

THE ORIENTAL WATCHMAN

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

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THE FIRST AND THE SECOND ADVENT.

At the first advent of Christ, which was in apparent obscurity, the angels of heaven could scarcely be restrained from pouring forth their glories to grace the birth of the Son of God. The glorious manifestations of heaven were not entirely restrained. The wonderful event was not without some attestations of a Divine character. That birth, so little prepared for on earth, was celebrated in the heavenly courts with praise and thanksgiving in behalf of man.

While the shepherds on the hills of Bethlehem watched their flocks by night, "the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you

Good Tidings of Great Joy.

which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will to men." The message given, the angels swept back to heaven, and the light and glory of their presence was no longer seen.

He who came in human flesh, and submitted to a life of humiliation, was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and even His own nation, knew Him not. They did not recognize Him as the long-looked-for Messiah. Notwithstanding "mighty miracles did show forth themselves in Him," notwithstanding He opened the eyes of the blind, and raised the dead to life, Christ suffered the hatred and abuse of the people He came to bless. They regarded Him as a sinner, and accused Him of casting out devils through the prince of the devils. The circumstances of His birth were mys-

terious, and these were remarked upon by the rulers. They charged Him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of men. What a baleful thing is unbelief. It originated with the first great apostate,

rows, and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not. Surely, He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our trans-



and to what fearful lengths it will lead all who enter upon its path may be seen in the Jews' rejection of their Messiah.

Rejected of Men.

The leaders of the Jewish nation had the Old Testament Scriptures, which plainly foretold the manner of Christ's first advent. Through the prophet Isaiah God had described the appearance and mission of Christ, saying, "He was despised and rejected of men, a man of sor-

gressions; He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

The leaders in Israel professed to understand the prophecies, but they had received false ideas in regard to the manner of Christ's coming. Satan had deceived them, and all the glories of Christ's second advent they applied to His first appearing. All the wonderful events clustering around His second coming, they looked for at His first. Therefore when He came they were not prepared to receive Him. The disciple John tells of the reception with which Christ met. He says, "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

The Grand Review.

Between the first and the second advent of Christ a wonderful contrast will be seen. No human language can portray the scenes of the second coming of the Son of man in the clouds of heaven. He is to come with His own glory, and with the glory of the Father, and of the holy angels. He will come clad in the robe of light which He has worn from the days of eternity. Angels will accompany Him. Ten thousand times ten thousand will escort Him on His way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The voice of Christ will penetrate the tomb, and pierce the ears of the dead, "and they that are in the graves shall come forth."

"And before Him shall be gathered all nations." The very One who died for man is to judge him in the last day; for the Father "hath committed all judgment unto the Son. . . . And hath given Him authority to execute judgment also, because He is the Son of man." What a day that will be, when those who rejected Christ will look upon Him whom their sins have pierced. They will then know that He proffered them all heaven if they would but stand by His side as obedient children, that He paid an infinite price for their redemption; but that they would not accept freedom from the galling slavery of sin. They chose to stand under the black banner of rebellion to the close of mercy's hour.

As they gaze upon His glory, there flashes before their minds the memory of the Son of man clad in the garb of humanity. They remember how they treated Him, how they refused Him, and pressed close to the side of the great apostate. The scenes of Christ's life appear before them in all their clearness. All He did, all He said, the humiliation to which He descended to save them from the taint of sin, rises before them in condemnation.

They behold Him riding into Jerusalem, and see Him break into an agony of tears over the impenitent city that would not receive His message. His voice, which was heard in invitation, in entreaty, in tones of tender solicitude, seems again to fall upon their ears. The scene in the garden of Gethsemane rises before them,

and they hear Christ's amazing prayer, "Father, if it be possible, let this cup pass from Me."

Again they hear the voice of Pilate saying, "I find in Him no fault at all." They see the shameful scene in the judgment hall, when Barabbas stood by the side of Christ, and they had the privilege of choosing the guiltless One. They hear again the words of Pilate "Whom will ye that I release unto you, Barabbas, or Jesus, which is called Christ?" They hear the response, "Away with this man, and release unto us Barabbas." To the question of Pilate, "What shall I do then with Jesus?" the answer comes, "Let Him be crucified."

Again they see their Sacrifice bearing the reproach of the cross. They hear the loud, triumphant tones tauntingly exclaim, "If Thou be the Son of God, come down from the cross." "He saved others, Himself He cannot save."

Now they behold Him, not in the garden of Gethsemane, not in the judgment hall, not on the cross of Calvary. The signs of His humiliation have passed away, and they look upon the face of God,—the face they spat upon, the face which priests and rulers, struck with the palms of their hands. Now the truth in all its vividness is revealed to them. It is the wrath of the Lamb which they have to meet,—of Him who came to take away the sin of the world, of Him who had ever acted toward them with infinite tenderness, long-suffering patience, and inexpressible love. They realize that they have forfeited all the riches of His great salvation. As they look upon Him who died to take away their guilt, they cry to the rocks and mountains, "Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and

Who Shall be able to Stand?"

We are now amid the perils of the last days. The scenes of conflict are hastening on, and the day of days is just upon us. Are we prepared for the issue? Every deed, small and great, is to be brought into judgment. That which has been considered trivial here will then appear as it is. The two mites of the widow will be recognized. The cup of cold water offered, the prison visited, the hungry fed,—each will bring its own reward. And that unfulfilled duty, that selfish act, will not be forgotten. In the open court around the throne of God it will appear a very different thing from what it did when it was performed. The secret sin that appears as nothing now, when placed before men in the light of God's countenance, will appear grievous. It will be seen that these selfish pleasures and indulgences have made the human being a lover of pleasure more than a lover of God.

How stands our account in the books of heaven? Have we chosen to be partakers with Christ in His sufferings? Have we been learning in the school of Christ His

meekness and lowliness of heart? Have we stood by the side of Christ to bear His reproach? Have we taken His yoke upon us and lifted the cross in self-denial and self-sacrifice? Have we helped to bear His burdens, and co-operated with Him in His work?

Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; but it is not necessary for any to be deceived; and we shall not be if we have fully taken our stand with Christ to follow Him through evil as well as through good report. The serpent's head will soon be bruised and crushed. The glorious memorial of God's wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God's plan for the redemption of man will be complete. The Son of man will bestow upon the righteous the crown of everlasting life, and they shall "serve Him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

MRS. E. G. WHITE.

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THE BURDEN-BEARER.

