want to be better than we are, the very moment that want comes, it is the plain language of God to us, saying, "Here is something that you lack; take it." This is why there is no want to them that fear God; for every want is supplied in the very knowledge of it, if we but know it. In Christ there is everything, even the fulness of God. He is the "Desire of all nations," and in Him is all that men can desire.

Illegitimate Desire.

MEN may, it is true, desire many things that are not in Christ. But we can all testify from our own experience that the receiving of those things did not satisfy the desire. There was still a want there. Then that was not the real thing that we wanted, after all. We thought it would satisfy us, but a trial of it showed that there was no satisfaction in it.

It is as if we should sit at a table, hungry, and should try first one thing and then another, without finding the hunger satisfied. At last we find just the thing which the taste seemed to be calling for and which satisfies. There are longings as of the intemperate man for drink. He drinks; but he is not satisfied. The more he drinks, the more the longing is cultivated. There is this and that pleasure that men desire and indulge in, which do not satisfy. The Lord says, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness." Isa. 55: 2.

There is not a longing in man that is not, unconsciously to himself it may be, really a drawing out after God, and for something which God can supply. So David says, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Ps. 84: 2. The nature of the flesh is sinful, and always sinful. But all this longing of the flesh is dissatisfaction. There is only one thing that can satisfy, and that is God. He is the Desire of all nations, and He satisfies "the desire of every living thing."

If you do really want to be better, if you want God's righteousness, just stop and thank Him that He has given it to you. "His Divine power hath given unto us all things that pertain unto life and godliness."

E. J. WAGGONER.

THE GIFT OF PROPHECY.

LET us ever remember that God gives freely His mighty, blessed Spirit to all those who ask Him in faith; to those who are emptied of self to receive it; to those who will yield to do His service. And through the Spirit are the gifts of the Spirit, or spiritual gifts, bestowed.

And let us never forget that we should not be ignorant concerning these gifts; for thus writes the apostle "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord":—

"Now concerning spiritual gifts, brethren, I would not have you ignorant. . . . Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. . . . Dividing to each one severally even as He will." 1 Cor. 12: 1-11.

God would have these gifts which He has "set in the church" known and recognized by all His children. In fact, these gifts must be known and recognized before the church reaches that preparation which fits her for translation, because it is by these gifts that she is perfected. Christ gave them.

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body [the church] of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man, unto the measure of the stature of the fulness of Christ." See Eph. 4: 11-13.

Just as truly as the church has not reached that condition yet, (and it is evident to all she has not,) so truly are the gifts of the Spirit necessary that she may reach it. And as Christ "set" no unnecessary thing in His church "when He ascended on high," so surely are all the gifts necessary still. The unbelieving and pleasure-loving professor of religion may repudiate and ridicule them; the formalist may reject them; the overcautious may be fearful on account of many counterfeits; but the true child of God, the loyal soldier of the Lord, will follow where the Word leads, and will be content with nothing short of all that God has promised. And the true church will be content with nothing less than all the gifts that God has "set" in her, nothing less than all the "members" He has given her, that she may "come behind in no gift, waiting for the coming of our Lord Jesus Christ;" that she may be indeed a "glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." See 1 Cor. 1: 4-9; Eph. 5: 27.

With these preliminary considerations and elementary truths in mind, let us consider an important gift of the Spirit which God has placed in the church. "God hath set some in the church, first apostles, secondly prophets."

A prophet is one who speaks for another. In the Hebrew it comes from *nabi*, from *naba*, to bubble forth as a fountain, as in Ps. 45: 1: "My heart is bubbling up a good matter." In the Greek it means the interpreter, from *prophemi*, to speak forth for another. Thus Aaron was the prophet, or spokesman of Moses. Ex. 7: 1: God's prophets are spokesmen for God, filled with His Spirit, speaking His words to the people. David said, "The Spirit of the Lord spake by me, and His Word was upon my tongue." 2 Sam. 23: 2. And so we read of the words spoken by David, "As the Holy Ghost saith." Heb. 3: 7; Acts 1: 16. And Peter declares: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 21.

We have in the Hebrew Scriptures, besides the word *nabi*, the words *roeh*, "seer," from *raah*, "to see;" *choseh*, "seer," from *chaseh*, "see." The seer, one who saw the revelations of God; the prophet, he who proclaims and interprets God's will.

Prophecy, therefore, does not always mean to *predict*, or foretell future events, but is the proclamation of divine truth, which may have reference to the past, present, or future, with present practical lessons.

God did not always reveal Himself or His will in the same way to "His servants, the prophets." Sometimes it was by vision or dream. Sometimes the Spirit came upon them as they opened their mouth to bear God's message. Sometimes God talked with the prophet face to face, as with Moses and Jesus. Thus the Lord speaks:—

"If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude [form] of the Lord shall he behold." Num. 12: 5-8.

The prophet of God was not uncertain of his message. He spoke the Word of God, and knew that he did. Read in the records of the prophets: "The Lord hath spoken," "Hear the Word of the Lord" (Isa. 1: 2, 10); "The Word that came to Jeremiah from the Lord" (Jer. 7: 1); "The Word of the Lord came expressly unto Ezekiel" (Eze. 1: 1), and similarly in many other places. "Which things also we speak," declares the apostle Paul, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2: 13.

The infallible interpreter of God's will is, therefore, the Spirit of God speaking through His prophets and servants.

This does not mean that the instrument is perfect, or the judgment of that instrument infallible; but it does mean that God sends infallible messages by His infallible Spirit through imperfect instruments who are perfectly submitted to Him. His Word is the infallible Word, inspired of the Spirit of God. The prophet is the human instrument through whom God sends His message to other humans.

Its Importance.

The importance of the gift of prophecy is therefore evident. It is, so to speak, the eye of the church, seeing the hidden snares the invisible dangers, the unseen foes which menace the Christian, beholding the land that is far off, and the ever-present forces of God which enable the child of God to reach it, despite the foes and dangers. It is the voice of the Spirit, warning, reproving, instructing, admonishing, cheering, encouraging, building up the children of God in their pilgrimage through the enemy's land. It draws lessons from the past; it lightens the dark future with the radiance of divine certitude, and makes the living present pregnant with the importance of God's work.

He who rejected the prophet's word rejected the message of God. God is identified with the messenger He sends. He may be the patriarch Enoch or Noah, the learned Moses, the priestly Ezekiel, the royal Daniel, the herdman Amos; he is God's messenger, and speaks the Word of God.

In Our Day.

"Are there prophets in the church of God now?"—If not, there ought to be. Who has ever said that the gift of prophecy should cease to be operative in the church of Christ? Surely if the church ever needed eyes, she needs them now in this time of unparalleled darkness. If she ever needed to be instructed in the way, warned, reproved, encouraged, it is now. If she ever needed uniting, it is now. But the most efficient agent in these things is the spirit of prophecy.

That it has not always been in exercise proves nothing. If the people of the world should for a hundred years fail to use their right hand or eye, that would not prove that it should not be used. Rather, it would show that the people were foolish, and living below their privilege. Even so the non-use of the gift of prophecy is not evidence of its non-existence. When Jesus Christ ascended, He "gave gifts unto men," "set" them in the church, and this gift of prophecy is among them, waiting for the church to receive it, use it, and profit by its teaching.