Oh! the blessed promise, given on the hills of Galilee
To the weary, heavy laden, still is made to you and me,
Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.
Many a broken, contrite spirit, lonely, sorrowing,
and sad,
Felt the mighty consolation—heard the heavenly tidings glad.
And the dying gazed with rapture,
Trusting in the Saviour's name,
On the land of rest and refuge.
When the Burden-bearer came.
In the wilderness the lepers wander outcast in their pain;
Paul and Silas in the prison bear the fetter and the chain.
Mary Magdalene weeping,
Friendless in her sin and shame—
But their burdens all were lifted
When the Burden-bearer came.
Every phase of human sorrow fills the path we tread to-day;
Harps are hanging on the willows, souls are fainting by the way.
But there still is balm in Gilead,
And though here on earth we weep,
God within the many mansions
Giveth His beloved sleep.
On the cloud His rainbow glitters, shines the star of faith above:
God will not forsake or leave us—let us trust His truth and love;
And beyond the shining river,
We shall bless His holy name,
That to bear our sins and sorrows,
Christ, the Burden-bearer, came.

—Selected.



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.

MODERN SPIRITUALISM No. 5.

Dangers of Meddling with it.

WHOEVER meddles with Spiritualism is trespassing upon dangerous and forbidden ground. He is doing that against which God has given a plain "thou shalt not." It matters not though it be done innocently, the experiment is fraught with danger, and the results cannot be otherwise than bad.

The reason for this is because the essential doctrine of Spiritualism is a most deceptive and deadly evil. The foundation upon which the whole superstructure of Spiritualism is built is the error over which Eve was deceived by the serpent in the garden of Eden, the falsehood through which Satan accomplished the fall of the race, the rock upon which the whole human family was wrecked.

The sermon which Satan preached to Eve upon the immortality of the soul—"Thou shalt not surely die"—is the foundation of Spiritualism. This, strange to say, has been taught and reiterated by priests, pastors, and teachers of almost all religions, in all lands, and in all ages; and the people have received it as pure Bible truth. And the acceptance of this doctrine—upon which are built those other doctrines of eternal torment, purgatory, prayers for the dead, saint worship, Mariolatry, witchcraft, sorcery, necromancy, and the whole system of heathen philosophy—has placed the race where they have been but the sport of the enemy, and an easy prey to all his machinations and artful deceptions.

Some may think it matters little what one believes concerning the nature of man and the state of the dead, whether man is mortal or immortal, or whether the dead are dead or alive. But it *does* matter, and it matters a great deal; for if we refuse to believe what God says, and accept what Satan says, we are on Satan's ground, and are prepared to be further controlled and deceived by him. Men and women should therefore reject and repudiate the doctrine of the natural immortality of the soul, and the conscious state of the dead as they would flee from Satan himself, for they are nothing else than darts hurled at the whole human race out of his own quiver.

It is no trifling thing to come under the direct influence and power of the wily foe whom the Scriptures declare to be "wiser than Daniel;" of him who, when in heaven, dared to match strength with the mighty Christ, and thought even to ascend into the heights, and exalt his throne above that of God Himself. But everyone who, to gratify curiosity, or to obtain a false comfort concerning the dead, meddles with Spiritualism, does this very thing. He tampers with the devil, and places himself upon enchanted ground. He tempts the devil to tempt him. And when once individuals are thus brought under his influence and control, this powerful destroyer ever after considers them his lawful prey, and exercises his power upon them, and that against their will. When they wish to control themselves they cannot. They have yielded their minds to Satan, and he will not release his claims, but holds them captive. And no power can deliver the ensnared soul but the power of God, in answer to the earnest prayer of His faithful followers. It is a dangerous thing, therefore, to have anything to do with Spiritualism.

Illustrative Incidents.

1. Who does not know of families or individuals who have had to do with Spiritualism, and though repudiating it afterwards, have still been troubled with Spiritualistic manifestations and influences? The very family with which modern Spiritualism arose, the Fox family, reference to which was made in our first article, is an illustration in point. They got into the thing, and though afterwards they sought to have nothing further to do with it, against their own wills they were forced to go on and reveal the whole matter, and strike the match which set the whole civilized world ablaze with modern Spiritualism.

2. A man living in Melbourne had been mixed up with Spiritualism. As he crossed a certain bridge on his way home late at night, he had frequently been tempted to drown himself. He was finally converted, became a Seventh-day Adventist, by the way, and as a consequence, learned of the true nature of Spiritualism, and repudiated it. As he was crossing this same bridge once afterwards, he was again tempted to make away with himself.

Something behind him seemed to say, "Now is your chance. Jump over, it will take only a minute or two to do it, and end your life." He turned around and said, "I know who you are. You are the devil." And then, he said, he got such a knock as he had never had before in all his life.

3. A few years ago Pastor A. G. Daniells was speaking on Spiritualism in Napier, N. Z. He told how miserably the "spirits" would sometimes treat people who had had to do with them. After the lecture, a young man, a medium, came up and said to him: "What you say is true. I know it, for I myself am a medium. Sometimes when I am going home nights, something knocks me down, and beats me till I am black and blue."

This is in perfect accord with the experience, as recorded in the Scriptures, of certain ones who were "possessed of devils" in Christ's time. The father who besought Christ to heal his demoniacal son, said, "He is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out: and it teareth him that he foameth again, and bruising him hardly departeth from him." (Luke 9. 38, 39.) Spiritualism is of the same order. There are many kinds of spirits, however, and they do not treat all alike; but the whole system tends to the ruination of both soul and body.

4. In one of the first places the writer ever preached the gospel in America, a woman, a prominent lady of the town, accepted the truth. But she had to quite an extent, been meddling and mixing up with Spiritualism. She broke squarely off, however, but in relating to us afterwards her experience in doing so, she said, "You do not know what a terrible time I have had to do it."

5. A man in Victoria, with whom we are well acquainted, innocently got deeply into Spiritualism when young, and before he was converted. Later he became converted, but the "spirits" continued to trouble him and his family. Their influence upon him was such as to seriously interfere with his business relations; he would do things he had no intention of doing, and was bound as if by chains from doing other things he desired to do. His little children would frequently start back from the windows of the house in fright and terror, declaring they saw some kind of beings outside. At night time the family were often disturbed by terrible noises, as if dry-goods boxes were being thrown at the house. Though often praying and seeking to get rid of these manifestations, he got no relief until a faithful brother went to his assistance, seeking God through fasting, and by united, earnest prayer nearly all one night. That was three years ago. The man and his family have not been troubled with the manifestations since. We have in this case an illustration of the persistency with which evil spirits hold on to those who have once given themselves up to their control. We have in it also an illustration of that kind

of spirits of which Christ said, "This kind goeth not out but by prayer and fasting." Matt. 17: 21.

6. Another man, of New Zealand, had, in his early days, before he was converted, considerable to do with Spiritualism. Subsequently, after his conversion and repudiation of Spiritualism, he thought himself strong enough to go and listen to a so-called "exposure" of Spiritualism. He went, but before he got through with it, he found it to be the *real thing*. When a call was made for any in the audience who were opposed to Spiritualism to come on to the platform, he went. When left all alone on the platform, his coat was violently torn off from him, and he was knocked about till his hair fairly stood on end. The "spirits" were evidently giving him a good trouncing for his apostasy and opposition. Moral: It is dangerous to go on forbidden ground.

7. Moses Hull, a gifted young minister, and a powerful and eloquent speaker, in its early days in America, dealt modern Spiritualism some heavy and telling blows. Coming to feel himself capable of meeting it alone, he readily accepted challenges for discussions with Spiritualists. He was warned against doing this in the following words:—"In discussing with Spiritualists, you have not merely to meet man and his arguments, but Satan and his angles. And never should one man be sent forth alone to combat with a Spiritualist." But he disregarded the warning, and soon afterwards engaged, single-handed and alone, in a discussion with a noted Spiritualist. As a result, he lost his faith in God and His word, and soon became an avowed Spiritualist himself. This was in 1863. The one who saw his pride, self-sufficiency, and danger, and who gave him the warning, said: "He was presented to me as standing upon the brink of an awful gulf, ready to leap. If he takes the leap, it will be final." He took it, gave up the faith, and has been a Spiritualist ever since. This case shows the powerful deception there is in Spiritualism, the danger of recklessly meddling with it, and is a solemn warning against pride, presumption, and independence. We are well acquainted with the parties here referred to.

8. Another strong-minded young man and minister, a most logical and convincing speaker and writer, and a powerful opponent to Spiritualism, in order to learn more about Spiritualism, in company with his wife attended a number of seances, circles, and table rappings. A few years later his wife went off into Spiritualism, and one day, while on a visit to California, as he was crossing San Francisco Bay in a ferry, a man, a perfect stranger to him, stepping across from the opposite side of the ferry, said to him: "Is your name Mr. —?" "Yes," was the response. He continued, "I have a message for you from your aunt—(deceased). She tells me to say to you that you will yet be a Spiritualist." Imagine the in-

fluence such a message would naturally have upon one under such circumstances! But it proved a lie, for this man lived and died a Seventh-day Adventist, and his wife also, after a few years, gave up her connection with the delusion. It shows, however, the persistency with which wicked spirits will pursue those who have tampered or in any way trifled with them.

Twice in his lectures against Spiritualism, and each time while reading the Scripture found in Deut. 18: 9-14, through the influence of Spiritualistic mediums present, this man's tongue was completely paralyzed, so that he could not utter a word, until he dropped upon his knees and asked God, in silent prayer, to deliver him from the spell. Upon arising he said, "In the name of the Lord I rebuke the evil spirit present," whereat the conjurers, who, as was afterwards learned, had come for the avowed purpose of over powering him, left the building in precipitate haste, as if fleeing for their lives.

This case, like the others already cited, illustrates the powerful and satanic influences connected with Spiritualism, and the dangers of going on forbidden ground to investigate it, even for ostensibly good purposes. We may learn all we need to know about it without ourselves meddling with it. We were intimately acquainted with this man, also with his wife, who is still living. Our best and only advice to one and all is, to let Spiritualism entirely alone.

Our next article will deal with the relation of Spiritualism to the second coming of Christ.

W. A. COLCORD.

EFFECTS OF ANGER.

BENJAMIN W. RICHARDSON, M. D., in his "Diseases of Modern Life," says that, of the passions which act most severely upon the physical life, anger stands first. As this is a state of mind that may not be wholly unknown among our readers, it may be wise to quote the grave effects of the unrestrained influence of this passion upon the heart and brain:—

"He is a man very rich indeed in physical power who can afford to be angry. The richest can not afford it many times without insuring the penalty, a penalty that is always severe. What is still worse of this passion is that the very disease it engenders feeds it, so that if the pulse go many times unchecked, it becomes the master of the man."

The effects of passion are brought out entirely through disturbance in the organic nervous chain.

We say a man was "red" with rage, or we say he was "white" with rage, by which terms, as by degrees of comparison, we express the extent of his fury. Physiologically we are then speaking of the

nervous condition of the minute circulation of his blood; that "red" rage means partial paralysis of minute blood-vessels; that "white" rage means temporary suspension of the action of the prime mover of the circulation itself.

Such disturbances can not often be produced without the occurrence of permanent organic evils of the vital organs, especially of the heart and brain.

The effect of rage upon the heart is to make its action intermittent.

Dr. Richardson gives a striking example of this more severely.

Many persons die in one or other of the two stages I have named. They die in the moment of white rage, when the cerebral vessels and heart are paralyzed. Then we say they die of faintness, during excitement. Or, they die more slowly, when the rage has passed and the congestion of reaction has led to engorgement of the vessels of the brain. Then the engorgement has caused stoppage of the circulation there, or a vessel has given way, or serous fluid has exuded, producing pressure, and we report that the death was from apoplexy, following upon excitement.—*The household*.

POWER TO WITNESS.

Ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses . . . unto the uttermost part of the earth," said Christ. Acts 1: 8.

In the same connection He also said, "All power is given unto Me in heaven and in earth. Go ye therefore." Matt. 28: 18.

Take these texts in connection with Rom. 1: 20, which tells us that this power is seen in everything that has been made,—in the blade of grass, and in the hosts of the heavens,—and see what encouragement it is for all men.

We learn the power by which God works to save us from sin. Every soul who is longing for deliverance may know that "the power that worketh in us" to save, whenever we really desire salvation, is the power that supports and holds together the universe. Then let no one say or think that God cannot save a sinner such as he is? Nothing is too hard for the Lord.

There is encouragement also to witness to the power of this salvation; for the power that saves is the power by which witnesses are sent forth. Nothing less than all power in heaven and in earth can save a man from sin; so that whoever is saved has all that power with which to proclaim the Word of truth, the Gospel of our salvation.

Notice that what is needed, and all that is promised, for the proclamation of the Gospel, is *power*. The Lord does not promise eloquence nor learning, but power. Paul was not destitute of that which in the world passes for wisdom, yet he says

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2' 4, 5.

It is power that tells. Not human power, but Divine power. "There is no power but of God," so that all attempts to make an impression are vain. "He whom God hath sent, speaketh the words of God" (John 3' 34), and "the Word of God is quick, and powerful."

All therefore that is needed for the Gospel to go with power is to have a company of people fully yielded to God's power,—that is, to His will,—and saved by it. There need not necessarily be many. Twelve such men effected a mighty change in the world a few hundred years ago.

All are not apostles; all are not evangelists; all are not called to go as missionaries to other lands, or even to other neighbourhoods, than their own; but each one who is saved can witness to the power of Christ to save, with all the power by which he has been saved.

E. J. WAGGONER.

HOW IS IT?

Does God mean what He says?

WHEN He declares, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee," does He mean it?

When the Word says that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," does it mean what it says?

When the Lord declares that He "pardoneth iniquity" and "delighteth in mercy," can we trust Him?

When it is expressly declared that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse

us from all unrighteousness," may we hope in the Word?

God has given us many more "exceeding great and precious promises;" are they worth their face value? In other words,

Does God mean what He says?

What child will deny the word of such a Father?

Well, God has also given us commandments, "holy and just and good."