More than this: the Lord has expressly declared that in the closing days of the Christian dispensation the gifts will be especially manifest, among them that of prophecy. "Even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1: 6, 7. "And the dragon [the devil] was wroth with the woman, and went to make war with the remnant of her seed [the last of the church], which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17. "Worship God; for the testimony of Jesus is the spirit of prophecy." Rev. 19: 10. Note, too, that those who are said to have the spirit of prophecy in Rev. 19: 10 are called prophets in Rev. 22: 9. All of which demonstrates that the people who compose the "remnant" church, who are found "waiting for the coming of our Lord Jesus Christ," have among other gifts the gift of prophecy; and it is in part the knowledge given by this gift that arouses against the remnant church the wrath of the dragon.

M. C. WILCOX.

CHRISTIAN LIFE AND WORK.

Individual Work for Individuals.

ACCORDING to Oriental thought and custom, one with whom you "break bread," or with whom you sit at meat, is, by that very fact, in covenant with you, and you have sacred duties toward him that must not be shirked or evaded. Yet many a Christian in a Christian community will sit at the same table with another, as a fellow-boarder, for weeks or months, without knowing anything of his religious or spiritual views or wants. Both will talk freely on ordinary subjects, but the subject of chief importance is not named or considered. Is this right? Will any Christian say that it is? Is it right toward either party? How much is lost, on both sides, by such a course?

For a long time my family and I lived at a boarding-house in a New England city. There was, during that period, a season of special religious interest, or a general revival, in that city. There sat at the same table with us a gentleman and his wife, who, as we knew, were not confessing Christians or church-members, and had never expressed to us any particular interest in the revival movement in the city. One noon day I suggested to my wife that we ought to speak to our table neighbours personally on the subject, and urge them to surrender

themselves to Christ. As she agreed with me as to our duty, I proposed that, while I would go up to the gentleman's place of business, and have a loving talk with him, she should seek out the wife in her room, and plead with her for Christ. This was agreed to. Then we knelt together and asked God's blessing on our efforts and on those in whose spiritual welfare we were interested.

The gentleman was a bank officer. I called there just after bank hours, knowing that he would then be disengaged. As I asked him for an interview, he invited me into the directors' room, and closed the door. When I spoke of my loving interest in him, and of my purpose in calling, he burst into tears, and said that he was so glad I had come. Then he told me how he had longed, day after day, for some one to speak to him on this subject. When men came in who were prominent and active in the prayer-meetings, he had tried, in vain, to lead the conversation to the point of a personal word, but had always failed. How adroit some Christians are in avoiding the subject of personal religion in business places and in business hours! I found this man longing to be helped into the kingdom, and glad to learn the way. That was an ever-to-be-remembered conversation for Christ.

When I went back to the house, at the close of the afternoon, my wife told me, with a cheerful face, of her experience. After my leaving her, as she was preparing to go to the room of the wife she had on her heart, there was a knock at her door. As she opened the door, that wife came in, and, bursting into tears, she asked if her friend wouldn't help her to Christ. She had longed to be spoken to by some one, and now she could bear this no longer. The two wives went on their knees together, and they rose with glad and grateful hearts.

That husband and wife soon stood up and confessed their faith together, as they connected themselves with the church. They were active for Christ in all the years until they entered into rest. And their children were prominent and useful in Christ's service after them. *Indian Witness.*

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LOOK AND LIVE.

NOT through controversy and discussion is the soul enlightened. We must look and live. Nicodemus received the lesson, and carried it with him. He searched the Scriptures in a new way, not for the discussion of a new theory, but in order to receive life for the soul. He began to see the kingdom of heaven as he submitted himself to the leading of the Holy Spirit.

There are thousands to-day who need to learn the same truth that was taught to Nicodemus by the uplifted serpent. They depend on their obedience to the law of God to commend them to his favor. When they are bidden to look to Jesus, and believe that He saves them solely through His grace, they exclaim, "How can these things be?"

Like Nicodemus, we must be willing to enter into life in the same way as the chief of sinners. Than Christ, "there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12. Through faith we receive the grace of God; but faith is not our saviour. It earns nothing. It is the hand by which we lay hold upon Christ, and appropriate

His merits, the remedy for sin. And we cannot even repent without the aid of the Spirit of God. The Scripture says of Christ, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5: 31. Repentance comes from Christ as truly as does pardon."

MRS. E. G. WHITE.



Wicked spirits gather round thee,
Legions of those foes to God—
Principalities most mighty—
Walk unseen the earth abroad;
They are gathering to the battle,
Strengthened for the last deep strife.
Christian, arm! be watchful, ready,
Struggle manfully for life.

SPIRITUALISM.

WHAT is Modern Spiritualism?
"The belief that disembodied spirits can and do communicate with the living."—*Century Dictionary.*

2. Did this belief exist in ancient times?
"There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a *wizard*, or a *necromancer*. For all that do these things are an abomination unto the Lord." Deut. 18: 10-12. See Lev. 19: 31; Mal. 3: 5.

"The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."—*F. J. Morse, in "Practical Occultism," p. 85.*

3. With what is witchcraft classed by the Apostle Paul?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies . . . I have also told you in time past, that *they which do such things shall not inherit the kingdom of God.*" Gal. 5: 20-23.

4. What should one do if asked to inquire of a familiar spirit?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8: 19, R. V.

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

5. What says the "law and the testimony" about the knowledge which the dead have of what is occurring among men?

"Thou changest his countenance, and sendest him away. His sons come to honour, and he *knoweth it not*; and they

are brought low, but *he perceiveth it not of them.*" Job 14: 20, 21.

"For the living know that they shall die; but *the dead know not any-thing* . . . Also their love, and their hatred, and their envy, are now perished; *neither have they any more a portion for ever in anything that is done under the sun.*" Eccl. 9: 5, 6.

6. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them?

"For they are *the spirits of devils*, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

7. What is one of the characteristics of "last day" apostasies?

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, *giving heed to seducing spirits and doctrines of devils.*" 1 Tim. 4: 1.

8. How will Satan deceive the people?

"And no marvel; for Satan himself is *transformed into an angel of light*. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. 11: 14, 15.

9. Will Satan try to counterfeit even the coming of Christ by signs and wonders?

"Then if any man shall say unto you, *Lo, here is Christ*, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show *great signs and wonders*; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 23, 24.

10. After these signs and wonders are shown, what will take place?

"The Lord *shall consume* with the Spirit of His mouth, and shall *destroy* with the *brightness of His coming*; even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of *un-righteousness* in them that perish." 2 Thess. 2: 8-10.

HEALTH HINTS

A PRACTICAL TALK ABOUT FOMENTATIONS.

(From the Good Health Magazine.)

NO one of the many forms in which water can be used as a remedial agent is of more universal application than the fomentation. For bumped heads, black eyes, torn wounds, sprains, fractures, dislocations, punctured and poisoned wounds, etc., as well as for rheumatic and stiffened joints, due to cold, exposure, and hard work, the fomentation is invaluable. It usually gives relief to local pains which are due to congestion, inflammation, stagnation, or injury of any kind, and also affords great relief in pains due to diseases of the internal organs, as the throbbing pain of nervous headache, the teasing pain of neuralgia, the stabbing pain of pleurisy, and the cramping pains of colic, cholera infantum, and cholera morbus. It also relieves aching spines, joints, ears, and teeth, and stimulates to more activity all the torpid organs, as the liver, stomach, bowels, kidneys, etc. It is an agent simple in application, requiring but few appliances, and those such as can usually be found in any private family. Although the fomentation is an agent of such great value, it is possible to use it in such a way as to cause great discomfort and even much harm to the patient.