He has said, "Thou shalt have no other gods before Me," "Thou shalt not kill," "Thou shalt not steal."

Does He mean what He says?

The same law and Lawgiver which gives us the above commandments says also: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . 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 [the day of His rest], and hallowed it"

The One who made the world and the Sabbath, and gave the law, came to earth, lived the law in His own life, that He might live it in our lives. He said, "Follow Me," "Keep the commandments." His beloved disciple said, "He that saith he abideth in Him ought himself also so to walk, even as He walked. Jesus said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

Does the Lord mean what He says?

If He does not in precept and example, does He in promise? If we will not to do His Word, will He perform in us and to us His promises? Can we hope in one and ignore the other? These are vital questions. Christian brother and sister, how will you answer them?

M. C. WILCOX.



4,000,000 persons have emigrated from Ireland since 1851, (over half the population of that country.)

The appropriations made by the fifty-seventh Congress of the United States aggregate 1,550,000,000 dollars.

There is said to be a general belief at the Hungarian capital that the break up of Turkey is at hand, and that the end cannot be delayed beyond three or four years.

France has voted \$605,000 to be expended in repairing the damage caused by the eruption of Mont Pelee in Martinique.

FAMINE in Finland, Norway, Sweden, and Lapland. 400,000 Fins, 200,000 Swedes, and many thousand Norwegians and Lapps, are perishing of hunger. They have been eating bread made from bark, unripe frost spoiled rye and barley, which even the horses reject, but many have not even this. Continual wet weather and early frosts ruined most of their crops.

1,100 Car loads of supplies have been sent from the United States for the relief of the famine sufferers in northern Sweden; and 2,400,000 pounds of flour are still needed in seventeen small towns in the famine district before June 1.

It is said that Prince Tuan, (the leader of the Boxers in China,) designs to sweep down from the north with a vast host of fanatics, take possession of Peking, and then begin a war of extermination against all foreigners. It is said that there is no power at Peking sufficient to cope with the insurrection.

The sale of cocaine is to be restricted in Illinois by law, the widespread use of this drug among all classes of the people being recognized as a serious menace to the public welfare. Treasurer Bodeman, of the State board of pharmacy, recently testified before a grand Jury in Chicago, that in his opinion the many wrecks on the railways could be traced to indulgence in the use of cocaine by employees of the railway companies. Cocaine has a very harmful effect on the brain cells.

A great eruption of lava, accompanied by alarming and destructive earth tremors, is reported from the volcano of Colima, Mexico. Residents in the vicinity are fleeing from the place; and the thriving villages around the base of Mount Colima are deserted. Buildings have been thrown down by the shocks.

What shall it PROFIT a man, if he shall gain the whole world and LOSE his own soul? or what shall a man give in exchange for his soul?—Mk. 8. 36, 37.

PROFIT.

"Believe on the Lord Jesus Christ," and thou SHALT have

- SALVATION
ABIDING PEACE
ETERNAL LIFE
EVERLASTING JOY
ENDLESS GLORY
AN INHERITANCE
incorruptible, undefiled, and that passeth not away,

The value of these things is beyond all expression, either by words or figures.

Total—"A far more Exceeding and Eternal Weight of GLORY."

LOSS.

Live for this World, and you may PERHAPS have

- WEALTH
WORLDLY DISTINCTION
PRAISE OF MEN
EARTHLY POWER
UNSATISFYING PLEASURES
MAN AT HIS BEST ESTATE
"Altogether Vanity."

Value in light of Eternity

Total—"Lighter than Vanity."

And the end of these things is ... DEATH. PASTOR ROFFE.

A LITTLE TALK ABOUT THE SABBATH,

HAVING read, some weeks ago, a pamphlet entitled "Can We Keep the Sabbath?" the idea came to me to relate some facts concerning my own experience in regard to this matter.

There was a time when I believed, or tried to believe, that it was impossible for me to keep the Sabbath.

About three years ago Mr. B. came to Brierfield, and held a short series of meetings. My wife and a few others accepted the doctrine he taught, and became Seventh-day Adventists; but the people generally were set against his teachings. Though the minister was the kindest, most pleasant man I ever saw, and preached nothing that was not plainly taught in the Bible, they became so bitter against him that he closed the meetings and left the neighborhood.

Though I did not come out openly and accept the doctrine he preached, I believed it, and it was a thorn in my flesh. I would have been glad to disbelieve it; for then I could have gone on breaking the Sabbath without suffering any unpleasant twinges of conscience. I did not reveal my feelings even to my wife. On the contrary, I often ridiculed her when she made herself tidy on Saturday morning, and sat down with her Bible and good papers about her. But I admired her courage, and wished I had plenty of money that I might defy public opinion, and serve God as I knew I should. I thought I could not afford to incur the ill will of the well-to-do neighbors who patronized my shop, by setting up my views in opposition to theirs on the Sabbath question. At first I thought I could compromise the matter with my Maker and my conscience: of course I would not work on Sunday,—it would excite remark,—but I would do as little work as possible on that day. I would say nothing about it, and be a Sabbath-keeper on the sly. But I soon found that way to be unsatisfactory indeed; for Neighbor S. and Neighbor H., my two wealthiest patrons, brought more work to my shop on Saturday than on any other day, so there was no time in which to take a quiet hour to read the Bible or religious papers. After a while I gave up the attempt to be a Sabbath-keeper on the sly. Matters drifted along in this way for two years. I was dissatisfied with myself; I knew I was doing wrong, but lacked the grit to put myself on the right track.

One Saturday morning in July I went out to my shop in an unusually discontented state of mind. Rain had fallen the night before, and everything looked fresh green, and promising. I looked at my corn-field; every blade and tassel softly swinging in the breeze seemed praising God. My garden sang the same glad song. I went to the shop, and sat down near a pile of plows and hoes that Mr. H. had sent over that morning. I looked around the dirty place, then out at the

green fields lying in the yellow sunshine, where the hum of insects and the song of birds seemed to be urging me to lay aside cowardice and be true to God. I looked at my little cottage, peeping out amid a wealth of vines. Seated on the porch, with a Bible in her hands, I could see my wife. There was a restful Sabbath look on everything. I felt uncomfortable. I thought of all the blessings I was receiving at the hands of God, how good he had been to me, and how, in return for all his kindness, I constantly violated his law by working on his holy day. I thought of Daniel, and all the holy men the Bible tells us of, who suffered everything rather than disobey God's law in the slightest particular. And here was I, unwilling to arouse the displeasure of a few of my neighbors by obeying one of God's positive commands! I did not go to work, but sat for more than an hour pondering on these matters. By and by my little boy left his mother's side, and coming to me, said: "Papa, does mama ever tell lies?"

Amazed at his question, I answered, "No, my child; I never knew your mother to tell a lie in my life."

"Well, that is what she said just now about you, and yet one of you has told a story."

"Why do you think so?" I said.

"Because mama says Saturday is the Sabbath, and you say it is not, and it must be one of you is not telling the truth about it."

"I haven't said that Saturday is not the Sabbath," I said; "on the contrary, I believe it is."

"Then why do you come out here and work on Saturday, and put on your best clothes and go to church on Sunday? Only yesterday you told Mr. Jones there was to be a meeting at the church on Sunday, to organize a Sabbath-school. If you think Sunday is not the Sabbath, why do you call it so?"

I had no answer ready, so I said, "Run away, child; you annoy me with your questions."

But when he had gone, I asked myself, "If you have no answer for your little child, what can you answer when confronted with the same question by your Saviour?"

I was conscience-stricken, and kneeling down, I sought pardon of the Lord for my cowardice, and begged for courage to keep his law. I arose with a feeling of peace and rest in my heart, such as I had not known for many days.

I shut up the shop, went to the house, and exchanged my work-clothes for a clean suit; then I joined my wife on the front porch. In answer to her look of inquiry, I told her of the change that had come over me. She was very glad, and said she had prayed more fervently than usual that morning, that grace and strength might be given me to take a firm stand on the side of truth.

All this occurred more than a year ago, and I have never regretted the stand I took that morning. True, my rich neighbors no longer patronize my shop, and I meet with cold looks from some who formerly smiled on me; but what I have lost in this way I have gained in another. I have all the work I can do, and the past year has been a prosperous one. The loss of my neighbors' smiles is more than made up in the joy I feel in obeying all the commandments of my Father; for I can truly say, with David, "O, how love I thy law! it is my meditation day and night."

FRANK THISTLE.

MACEDONIAN TROUBLES.

THE attention of the world is being once more directed to the state of affairs in Eastern Europe. The horrible tortures which are inflicted upon those who incur the displeasure of the Turkish Government, rival in cruelty the deeds of the most wicked persecutors of the past. So frequently have these fearful atrocities been committed, that press correspondents have become tired of recording them. Nevertheless, occasionally, when the victim happens to be some prominent person, the outside world may hear some of the tragical details.

An incident of this kind has just come to light. A Macedonian priest of the Orthodox Greek Church, being suspected of sympathizing with a movement which was in progress to secure the aid of a band of Bulgarians, was marked out for punishment. Under the direction of the principal Turkish officials of the district, the unfortunate man had his beard pulled out, after which he was branded all over the body with red hot irons.

This torture was inflicted in the presence of a large number of spectators, and was continued until death put an end to the sufferings of the victim.

The German Vice-consul at Salonika reports that the sickening sights which he has witnessed in the Turkish dungeons in that city, show that, as far as Macedonia is concerned, "the worst horrors of the darkest ages of Turkish tyranny still continue unabated." "Both in Salonika and in Monastir, the dark, noisome gaols have for several years past been filled to overflowing, and frequently there have been scenes of overcrowding almost equalling in atrocity the tortures inflicted upon English victims in the Black Hole at Calcutta. In the midst of filth quite indescribable, men, women, and children are huddled together, so that there is not room to sit down, much less to lie and sleep. Many of these people have never been proved guilty of anything whatever, but are only under suspicion of being in sympathy with the Macedonian cause. Everyday the torture is inflicted, and young lads and girls suffer equally with the stronger men and women."

In order to force these poor prisoners to disclose the whereabouts of insurgent leaders, it has been the practice to burn the soles of their feet before a fire. The Vice-consul saw between forty and fifty prisoners whose feet had been literally burnt off by this inhuman process. No food whatever is provided for the prisoners, and thus they suffer the pangs of starvation in addition to these diabolical brutalities.

Summoning up the existing situation Dr E. J. Dillon writes as follows:—

From an ethical point of view it seems a pity that the powers, who have already agreed among themselves to divide, reform, and govern this terrestrial hell, should look calmly on while these fiendish deeds are being perpetrated, and wait patiently for the psychological moment to come. But doubtless they have reasons for their inactivity which are very weighty from a political angle of vision, though they do not appear convincing to a moralist.

The reasons which the powers urge for their inactivity were stated in a speech which the late Premier of Great Britain, Lord Salisbury, made at the time of the Armenian atrocities about eight years ago. He said:—

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 should 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 civilized 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.

The Turk maintains his position in Europe solely because of international jealousy, and his misrule and maladministration is tolerated because the nations fear the consequences of interfering in the matter in a practical way, and bringing to an end the atrocities which for years have continued to shock the whole civilized world. Nevertheless the day will come when "he shall come to his end and none shall help him." Dan. 11. 45. These words, spoken to the prophet Daniel by the angel Gabriel, refer to the Turkish Government, as a careful study of the whole chapter will clearly show. The empire of Alexander the Great was divided toward the four winds of heaven (verse 4), and fifteen years after the death of that great general the territories he conquered fell under the dominion of four of his generals. One of these four, Seleucus, finally overcame two of the others, and he then ruled over the whole of Alexander's empire with the exception of Egypt, which was successfully held by Ptolemy. In the succeeding verses the angel refers to these two governments as the "King of the North" and "the King of the South."

To-day the territories of the King of the North are under the sway of the Ottoman Government, and as the angel in con-

cluding his delineation of the power that controls the northern division of Alexander's empire stated that the time would come when none should help him, we are confident that the help hitherto given by the powers will be withdrawn.

What the consequences of this change of attitude will be to the world, are given in the next verse—"At that time shall Michael stand up (reign), the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. Dan. 12: 1.

This, the great culminating point of this world's history, is just before us. The evidences are multiplying daily that the time is rapidly coming when the maintenance of the Turkish Government at Constantinople by the great powers will cease. Politicians predict that the result will be the danger, that all that is most powerful and civilized in Europe will be involved in a dangerous and calamitous contest. The Scriptures tell us that "at that time there shall be a time of trouble such as never was since there was a nation even to that same time." It is the time when the iron, the clay, the brass, the silver, and the gold (the kingdoms of this world) shall be broken in pieces together, and become like the chaff of the summer threshing floor (Dan. 2: 35)—the time of Christ's second coming, and of the deliverance of God's people. Are you ready for it?

Anstralian Sings of the Times.

—oo—

"FIGHT THE GOOD FIGHT."

SLEEP not, soldier of the Cross,
Foes are lurking all around;
Look not here to find repose;
This is but thy battle ground.

Up! and take thy shield and sword;
Up! it is the call of Heaven;
Shrink not faithless from thy Lord,
Nobly strive as He hath striven.

Break through all the force of ill,
Tread the might of passion down,
Struggle onward, onward still,
To the conquering Saviour's crown.

Through the midst of toil and pain
Let this thought ne'er leave thy breast,—
Every triumph thou dost gain
Makes more sweet thy coming rest.

—Selected.

—oo—

THE historian Neander affirms that, "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intention of the apostles to establish a Divine command in this respect, far from them, and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered labouring on Sunday as a sin.—*Rose's Neander*, p. 186.