In giving a fomentation, the patient's bed or clothing should not be wet. The cloths should be wrung dry, and should be decidedly hot; yet they should not be so hot as to blister the patient. This is a very important point in the care of infants, and also of those who are paralyzed or helpless.

The typical fomentation cloth is a quarter of a bed blanket, or two yards of flannel of loose texture. This should be folded so as to make two or more thicknesses. Made of this size, the cloth may be dipped into boiling hot water in a pail or other vessel, by seizing each end and holding it so as to keep enough dry at the ends to be able to wring it out without burning the hands. Then having previously prepared a dry flannel on which to lay the hot wet one, shake out the fomentation a moment or two in the air, then fold quickly, wrap in the dry flannel, and apply to the patient. The steam will soon penetrate through the dry flannel to the skin, and the fomentation can thus be used much hotter, and will retain its heat much longer than if applied in any other way.

Previous to applying the fomentation, the patient should be prepared for it by removing the clothing and placing him on a bed which has been protected first by a covering of oilcloth or even heavy paper, and then with a blanket. If the cloths are

wrung very dry, there will be but little risk of wetting either clothing or bedding. A blanket or flannel may be laid under the patient, and brought up over him, thus forming a cover for the fomentation; or it may be laid over him, and the fomentation put on the outside of the dry blanket. In this case the dry wrapping around the fomentation will not be required, as the blanket will serve the same purpose. If the room is cool, bring up the bed clothes over all, and tuck them in well at the shoulders. If the patient feels over-heated, and it is not designed to induce perspiration, cover lightly, and have the room of a moderate temperature. The fomentation may be renewed once in every five or ten minutes, as it cools, and repeated from three to ten times or more, as the case may demand.

In colic, inflammation of the bowels, sprains, dislocations, severe bruises, etc., it is often necessary to keep up the fomentations for several hours at a time. In some cases the fomentations have to be applied at intervals for several days.

A fomentation may be followed by a cool sponge bath of water or salt and water, or by a compress; or if the patient is in bed and is suffering from neuralgia, the last fomentation cloth may be allowed to become cool, and upon its removal the part rubbed off thoroughly with a dry towel, followed by a brisk dry-hand rub. Always see that the feet are warm before beginning to give a fomentation, and keep the head cool. Neglecting this precaution has often neutralized all the good that might have been derived from the fomentation.

The virtue of the fomentation lies in its heat and moisture, which stimulate the circulation and relieve the engorged tissues of stagnant blood, thus taking off the pressure from the nerves, and calling a stream of blood rich with oxygen to refresh and revive the injured tissues and to help them contend with germs and other morbid matter which is threatening them with destruction.

There are many forms of the fomentation, and many substitutes for the ideal fomentation, and many ways of heating the cloths. If hot water is scarce, the cloths may be wet in cold water and laid between two-folds of any kind of paper and placed on top of a stove, first one side and then the other being heated; or the cloths may be laid upon a paper in a dripping pan, and put in the oven or in a steamer. A small oil-stove may be utilized to heat the water. It is a good plan to have two separate cloths, as the applications can thus be made continuous, the hot one being ready to replace the cool one at once. When it is desirable to keep up continuous treatment, the damp cloth can be wrapped round something hot, or it can be placed in position and the hot bottle or brick laid over it. Rubber bottles, made short and broad for the stomach, or long and narrow for the spine, are excellent for this purpose. Even a cotton cloth will answer for the fomentation, if there is a piece of flannel next to the body.

Poultices owe their virtue to the power they possess of retaining heat and moisture, and are, in fact, a form of fomentation. A bran bag made by putting fresh bran loosely in a flannel bag and then stitching through the bag to keep the bran of an even thickness, say an inch or two, and then boiling it, makes a good prolonged fomentation. Where one of lighter weight is required, hops treated in the same way are good.—*Dr. Kate Lindsay.*

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DEFILED MEAT AS COMPARED WITH DISEASED MEAT.

DANIEL purposed in his heart not to eat defiled meat. Have you purposed just as resolutely in your heart that you will refrain from eating *diseased* meat? If you have, you will be sure not to eat any meat at all; for with the alarming increase of disease among cattle at the present time, you can never be sure that you are eating perfectly healthy meat, even if such a thing now exists. The true Christian never strives to see how near he can get to the danger line, but rather how far he can keep away from it.

The God of Daniel inspired him to take a definite stand upon this question. Are you allowing God to inspire a similar definite purpose in your heart with reference to the diet question, or have you sometimes thought it had no bearing upon your physical or moral nature? Again and again during the last few months I have had the opportunity personally to observe the moral effect of a flesh diet upon men and women who were seeking to rise to a higher level. They would struggle to give up the habits of drink and other evils, and fall again and again; but when they came to the point where they purposed in their hearts to adopt the simple dietary of Daniel, then God seemed at once to give them power to rise above the other things.

Not only in this sense, but in an economical sense, those who use flesh foods are spending their money for that which is not bread. A pound of meat contains only a quarter of a pound of food, the remainder being water; while either a pound of peas, beans, or lentils, actually contains more of the *very same food elements* of which meat is composed, and a large part of the remainder of the pound is made up of useful food substances. The same is practically true of grains, only they do not contain so much of the particular food element of which meat is largely composed. A pound of flesh food costs three times as much as a pound of any of these legumes, yet it contains less than a third as much food, and it has *ten times more poisonous* substances, which is, after all, the most expensive part; for it wears out human energy to dispose of this. Add to all this the fact that disease is likely to be lurking in the meat, and then we certainly ought to purpose in our hearts not to spend our money for that which is not bread.

DAVID PAULSON.

THE USE OF SWEETS.

A CAUSE OF LIVER DISORDERS.

THE liver is a long-suffering organ, and seldom undergoes derangement of any sort except from abuses heaped upon it through dietetic errors, its relations with the digestive tract being such that it is compelled to perform an immense amount of unnecessary labour as the result of any disturbance of digestion.

The cheapness of sugar and its various products, and the consequent increase of the use of sweets of various sorts, including confections, jellies, syrups, etc., must be held largely accountable for the enormous increase in frequency of this disorder within the last two decades.

Especially to be deprecated is the custom of adding syrups, sugar, and other sweets to farinaceous articles of food, such as porridge, breakfast cakes, etc. Farinaceous foods are fully one-half starch, and this starch is converted into sugar in the process of digestion; hence to add syrup or sugar to porridge is simply adding sugar to sugar. It should be remembered also that cane-sugar is not naturally adapted to the human digestive apparatus.

Starch, when cooked, begins to undergo digestion as soon as it is received into the mouth. The conversion of this element continues for half to three-quarters of an hour after the food enters the stomach, and may extend so far as to convert almost the entire amount of starch taken, when conditions are favourable. The writer has found as high as 14 per cent. of sugar after a test-meal consisting of water and one and one-half ounces of dried bread which contained no sugar. Cane-sugar is not acted upon by the saliva, and undergoes no change until the intestines are reached, when, coming in contact with the intestinal fluid, it is transformed into a sugar which is capable of assimilation. Cane-sugar is, however, capable of fermentation while remaining in the stomach, on account of the presence of microbes.

It is thus apparent that cane-sugar, while not itself readily digested, also interferes with the digestion of other foods. When taken in large quantities, it must impose an enormous amount of extra labour upon the liver.—*J. H. Kellogg, M. D., Good Health Magazine.*

MAKING THE BEST OF EACH OTHER.

WE may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these. But we may also make the best of one another. By loving whatever is loveable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.—*Dean Stanley.*

SUNSTROKE AND OVERHEATING.

SUPPOSE one has been overheated, or has had an attack of sunstroke; what is to be done?—Water is the life-saver, the best means in the world of saving people from the effects of sun-stroke or overheating. Hippocrates, who lived three hundred years before Christ, had a very simple method of treating people for sunstroke. His plan was to have one person pour cool water on the patient while two or three others rubbed him vigorously. The application of cold water alone is dangerous, because it usually drives the blood inward, so that there is danger of interfering with the digestive centres; but when cold water is applied and accompanied by vigorous rubbing, the blood is kept at the surface, and the body is rapidly cooled.

When sunstroke is about to occur, there is an elevation of temperature, the skin is dry, and the man stops sweating, so that there is no evaporation. But perspiration, the evaporation of which is constantly cooling us off, carries away the heat of the body so rapidly that the temperature does not ordinarily rise above 100 degrees (ninety-eight and one-half degrees in the mouth, or 100 in the interior of the body). This is the temperature at which the vital processes are naturally carried on, and if the temperature rises above that, there is usually disease. At a temperature of 107 degrees, death occurs quickly; at 110 degrees, very quickly. If we apply cold water to the skin, it will have a tendency to drive the blood into the body and to lessen the cooling off; but if at the same time we rub the surface vigorously, this brings the blood into the skin, and keeps it there, thus encouraging the cooling off; so, together with the cold water, there should be vigorous rubbing. The application of hot water would elevate the temperature still more, and cold water is dangerous, because the tendency is to drive the blood inward; but the cold bath, accompanied by vigorous rubbing, will save life, after sunstroke, in the majority of cases.

Sunstroke is a very dangerous accident, and is likely to prove fatal without proper treatment; but with a cold-water pour from a height of five or six feet, the water being about sixty degrees or colder (ice-water if you can get it), and with two or three people rubbing the patient vigorously, we may expect a cure in almost every case. Especial pains should be taken to wet the head and back of the neck, and to keep these parts cool.

J. H. KELLOGG, M. D.

FOR catarrh snuff up considerable salt and water from the hollow of the hand every morning. Salt and water, used as a gargle just before going to bed, strengthens the throat and helps to prevent bronchial troubles; it is also excellent for sore throat.

Which is the worst? for a Chinese woman to bind her feet until they are no larger than the foot of a five year old girl? or for an English or American lady to bind her waist until it is the size of that of a child of five years?

RECIPES.

Potato Cakes.—To each cupful of cold mashed potato add the beaten yolk of one small egg. Work well together, and form into cakes. Place on buttered or oiled tins, and dust with thick cream or the beaten white of egg, and brown in a hot oven.

Savory-Tomato.—Dissolve one tablespoonful of nut butter in three pints of stewed tomato, add one level tablespoonful of chopped raw onion and salt to season. Turn into a baking dish, cover with grated bread or zwieback crumbs to make quite thick, then bake long enough to cook the onion.

Nut Cake.—Three eggs, one-half cup sugar, one-half cup white flour, one tablespoonful lemon juice, a pinch of salt, and one-half cup nuts finely chopped. Beat the yolks of the eggs until they become thick and creamy, adding the lemon juice little by little as the beating goes on. Then beat the sugar in vigorously with a wire egg-beater. Beat the whites as stiff as possible, adding the salt. When the whites are ready, carefully fold the beaten yolks with the sugar and lemon into the whites with an egg-beater, dipping it in at the side of the mixing bowl, and lifting it through the centre, so as to keep the mixture as light as possible. In the same way fold in the nuts, which have been crushed, and the flour, which has been well sifted. All the work must be done carefully and quickly, as the quality of the cake depends upon the way in which this is done. Pour into a pan, shake well into the corners, and bake in a slow oven for forty-five or fifty minutes, or until a broom straw, when thrust into it, will come out clean.

Stewed Fruit Pudding.—This is made by slicing bread about one inch thick, and cutting into strips one inch wide. Arrange in a dish, and put between the strips freshly stewed peaches or plums; reserve the juice, and when the dish is nearly full, pour it over the whole. Press, and cut into squares to serve. Thicken the remaining juice with a little cornstarch, and serve hot over the pudding.

Stuffed Dates.—Remove the seeds from dates of a good quality, which have been well washed, and replace them with nut meats, press together, and roll in sugar.

It is advisable to use loaf sugar in preference to moist, because, though it is less sweet and more expensive, there is less adulteration in it.



NOW.

If you have a kind word—say it,
Throbbing hearts soon sink to rest;
If you owe a kindness—pay it,
Life's sun hurries to the west.

Can you do a kind deed—do it,
From despair some soul to save;
Bless each day as you pass through it,
Marching onward to the grave.

If some grand thing for to-morrow
You are dreaming—do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Speak your word, perform your duty,
Night is coming deep with rest;
Stars will gleam in fadeless beauty,
Grasses whisper o'er your breast.

Days for deeds are few, my brother,
Then, to-day, fulfil your vow;
If you mean to help another,
Do not dream it—do it now.

—Christian Intelligencer.

"A REAL CHRISTIAN."

It was no easy task to cross the open space between the last sheltering house and the great school building standing in its wide playgrounds. The icy wind from the river pushed one as with giant hands from the scarcely trodden pathway into the deeper snow beyond. The snow was whirled into one's eyes, nose and mouth; the bright sun overhead made a burning glass of each tiny flake, and was reflected into dazzled eyes from great white fields. It was easy to foresee that there would be no school kept that day. Inside the schoolhouse, in spite of all the efforts of the big furnace, the temperature was but little above freezing-point. The four teachers and a few scholars dared not remove their wraps, but stood shivering around the hot air registers trying to gain a little store of warmth for their return journeys. When a child was seen struggling toward the door, a teacher would have it open for him by the time he reached it, and hurry him in to share the friendly warmth.

Days like this show us a good deal of the real natures of little and big folk. Around the registers, some children hustled for a first place, while others stood back unselfishly. One of the latter was a little Bulgarian girl, who was always gentle and retiring. Her teacher noticed that her hands were bare and red with cold.

"Come nearer the fire, Anna, child," she said kindly. "We have plenty of room for you here. I am afraid you are not accustomed to such hard winters."

The girl's dark face brightened, but she did not move.

"I thank you," she said, with the precision of one who has learned her English from books; "but I have no need of more warmth. In my country there is much snow and much cold, and to the school was far, oh, very far to walk. Oh, this—with a glance toward the window—"is nothing."

"How far did you have to walk?" asked a little, freckle-faced lad, who was much enjoying the exchange of the multiplication table for this free and friendly converse. "A mile?"

"Ah, yes—and much more than a mile."

"I don't wonder yer come away f'm *that* country. I sh'd think you'd a-froze. Did you ever?"

"Once, only once—and then"—She stopped and blushed shyly, seeing that several children and a teacher were listening for her reply.

"Tell us about it, Anna—tell us about it!" cried the children, eagerly, scenting a story; and the teacher said, encouragingly, "Yes, Anna, we like to hear about foreign countries."

Thus pressed, she gave her little narrative simply but graphically.

"In the part of Bulgaria where we lived," she said, "were many Turks, and but few Christians. We were Christians; and the Turks about us hated us, and were unkind to us whenever they found opportunity. They despised us, and called us 'dogs and drunkards.' One day, as I went to school, I met in a lonely part of the road one of our neighbours, a young man of eighteen or twenty. He seized me by the shoulders, 'Now, little Christian dog,' he said—in the language of my country he spoke, of course—'you shall say, 'There is no God but Allah, and Mohammed is his prophet!'"