MAKE EVERY DAY COUNT.

THE man who starts out in the morning with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will give him satisfaction at night, is a great deal more likely not to waste his day in frivolous, unproductive work than the man who starts out with no plan.

Begin every day, therefore, with a programme, and determine that, let what will come, you will carry it out as closely as possible. Follow this up persistently, day after day, and you will be surprised at the result.

Make up your mind, at the very outset of the day, that you will accomplish something that will amount to something, that you will not allow callers to chip away your time, and that you will not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions and carry out your plans in a large and commanding way.

Make every day of your life count for something, make it tell in the grand results, not merely as an added day, but as an added day with something worthy achieved.—O. S. M.

—o—

BAPTISM-IMMERSION.

DEAN STANLEY, in his lecture on the "History of the Eastern Church," writing of the respective claims of baptism by sprinkling, and baptism by immersion, held that there could be no question that the original form of baptism, from the very meaning of the word even, was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded as an exceptional, if not a monstrous case. "To this form," he says, "the Eastern Church still rigidly adheres, and the most illustrious and venerable portion of it—that of the Byzantine Empire—absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring, as it would fairly say, mercy to sacrifice; and (with the two exceptions of the Cathedral of Milan and the sect of the Baptists) a few drops of water are now the Western substitute for the . . . plunge into the rushing rivers, or the wide baptisteries of the East."

"It is never wise to turn a blessing over to see if there is a curse on the other side of it."

THE ORIENTAL WATCHMAN

Editorial.

END OF THE TURK.

THE Turk is step by step coming to that place noted by the prophet Daniel, chapter 11. 45. The prophecy declares: "he shall come to his end, and none shall help him." Christendom is getting tired of the Turk. As years go by, Turkish misrule and corruption, together with mistreatment of Christian Macedonians, arise as an unpleasant odour in the nostrils of the nations. So far as sympathy is concerned among the Powers of Europe, it is well nigh gone. It is only selfish interest, that causes the Powers to allow the Ottoman empire to remain in that remarkable position, in which, she has been for over fifty years.

The prophecy states that not only will the Turk come to his end, but none shall help him. When the Powers drop him, who is there to pick him up. He will be compelled to evacuate Europe as the prophet Daniel declares: "He shall plant the tabernacle of his palace, between the seas in the glorious holy mountain." He cannot possibly hold his seat many years longer at Constantinople. He will shortly plant his seat of government at Jerusalem, which the prophet describes as between the seas,—evidently the Mediterranean and Dead seas,—in the glorious holy mountain.

When he does leave, there will be a scramble for his territory and the end we know not. But this much we do know, the great nations of Europe are watching the Dardanelles with a jealous eye, and none are willing to allow others a passive claim. The prophet fully anticipates this in his prophecy for he says: "there shall be a time of trouble, such as never was since there was a nation." Ch. 12. 1. Such language does not make the cloud in the near East any brighter. It looks like a dark night of trouble for the world; darker than any time since there was a nation. In it all, however there is a gleam of hope, for the clause following that just quoted, affirms deliverance for the people of God. "And at that time, thy people shall be delivered, every one that shall be found written in the book."

From all this night of trouble, there is evidently to be wrought out a deliverance for His Chosen. The prophet says: "Then shall Michael stand up." Who is Michael but Christ our Saviour—the archangel, who shall raise the righteous dead to reign with Him. See Jude 9. 1, Thes. 4. 16 and John 5. 28. When He shall stand up, the kingdoms of this world will become the kingdoms of our Lord, and of His Christ.

Oh, hasten on glad day, though we shudder at the time of trouble foretold by the aged seer, knowing as he says, it is a time of trouble such as never was, yet we rejoice in the promised deliverance, which he assures.

The departure of the Turk is evidently the signal for world-wide trouble, more terrible than has yet darkened the page of history, but it is not yet. The angels are holding the winds of strife until the servants of God are sealed in their foreheads. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We must wait and work until the gospel has found its way to all the dark corners of the earth; and it is for this purpose that the elements of evil are restrained. The forces of evangelization must move on with renewed activity. The strongholds of darkness must be broken down. Meanwhile we shall watch the Balkan crisis. It may be averted for the time being; reforms may be promised; the Sultan may even change his tactics and enact reforms; but his end will come. "He shall come to his end and none shall help him."

LIFE WITHOUT ACTIVITY IS GUILT.

THE life of a Christian must needs be an active life, for he has the life of Christ to live; which is a life full of earnestness and zeal in service for others. "The word of God is living and active" (Heb. 4. 12 R. V.) under all circumstances and conditions. As the word became flesh in the life of Christ, it was living and active, and as it becomes flesh in the life of a Christian, life and activity spring forth.

We noticed recently these words in large letters at either side of the door of an employment agency: "Life without activity is guilt." And so it is, an idle life without definite purpose or aim in a good cause is a wasted life. India is stagnant with inactivity. There is such a consuming desire to do nothing among both Europeans and natives. The climate, says one, is the cause; but is a relaxing climate chargeable for the abundance of idleness on every hand.

We can hardly imagine Christ with a retinue of servants to attend to his immediate wants. He came "not to be ministered unto, but to minister." He learned while young to labour and began business when a boy. At the age of twelve he said to his parents:—"I must be about my father's business." A good example for boys and girls. We cannot believe that climatic conditions are sufficient excuse for the enormous inactivity and sloth in the orient. The word made flesh in all parts of the earth becomes active. Is it the design of the Almighty that men and women should live to do nothing but give orders to servants. If so why these prehensile members,—these arms, these feet. We need but a voice to call, a tongue to articulate and our less fortunate fellow creatures

must do the rest.

There is the expression,—“Do some thing for somebody and do it quick.” It is not classic, but it points the way to a successful happy life. Service for others, given willingly, brings true joy untainted by selfishness. It is said of Christ: “He went about doing good” and the record bears evidence that his service was not bounded by time nor place.

THE ORIGIN AND END OF EVIL, NO 3.

Do any of these Scriptures concerning the punishment of the wicked contradict the promise of a clean universe in the future? Do they not rather confirm that glorious thought? In reply to the opinion that the author of evil is to live in torment thru the eternal ages, and thus defeat the original plan of the universe, we have only to let the Bible answer a few plain questions.

How will Satan suffer? Rev. 20. 10: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Does the word "forever" always mean "duration infinite" or does it sometimes mean "duration finite"? Ex. 21. 6. "His master shall bore his ear thru with an aul; and he shall be his servant forever." Will the one surely die, who said to the woman, (Gen. 3. 4: "Ye shall not surely die"? Eze. 28. 16: "I will destroy thee, O covering cherub, from the midst of stones of the fire." Will the fire devour him? V. 17, 18: Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, and it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee." Will he be reduced to ashes? V. 18: "I will bring thee to ashes upon the earth in the sight of all them that behold thee." Will he finally cease to exist. V. 19:—"All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." Some find trouble with the expression: "The fire is not quenched." If your house catches fire and the fire is not quenched, you expect the house to be devoured. Why is your conclusion just the opposite in regard to a man.