"Now, in my country, that is to give up the Christian faith and become a Mohammedan; and I would not say it. Thereupon, he threw me into a great snowbank by the side of the road, and commanded me, 'Say it, dog!' I said, 'I will not;' and he began to cover me with snow. I cried aloud, but there was no one to hear me; and he only laughed, and went on beating and pressing the snow upon me. Presently I grew numb with cold, and could not have spoken if I would, and then all became black and I knew no more. The last thing that I remember is that he said something about 'a dead dog.' I do not know how long I lay there, but I must have frozen had not my brother passed that way and seen something that looked like the toe of a shoe sticking out from the snow bank. He came to look, and uncovering a poor, strange human being, as he thought, so saved his little sister."

The mouth of the freckle-faced one had been wide open during this recital, and his eyes like two saucers.

"Wasn't yer brother mad?" he ejaculated.

The young girl smiled. "Yes," she answered, "he was very angry and wished to be revenged on the wicked Turk; but I begged him and said: 'Not so, my brother. The good God has saved me, and has He not said, 'Forgive your enemies?' And, moreover, if you should fight him, and he should appeal to the Judge, you would receive the'—I know not the English word for the beating upon the feet."

"I'd a-let my brother whop the life out of 'im," said the freckle-faced one with energy.

"There was no need that man should punish him," said Anna, gravely; "for the hand of God was laid upon him. A great sickness fell upon the people around us. Many died of it, and others fled in the hope of escaping it; but my father would not go; 'God can take care of us as well here as elsewhere,' he said.

"One day, I passed the house of the Turk who had put me in the snow. We would call him in this country only a big boy, yet he was already married, and he was cruel to his wife, so that often passers-by would hear blows and screams. This day the door was wide open, and there came from within the crying of a little child. I listened, but I could hear no other sound. By and by, I felt sorry for the little crying child, and I ventured to go in—very cautiously, and ready to run away if I should catch a glimpse of my enemy. I saw him in a moment, but I did not run. On the floor lay his wife, dead of the plague, and the young man, stretched upon a mat, was dying. He could not speak, but groaned, and pointed to his screaming baby huddled in a corner. He looked beseechingly at me. I was afraid—afraid of the plague and of the dead woman; but what could I do? I could not leave the poor little baby; so I went in, trembling, and took him in my arms and carried him home. My mother cared for him, and God watched over us, and neither the baby nor any of us had the sickness.

"We grew to love the little Turk, and he became to us as a little brother. All his kinsmen were dead of the plague, or gone away to escape it; so when we came to America there was none to prevent it, and we brought him with us."

"Have you got him now?" demanded Freckles, in a state of wild excitement. "Has he got feathers on 'im? If I come over to your house can I see 'im?"

Anna smiled her gentle, serene smile.

"You won't have to go to my house to see him, Bobby. He is the little Hammie who comes to school with me every day. Mother thought"—turning with a little foreign courtesy to the kindergarten teacher

—"that it was too cold for so small a boy as Hammie to go out to day."

Bobby's face had on it a deeply meditative expression during the next few minutes. Then he sidled up to his teacher and raised his big eyes to hers.

"I think she is a sort of a *real* Christian," he said, with a shrewd little nod toward Anna.—*New York Independent*.

A REAL VICTORY.

ONCE a man was put into prison because he believed in God. There were other prisoners there, but they were all wicked men. The gaoler struck the Christian a sharp blow on the ear. He did not make any resistance, or show any anger. When the gaoler went away, the men began talking about it.

"He's a heretic," sneered one, "and deserved no better."

"He has no spirit," said another, "else he never would have submitted to that blow."

"I say, you Protestant, you pray, don't you?" asked a third.

"Yes," replied the new-comer, "I do."

"Come, now, tell us how you do it. You talk to God, eh?"

"Yes," he replied again.

"And you think you get answers? How do you know He answers you?"

"See here," said the prisoner, "you saw the gaoler strike me?"

"Yes," was the reply.

"I haven't been struck since I was a boy, and needed punishment from my mother. I am a strong man, and that gaoler is small and weak. If I had chosen, I could have struck him such a blow as he would have remembered."

"Yes, you could," said the other prisoner.

"You want to know how I know God hears me.—I prayed for patience, and He gave it to me."

The prisoner fell asleep for the night, and on waking at four o'clock in the morning, he found one of the men on his knees, reading the story of the prodigal son in the Bible.

Don't you think this man was a Christian soldier, and gained a real victory? Jesus will give us just as true victories every day, if we ask Him.

A. L. LITTLE.

TWO VOICES.

I KNOW a little girl who has two ways of speaking.

She has one tone that is very sweet and lady-like; she uses this to talk with when she feels good-natured, and she feels good-natured when everything goes to suit her!

She has another voice, that is very peevish and disagreeable; she uses this whenever things do not go to suit her!

Did any of my little readers ever notice these different tones?—*Selected*.

MOTHERS COUNSEL.

NEVER MIND THE TROUBLE.

Never mind the trouble, mother,
Made by restless little hands;
Be not hasty to reprove them,
Nor to weary with commands.
Make them not repent their coming
From their pure, celestial joys;
O, be cheerful, glad and grateful
'Mid their frolic, fun and noise.

Never mind the trouble, mother,
Nor that patience is required
For the oft repeated cares, when
Feet and hands and heart grow tired.
There is blessed compensation
In fair childhood's dimpling charms,
In dear eyes where heaven is smiling,
In the clasp of loving arms.

—*Selected*.

To Make a Happy Home.

1. LEARN to govern yourselves, and to be gentle and patient.

2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayers and a sense of your own short-comings and errors.

3. Never speak or act in anger until you have prayed over your words or acts, and concluded that Christ would have done so in your place.

4. Remember that, valuable as is the gift of speech, the gift of silence is often much more valuable.

5. Do not expect too much from others, but remember that all have evil natures, whose developments we must expect, and which we should forbear and forgive, as we often desire forbearance and forgiveness ourselves.

6. Never retort a sharp or angry word. It is the second word that makes the quarrel.

7. Beware of the first disagreement.

8. Learn to speak in a gentle tone of voice.

9. Learn to say kind and pleasant things whenever an opportunity offers.

10. Study the character of each and sympathize with all in their troubles, however small.

11. Do not neglect little things, if they can affect the comfort of others in the smallest degree.

12. Avoid moods and pets, and fits of sulkiness.

13. Learn to deny yourself, and to prefer others.

14. Beware of meddlers and tale-bearers.

15. Never charge a bad motive, if a good one is conceivable.

16. Be gentle, but firm, with children.

17. Do not allow your children to be away from home at night without knowing where they are.

18. Do not allow them to go where they please on the Sabbath.

19. Do not furnish them with much spending money.

20. Remember the grave, the Judgment seat, and the scenes of eternity, and so order your home on earth that you shall have a home in heaven.—*Selected*.

A Holy Life.

A HOLY life is made up of small things,—little words, little deeds. No great heroic deeds or miracles are necessary to the true Christian life. The little sunbeam, not the lightning; the deep waters that go softly, not the waters that rush in noisy torrents, are true symbols of a holy life. It is the avoidance of little follies, little sins, little indulgences of the flesh and lusts that war in our members, that perfects Christian character. The spirit that dwelleth in us lusteth to envy. We must avoid these things, or the life we live will not be a holy life.

MRS. L. E. MERROW.

Do mothers ever *have* to scold? Has scolding any legitimate place in the family government? How is

the word defined?—"Railing with clamour; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family barque over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary.

A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.—*Good Words*.

You have a work to do for your children, dear parents, which they cannot do for themselves. God has given them to you to train, that they may become inhabitants of His kingdom. You have precious lessons to give them in order that they may have well-balanced minds and symmetrical characters. Teach them the importance of time, and how to improve it. Impress upon their young minds that they must learn to be useful, that life was not given them to be trifled away. While their earliest years may be given to play and freedom, as the young lambs in the field, yet it is the duty of mothers to teach the little hands and feet to do what they can to lighten others' burdens. Teach them that to do something that will benefit others, and be a blessing to humanity is worth striving for.

Teach the older members of the family to help bear the burdens of the household, that they may not rest too heavily upon the few. Teach them, also, not to look upon this as drudgery, but as a duty, essential for their own well-being, and for the happiness of those they love. Teach them that idleness is sin; and give to each his allotted task. This will fit them for greater duties, and graver responsibilities.

This, parents, is your work; will you do it? If you neglect it, you are throwing open the door for Satan to enter in and employ them in his service. There will be idle talk, vain, frivolous amusements sought to while away the hours,—in numberless ways evils will be indulged that would be prevented if habits of industry were cultivated. You will see your children grow up useless, indolent, and selfish, unfitted in every way to take up the duties of life, and stand at the head of families of their own.

Parental neglect is registered in the books of heaven. It should be the careful, diligent study of parents lest they fail in discharging their duty in this respect, lest through some neglect on their part, their children be found among the disobedient, unthankful, and unholy, subjects of Satan's kingdom, doing his will and pleasure. Far better would it be for such had they never been born.

MRS. E. G. WHITE.

SMILES are like flowers, though they bloom upon the lips, the root is planted deeper, in the heart. The joyous smile, the patient smile, the gay, each wears its varied tint, and each gives forth its sweetness to the passerby, and beautifies the lips on which it blooms.

J. E. O.

Remember mothers that every unkind and impatient word bears its impress upon your children and the words you speak, they will speak. Your impatience and unkindness will be reproduced in their lives. They are tender plants, influenced by the environments and atmosphere about them. Then how necessary it is that choice words, kind words and loving words be spoken.



EXAGGERATING.

"I'm almost dead! It is as hot as fire; I've been more than a dozen miles after that colt."

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" asked his father. "I went over to Brigg's corner, and back by the bridge."

"That is less than a mile and a-half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I don't suppose, if I'd take it moderate, but I ran like lightning and got heated up."

"You started about five o'clock, my son, and now it is a quarter to six," said his father, consulting his watch.

"Yes, sir, just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a-half?"

"I didn't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new wheel," explained Andrew, reluctantly.

"Whom did you expect, Andy? I wasn't aware such a crowd was to be here. What will you do with them all?"

"Jim, Eddy, and Tom told me that they'd be round after school, and I wouldn't wonder if Ike came too; that's all."

"The population of the town is five thousand, and you expect three of them; well, as you are sick, I'm glad no more are coming. You could not play with them all."

"Sick!" cried Andrew, springing to his feet, "who says I am sick?"

"Why, Andrew, you said you were almost dead; doesn't that mean very sick?"

"You're so particular, father, about my talking. I don't mean exactly what I say of course. I wasn't nearly dead, to be sure, but I did some tall running. There were more than fifty dogs after me."

"Quite a band of them. Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's shop dog, and two or three more, and they made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"There looked to be fifty, anyway," replied Andy, somewhat impatiently. "Carter's ten acre lot was full of dogs just making for me, and I guess you'd have thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousands; have you any idea how many?"

Andrew did not like to calculate, for it

occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dogs would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration than to tell the children the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, travelled more than a dozen miles to get one and a-half miles in a straight line, expected to find five thousand people here to examine your new wheel, and when you reached home were nearly dead."

"Please, don't, father; the boys and girls will all laugh themselves to death, and I won't exaggerate again if I live to be as old as Methuselah!"

"Laugh themselves to death at a simple story like this! I hope not. But that it will rather set them to watching their own manner of telling stories, so as to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes, in time, so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished facts, unless you check the foolish habit you indulge in every day of stretching simple incidents into the most marvellous tales."

—*Christian Neighbour.*

WITH WHAT BRICKS ARE YOU BUILDING?

"You hand the blocks and I'll build," said Harry to his sister Lucy.

"Oh, please let me build," said Lucy. "You always do."

"If you won't let me, I won't play," said Harry, who, I am sorry to say, was too fond of having his own way.

For a moment Lucy felt very much like saying she would not play. But she remembered how mamma sometimes had said that it is the best one who gives up. So she stood and handed her brother the blocks.

"Let's build a castle," said Lucy.

"No," said Harry, "I'm tired of building castles. We build them every day. Mamma," he said, going to her as she sat at the window, "what shall we build?"

"I was just thinking of another thing which you are building every day," she said.

"Oh, I think you're mistaken, mamma, I can't think of anything except castles that we build very often."

"You are building your character every day. Perhaps you think that too much of a grown-up word. It means yourself—your heart and mind—the kind of a self you are growing to be. The kind you will be for all your life."

"Only bigger," said Harry.

"Yes, only bigger. Every brave or kind and loving act or word will be a brick to build you up in the likeness of the dear Lord who came to be our example. And every cross or naughty word, every act of deceit, everything which goes to make you less sweet and lovely, will be a crumbling, unsightly brick; a blot on the building which

ought to be so fair and firm. And if such get in, your whole building will be tottering and unsteady."

Mamma never made her lessons very long. She now stopped talking, and the children went back to their play.

"I think we'll build a castle if you want to," said Harry. "And you may build. Here's a big solid brick to go in the foundation. We'll call that give-up. You're not going to do all the giving up."

"And this one will be kindness, I think," said Lucy, as Harry handed her another.

"And this one is brave, and this one is smiles, and this one do-it-when-you-don't-want-to."

"And this one look-pleasant-when-you-feel-cross."

"And this one when-you-want-to-say-a-naughty-word-don't-say-it."

"And this one go-the-minute-you-are-told."

They laughed merrily as they played.

"These are very good bricks," said mamma. "I hope you will use them for your every-day character-building."

If all the girls and boys would use such, what a lot of fine buildings there would be in the world.—*Selected.*

THIS HAND NEVER STRUCK ME.

WE recently heard the following touching incident: A little boy had died. His body was laid out in a darkened, retired room, waiting to be laid away in a cold, lone grave. His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing on the face of one so beloved and cherished, the little girl asked to shake his hand. The mother at first did not think it best, but the child repeated the request, and seemed very anxious about it. She took the cold, bloodless hand of her sleeping boy, and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly, and then looked up to her mother through the tears of affliction and love, and said: "Mother, this hand never struck me." What could have been more touching and lovely?—*Selected.*

THE BOY WHO FORGETS.

PEOPLE remember things that they are interested in, and forget those in which they have little or no interest. The hunter does not forget his gun; the boy does not forget his top; the fisherman does not forget his hooks; the boatman does not forget his oars. Many a boy has forgotten to fill the wood-box, but did one ever forget his ball or skates when he wanted to use them? A man may forget his employer's business, but he is not likely to forget his own pleasure. "I forgot," is simply another way of saying, "I did not care enough about the matter to remember."