"The worm dieth not" is another troublesome expression. You have a choice plant just springing into life from the seed; a hungry worm stands ready to devour it: should it suddenly die, or not die, you would not hesitate to draw your conclusion in regard to the devouring process; but why should your conclusion

be just the opposite should a man be put in the place of the plant as the tempting morsel? If you must believe that the effect of fire upon a man is just the opposite from its effect upon other objects, why not conclude that, as it causes pain to a horse or an ox it would cause pleasure to a man? Reach forth your hand and grasp a piece of red-hot iron and try it.

If you find a prominent feature in your religion so directly contrary to reason as well as revelation, why not drop it as you did that red hot iron, and accept the truth instead. But have you believed the doctrine so long that you hate to give it up? then let me suggest another thought. Please consult every heathen creed and see if you can point to another one so intensely barbarous, so utterly revolting to the pure mind, so contrary to reason and every principle taught in revelation, as the doctrine of eternal torment. Can you conceive anything more directly opposite the truth? Does it not represent the ruler of the universe as the worst instead of the best being in existence? What fiend ever committed a crime that would compare with that of tormenting any helpless creature even for a millionth part of eternity? Does the truth on this subject find a hearty welcome at the door of your heart?

This Involves Another Question.

As surely as two statements that are directly contradictory cannot both be true, so surely the Scriptures that we have read concerning the destiny of the wicked, and the popular opinion "that all men are immortal by nature, cannot both be true. This calls for a Bible answer to the question:

"Is Man Immortal by Nature?"

or is immortality something for which he must seek? Rom. 2. 7. "Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." If man has immortality by nature, why is he exhorted to seek for it? Thru what source is man to seek for immortality? 2 Tim. 1. 10: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light thru the gospel. When will immortality be received by those who seek for it? 1 Cor. 15:51-55: "Behold I show you a mystery we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be changed. For this corruptable must put on incorruption, and this mortal must put on immortality. So when this corruptable shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written. Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?"

Who only has immortality? 1. Tim. 6. 15, 16: "Which in his time he shall show, who is the blessed and only Potentate, the King of Kings and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto."

Is eternal life for all men without regard to character? Rom. 6. 23: "For the wages of sin is death; but the gift of God is eternal life thru Jesus Christ our Lord."

Is the Soul of man Immortal?

Or can it die? Eze. 18. 4, 20: "The soul that sinneth, it shall die." Josh. 11. 10, 11: And Joshua at that time turned back, and took Hazor, and smote the king thereof with the sword; for Hazor, beforetime was the head of all those kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them there was not any left to breathe; and he burnt Hazor with fire."

What is a Soul?

Gen. 2. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Did he breath a soul, or breath into the man? "And breathed into his nostrils the breath of life." Did the breath or the man become a living Soul? "Man became a living Soul." (Hebrew, living creature or living being.)

Can the spirit of man be extinguished as a lamp or candle? Prov. 20.27,20: "The spirit of man is the candle of the Lord." Whose curseth his father or his mother, his lamp shall be put out in obscure darkness."

G. K. OWEN.

READ THIS SLOWLY, AND THINK.

DOES my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I can not forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?

Am I trying to bring my friends to Christ?

Have I ever had a direct answer to prayer?

Is there anything I can not give up for Christ?

Just where am I making my greatest mistake?

How does my life look to those who are not Christians?

How many things do I put before my religious duties?

Have I ever tried giving one-tenth of my income to the Lord?

Is the world being made better or worse by my living in it?

Am I doing anything I would condemn in others?—*Presbyterian Endeavorer.*

INVINCIBLE.

A CHRISTIAN was brought before the emperor. The potentate thought to frighten him into obedience to him, and said, "I'll banish you." "No, you can't," said the Christian; "for you can't banish me from Christ."

"Then I'll take your life," cried the irate monarch.

"You can't," was the reply; "for in Christ I live and have my being."

"Then I'll confiscate your wealth." "You can't," was still the response; "for in Christ I have all riches."

"At least," the tyrant said, "I shall cause you to lose all your friends, and you will virtually be an outcast."

"But you cannot," the Christian exultantly replied; "for I have a Friend that sticketh closer than a brother." Is it not sweet when to our own souls, as He was to this servant, Christ is "all and in all?"

—Selected.

THE PAPACY AND THE SWORD.

When in stirring times of the great Reformation, Chancellor Gattinara proposed to the Emperor of Germany and the Pope of Rome to "assemble the pious men of all nations, and let a free council deduce from the Word of God a scheme of doctrine such as may be received by every people," the Pope (Clement 7) replied: "Large congregations serve only to introduce popular opinions. It is not with the decrees of councils, but with the edge of the sword that we should decide controversies." The sword has ever been a favourite argument with the Papacy in settling religious controversies.

W. A. COLCORD.

A SURE CURE.

HAVE you discovered something good and noble in your fellow workers? Speak of it to all your neighbors when you have an opportunity. Have you at the same time noticed some fault? Tell it to them alone. (Matt. 18. 15-17.) Have in mind all the time the possibility that you might have done worse under similar circumstances. (Gal. 6. 1.)

When you see a poor cripple attempting to cross a slippery street, you would hardly feel called upon to go and kick him over and then trample upon him. Yet it is more contemptible to do exactly the same to a poor, moral cripple. Is it not more manly to offer him a little timely assistance, or at least to make straight paths for your own feet, lest the lame be turned out of the way? (Heb. 12. 13.)

There is nothing plainer in all the Bible than the directions about dealing with the faltering, the erring, and the fallen. Begin to-day to carry out these definite suggestions, and then you will soon have a far more satisfactory Christian experience.

THE LIFE BOAT.

HEALTH AND TEMPERANCE.

HOW TO KEEP COOL WHEN THE WEATHER IS HOT.

THE cold season affords a favorable opportunity to tone up the system and to develop physical stamina, and at the same time, owing to its chilly rains and more or less sudden changes of temperature, the chances to contract acute colds, influenza, pleurisy, pneumonia, and tuberculosis are increased tenfold.

The summer time is Nature's opportunity to burn up the various cinders and clinkers, and other waste products that are lodged in the system, and to inaugurate a general cleansing and renovation of all the tissues. At the same time the debilitating effect of the heat often lays the foundation for nervous prostration, and tempts many a weak mortal to resort to various artificial stimulants, which soon prove to be both a snare and a delusion to him.

The temperature created within by the food we eat, has more to do with our bodily comfort or discomfort than has the surrounding atmosphere.

Careful observations have shown that nine-tenths of the prostrations from heat are among those who are trying to subsist upon an unnatural and an unwholesome dietary, and who are indulging in liquor and tobacco; while those who are eating thoroughly dextrinized grain preparations, luscious fruits, and the nourishing nut preparations, are discovering that such food is conducive, not only to coolness of blood, but also to calmness of spirit.