Confidence in an unfaithful man is like a broken tooth or a foot out of joint; and confidence in a forgetful man is about as disappointing. How many times enterprises miscarry, losses occur, important matters are neglected, and valued interests

are shipwrecked, by the *forgetfulness* of somebody who is thinking of something that interests *him*, when he should be thinking of the business which it is his duty to remember and attend to!—*The Common People.*

—o—
THE HAPPIEST BOY.

WHO is the happiest boy you know? Who has the best time, I mean. The one who, last summer, had the biggest bicycle, or the most marbles, or wears the best clothes? Let's see.

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures, and toys, and books. He gave him a pony to ride, and a boat on the lake, and servants. He provided teachers who were to give him knowledge that would make him good and great. But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have. At length a magician came to court. He saw the boy, and said to the king, "I can make your boy happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next, he gave the boy a candle, and told him to light it, and hold it under the paper, and then see what he could read. Then he went away, and asked no price at all. The boy did as he had been told, and the white letters on the paper turned into a beautiful blue. They formed these words: "Do a kindness to some one every day." The prince made use of the secret, and became the happiest boy in the kingdom.—*Selected.*

—o—
A HAPPY HEART.

A LITTLE boy came to me this morning with a broken toy, and begged me to mend it for him. It was a very handsome toy, and was the pride of his heart, just then, so I did not wonder to see the tears come into his eyes.

"I'll try, darling," I said, "but I'm afraid I can't do it."

He watched me for a few moments, and then said cheerfully:—

"Never mind, mamma. If you can't fix it, I'll be just as happy without it."

Wasn't that a brave sunny heart? And that made me think of a dear little girl, only three years old, whom I once saw bringing out her choicest playthings to amuse a little homesick cousin. Among the rest was a little trunk, with bands of silk paper for straps—a very pretty toy; but careless little Freddie tipped the lid too far back, and broke it off. He burst out with a cry of fright, but little Minnie, with her own eyes full of tears, said:—

"Never mind, Freddie, just see what a nice little cradle the top will make."

Keep a happy heart little children, and you will be like sunbeams everywhere you go.—*Selected.*

—o—
GOOD MANNERS.

A FAMOUS old Englishman, William of Wykeman, the founder of the great Winchester School, used to say, "Manners maketh the man." We would like to add to this famous saying, and make it read thus: "Manners maketh the man, and children to be beloved."

Good manners are at once the cheapest thing in the world and the most valuable. That is to say, they cost less than nothing, and yet may not be bought for all the wealth of the Indies. Still it is too sadly true that good manners are scarce. Ill manners spring from selfishness; good manners from unselfishness.

A want of consideration for the feelings of others lies at the root of all those sad outbursts of ill manners that we often see, alas! both in children and those who are older.

Many years ago, early in the reign of the Queen, the famous Lord John Russell was the minister in attendance upon Her Majesty at her Scottish home. One evening, late, there came a messenger—a little old man, buried in a great coat—to the Aboyne telegraph office, and delivered to the clerk a message from Lord John Russell to one of the officials of the government in London. The message did not bear a signature. On seeing this the ill-mannered clerk flung it back to the old man and said:—

"Put your name to it; it's a pity your master doesn't know how to send a telegram."

The name was added and the message handed back.

"Why, you can't write either," cried the enraged clerk, after vainly trying to make out the signature. "Here, let me do it for you. What's your name?"

"My name," said the little old man deliberately, "is John Russell."

It was Lord John Russell himself, and the unhappy clerk was removed from his office for his ill manners.—*Zion's Watchman.*

"The Talking Face."—"I didn't say anything," said little Mary to her mother. Mary was looking very cross, because her mother blamed her for some fault. "I know you didn't, Mary," said her mother, "but your face talked." We can't help our faces talking, but we should never let them say that we are cross, disobedient, or guilty of what is wrong."

THE human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire why it was not done the other way.

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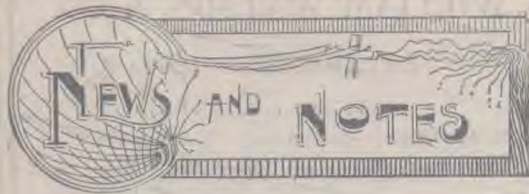
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After ten years experiment, Professor Loeb, of the University of Chicago, claims to have discovered that "electricity and not heat, is the life energy."

"According to reports dissatisfaction among the working classes in Spain is spreading, and a general strike of all trades has been ordered. Martial law has been proclaimed in several places, and riots are frequent."

Signor Macroni and M. Tesla seem to be rivals in trans Atlantic wireless telegraphy. The latter has almost finished his arrangements. The American station is in Long Island, and the European on the coast of Portugal. But little is known of M. Tesla's apparatus.

The directors of the Panama Canal Company have made a new offer to the American Government for the sale of that canal. Finding that their previous offer is not acceptable they now offer their canal for \$40,000,000 (about one crore and 33 lacks of rupees.)

No body knows what the population of the world is, but according to the United States Census Bureau it is estimated as between 1,500,000,000 and 1,600,000,000. Of these China rules about 350,000,000, England about 400,000,000, Russia 131,000,000, United States 84,233,069, and France 83,600,000.

Five thousand miles of railway track were laid in United States last year. This is more than was laid any year since 1890. At the present time there are 199,400 miles of railway track in the States, or enough to belt the globe eight times.

The Eastern question from the stand point of prophecy is a vital question, and should be studied by every body. In this issue on a previous page we have inserted, by request, a part of a discourse on this subject delivered at the Bible Institute Hall 39/1, Free School Street. In the next number of the paper we hope to give the remainder.

In its statistical review of the past year the London Daily Mail places United States at the head of the great nations in wealth, and the lowest in the list with respect to national debt. The following table gives the figures:—

	Wealth.	Debt.	Per cent.
United States	£16,350,000,000	£221,000,000	1.4
Great Britain	11,806,000,000	705,000,000	6.0
France	9,690,000,000	1,239,000,000	12.3
Germany	8,052,000,000	651,000,000	8.1
Russia	6,425,000,000	711,000,000	11.1

The Ameer of Afghanistan has told his chiefs of his intention to follow the same policy as his father, and guard the country against foreign aggression, and prevent the introduction of railroads, telegraphs, European trade, and education by missionaries. However determined the Ameer may be in this resolution, the time will come, and we hope it may not be long, when railroads and telegraphs will traverse his country, and the gospel of the kingdom shall go as a witness to all his people.

Hard times prevail in Holland at present: thousands of men are out of work. The Salvation Army is feeding on an average a thousand a day in each of the four leading cities of the country. Amsterdam, The Hague, Rotterdam, and Strecht. The Salvation Army have certainly showed themselves the friend of the poor, and their zeal to save men is certainly commendable.

A letter has been received from Miss Stone, the missionary who was kidnapped on the Turkish frontier by the brigands over five months ago. The rumour was abroad that the ransom had been accepted by the kidnappers, but later reports to riot confirm this. It is now reported that the brigands have agreed to accept the £15,000 subscribed in America for the release of Miss Stone.

Another arctic expedition is being organized. Captain Joseph Bernier who has spent many years in the north as commander of a sailing vessel. For six years Captain Bernier has been raising funds for the purpose of fitting up an expedition of his own, and has succeeded in raising three-fourths of the sum required. His plan, is to let his ship drift for three winters and two summers, and by that time he expects to be within 150 miles of the pole, and a final dash will then be made to cross the ice. Arrangements are to be made at Dawson City for communications by wireless telegraphy so that he can send messages concerning his whereabouts. Every modern improvement that will add to the success of the expedition is to be used. The expedition will start from Vancouver about June 1903.

The Dowie movement is breaking into the ranks of the Salvation Army. Commissioner Booth Clibborn has resigned his position to join Dr. Dowie, and it is expected that Mrs. Booth Clibborn will do the same shortly. The latest claim of Dowie is that in him is personified an Elijah, who is to usher in the Millennial Dawn, and of course his followers accept this preposterous assumption, and undertake to teach it to others. This is but another fulfilment of Matt. 24: 24, "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." While many are looking at others, congratulating themselves that they have not been deceived, let them remember "They shall deceive if possible the very elect."

The Last Hour.

"Little children, it is the last hour." (R. V.) 1 John ii: 18.

THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls, from tower to tower;
O children, 'tis the last, last hour!

The work that centuries might have done
Must crowd the hour of setting sun,
And through all lands the saving name
Ye must in fervent haste proclaim.

Ere yet the vintage shout begin,
O labourers, press in! press in!
And fill unto its utmost coasts
The vineyard of the Lord of Hosts.

It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of His own right hand
Shall overspread Immanuel's land.

The fields are white to harvest. Weep,
O tardy workers, as ye reap,
For wasted hours that might have won
Rich harvests ere the set of sun.

We hear His footsteps on the way!
O work while it is called to-day,
Constrained by love, endued with power,
O children, in this last, last hour.

—Clara Thwaites.

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The wiseman says, "Buy the truth and sell it not," that is, get the truth, whatever it may cost and sell it not, no matter what price may be offered for it. Its worth cannot be estimated, and any sacrifice made for it cannot exceed its worth. Truth is eternal, and the possessor of it has an eternal treasure. "Truth crushed to earth shall rise again, the eternal years of God are hers, but error wounded writhes in pain and dies again." The controversy between truth and error has been going since Lucifer's expulsion from heaven; and, although it seems many times that error will triumph, yet in the end truth will reign supreme, and every error will meet its end. Christ says, "I am the truth;" and just as complete as his victory, will be the triumph of truth.

As truth and error have been struggling one against another, men's minds have been the battle field. Continually the mind is absorbing that with which it comes in contact, whether it be truth or falsehood. The contemplation of truth affects the mind for good, and that of falsehood for evil. One untruth cherished in the mind will lead its devotee farther and farther from God; and if retained will carry them to the same pit of destruction as the one who is the father of all falsehood. On the other side, one truth cherished will lead to another, and so on until the mind and heart are filled with truth, and error is driven out.

The Root of the Matter.—It is an encouraging sign when those who are labouring for reform recognize the cause of the evil which they seek to remove or minimize. Lady Henry Somerset, when asked how she accounted for the marked increase of drunkenness, especially among women, gave heredity as the prime cause. The present generation is suffering the cumulated effects of many generations of drunkenness. Then she added:—

Other causes are insufficient food, bad air, and dreary surroundings. Temperance workers too often refuse to recognize these facts. They go round asking the people to sign the pledge, but they never seek to deal with the causes which lie at the root of drunkenness, especially in the case of women—causes which no mere written promises can remove. Consider the hopeless dullness of the lives of English women in the working classes. . . . The wife of the English workingman has nothing but sordid, dismal, unrelieved monotony. Is it any wonder that too often she seeks relief in drink?

This touches the root of the matter, and shows that the only practical way to deal

with the drinking habits of a people is to improve their habits of eating and general living. This of course is only a portion of what is needed; before the victory can be won, the poor souls must be brought to think of something besides themselves; and for lifting people out of themselves there is nothing that can take the place of Christ and His Gospel.—*Selected*

THE EASTERN QUESTION NOW.

The Present Truth makes the following pointed comment on the Eastern Question.

"The oppressive sense of overwhelming danger leads statesmen of all nations to deal carefully with the problems of the Eastern question. Yet they prepare for its eventual solution, little realizing that their own destiny is bound up with that of Turkey; and that when the Ottoman Power, which occupies the very territory of the "king of the north," of the eleventh of Daniel, "shall come to his end, and none shall help him," it will be the signal for the ending of human history. For years the situation has remained critical, and now it has taken on a new phase, as a result of recent events. The President of Robert College, Constantinople, says of this change:—

"The events of the past two years have introduced a new factor into the Eastern question. England has taken up a new position. She is ready to make an end of the Ottoman Empire, as hopelessly corrupt; and a year ago she not only made this known to the Powers but sent her fleet to the Dardanelles, and threatened to send it to Constantinople. No one who is not familiar with the inner working of European diplomacy can imagine the consternation which this action caused on the Continent. The partition of the Ottoman Empire is the one question which the five Powers do not dare even to mention in a whisper. To seriously discuss it would break up both the alliances and bring on a general war."

THE FORWARD MOVEMENT.

WE take pleasure in calling the attention of our readers to a new movement, being put on foot in America, called the Forward Movement. Its object is to prepare the way for the Coming of the Lord. Believing as we all should that Christ is coming and that he is coming soon, every movement that will encourage a preparation for that great event should be heartily supported. We quote the following from the announcement of the central committee located at Battle Creek, Michigan.

"We are living in the time when the earth should be lightened with the glory of the message which is to prepare the way for the coming of the Lord. It is time for the truth to shine forth. The light of life must reach all those who sit in darkness. It is a time of privilege and a time of opportunity. "Arise, shine; for thy light is come." We have been strangely slow to appreciate the meaning of the light committed to us, and slow to impart it to others. It is plain that a decided advance must be made. There

must be an awakening and a new experience among all this people.

The very circumstances as shaped by the providence of God seem to indicate that the time has come for a genuine revival of interest throughout the whole denomination in that phase of the gospel truth which relates to the body as the temple of the living God. It has been a long time since there has been a general movement of this kind. In the meantime a whole new generation has grown up, and many thousands have received the message. It is true that these truths have been taught among us during these years, but their importance as an integral part of the gospel message has not always been appreciated, and in too many cases their practical application has been largely neglected. During these years there has also been a wonderful increase of light, and a development of the truths which were but dimly perceived in former years, so that to-day there is offered to this people a system of truth dealing with the principles which govern our physical well-being, such as has not been committed to any other people since the days of Israel.

In order to carry out the design to make this movement a general one, the central committee has suggested the forming of local committees in the different parts of the field, to direct the work in their several districts, especially in the matter of health conventions and other meetings for practical instruction in the application of the principles studied. The central committee has also asked the co-operation of the editors of all our publications in the United States, and as far as practicable in other countries, that space may be granted for articles by special writers, a large number of whom have been asked to contribute.

A book is also being written by Dr. J. H. Kellogg for use in this movement. This book will contain twenty-six chapters, thus providing one chapter as the basis of a study for each week during the six months. The title of the book, "The Living Temple," suggests the general plan of the work. Viewing the body as the temple of the Holy Ghost, the writer gives such instruction in the essential principles of anatomy and physiology as will enable one to apply intelligently in daily life those rational methods for the preservation of health and the cure of disease which are based upon Biblical principles, and attested by a long experience."

The readers of the *Oriental Watchman* will be pleased to know that articles right along this line, showing how we may prepare for the Second Coming of Christ will appear in its future columns.

LIFE, NOT SENTIMENT.

A GREAT many mistake religious sentiment for a religious life. Because they are touched by religious truth, they fancy they are religious. Because they are susceptible to religion, they think they have it. An impression is to them the same as if they themselves.—*Selected*.