Another means of being comfortable when others are uncomfortable is to take liberal installments of winter during the summer. This can easily be done by frequent cool bathing. It is impossible to conceive of a person being overcome by heat while camping in a tub of cold water, or even while wrapped snugly in a sheet which had been wrung out of cool water.

On the hottest day of last summer, a patient in our Chicago Branch Sanitarium began to have symptoms which indicated that she was being prostrated by heat. She was immediately placed in a bath at a temperature a few degrees below that of the body, and cloths wrung out of ice-cold water were put around her neck and upon her head; in a few minutes she was perfectly comfortable. Her dinner was served to her under these unique circumstances. She remained in the bath several hours, and by that time the cool evening breezes had made the atmosphere so comfortable that she returned to her room. While others had been sweltering from the extreme heat, she had been enjoying the equivalent of a spring climate; as a result, she felt refreshed and invigorated.

During the hot season all should, as far as possible, take some form of cold bath

in the morning and evening; if the heat is very oppressive and prostration is threatened, one or more may be taken during the day. It is a little inconvenient to carry out this suggestion, but it is more inconvenient to have thousands of funerals in summer which never would have taken place if those whose lives were thus uselessly sacrificed had only been willing to use the same amount of good sense and judgment in reference to caring for themselves that they exercised in the management of even their ordinary business affairs.

DAVID PAULSON, M.D.

SUGAR AFFECTS THE EYES.

OF late there has been an attempt to popularize sugar as a food for soldiers and others. As *The Times* has pointed out in this department, sugar, in its refined state, is an undesirable and dangerous article of diet, to be taken in large quantities. Undoubtedly, the immense consumption of sugar nowadays is the cause of many diseases. It also affects the eyes, and is said to have caused cataract. A writer in the *London Mail* says:—

"Consumption of sugar in large quantities very often causes cataract. This seems improbable, but it is easily demonstrated. The lens of the eye is a little bag of perfectly clear and transparent fluid. Sometimes the fluid becomes gradually thick and opaque, with the natural consequence of destroying vision—and this condition is called cataract. Now, when the blood is overloaded with sugar, there is a strong tendency to its deposit in the lens of the eye. Hence, those who indulge in confectionery, jams, sweet puddings, and the like, are almost sure to suffer more or less dimness of vision, which may develop into cataract in old age. By injecting sugar into the eyes of animals, and by covering them for some hours with a solution of sugar, doctors have actually produced cataract."

This applies to sugar in its concentrated and oxidized form, after it has gone through the refinery. It is then no longer a natural, but an artificial, product. The raw sugar, as we find it in the ripe fruit, is a wholesome and welcome addition to the dietary, where the kidneys are in a normal condition.—*California Miner*.

"The amount of mustard frequently spread over a piece of meat and then eaten, thus brought in contact with the delicate mucous membrane lining of the stomach would raise a blister as large as a rupee if it were applied to the thick skin on the back of the hand. These substances are a source of irritation and tend to produce a thirst which water cannot satisfy."

DISEASES—THEIR CAUSE AND CURE.

What is disease? By consulting the various text-books you will find their name is legion. There are several hundred specified diseases. But what these books denominate as disease might really be termed so many symptoms.

A man has a pain in the nerve of the face, and he goes to the doctor. The doctor says, "You have neuralgia." Neuralgia means a painful nerve. He tells his patient in Greek what he had expressed in plain English, but the patient feels much relieved mentally upon receiving this information, although he knows no more than he did before. Another one complains of a pain in the large nerve of the leg (the sciatic nerve). The doctor says you have sciatica. We may have as many diseases as there are nerves, muscles, and bones in the body.

The fact is disease is the presence of foreign substances in the system. These may be due to the accumulation of wastes or poisons resulting from deficient elimination, or by the formation of poisons in the digestive organs. When these products are deposited around the nerve of the face, or in the nerve sheath, it sets up irritation, or acute inflammation with extreme pain. This we call neuralgia. If these products are deposited around the sciatic nerve we call it sciatica. If they are deposited in the membranes of the brain, we name it migraine, or sick headache, or meningitis, if severe. When they are deposited in the muscle sheath in the lumbar region, or the small of the back, we call it lumbago. When deposited in other muscles, we term it rheumatism. When deposited in the small joints, they set up a good deal of irritation and pain, and we call it gout. If deposited around the sheath of the tendons, the irritation causes deformities, or what is known as Rheumatoid Arthritis. By the constant elimination of these irritants through the kidneys, an inflammatory condition may be set up, which we call Bright's disease. So we might go on. If thrown out thru the lungs it will result in consumption or pneumonia.

If we can in some way prevent the introduction, or the formation, of poisons and other foreign substances in the system, we shall keep free from headaches neuralgias, sciaticas, rheumatism, gout, and other chronic diseases.

D. H. KRESS, M.D.

"MUSTARD will raise a blister on the inside as well as the outside of the stomach. The difference is, that we can not see the blister on the inside, and the inside of the stomach can not complain, not having nerves, as has the outside."

SLEEP PRODUCERS.

THERE are many people who do not compose themselves for sleep. They do not exercise the will power necessary to keep the restless mind and body quiet long enough for sleep to come. Not long ago a lady said to me, "Doctor, I didn't sleep a wink last night,—I never closed my eyes all night long." I said, "How do you expect to sleep, if you don't close your eyes? You don't deserve to sleep, if you won't take the trouble to shut your eyes."

Many such people have gotten so in the habit of being restless and sleepless that something must be done to help them to compose themselves.

One of the best means to this end is the wet-sheet pack. Wrap the patient up in it so tightly that he cannot wriggle around. He will complain a little at first, but he will soon grow accustomed to the situation and become reconciled to it, his nerves become less sensitive, his eyes will close, and he will soon be sleeping quietly.

It is not always necessary to put the wet sheet pack on the entire body. For ordinary purposes, it is only necessary to put it around the trunk, and when so used is termed the moist abdominal bandage.

This consists of a linen band about eight or nine inches wide, and long enough to pass three times around the body; usually about two and one-half or three yards in length. This is wrung out of water at about 60° or 70° F., and wound about the trunk, the lower edge coming below the hips, and the upper one nearly to the armpits. Outside this is wrapped a dry flannel bandage about three inches wider than the linen one, and outside this is a waterproof covering of oil silk or mackintosh. This last covering is to protect the clothing from the moisture, and to keep the pack from cooling by evaporation.

The effect is to draw the blood from the brain into the large abdominal veins. Blood is to the brain what water is to the mill wheel. It keeps the wheels of thought grinding, and as long as one is thinking, he cannot sleep. If the water is shut off from the mill wheel, the machinery stops; so, if the blood is drawn away from the brain, and the large vessels of the abdomen are by these applications dilated to receive it, thought must stop, and one can sleep.

This is the reason many people can sleep better after eating. As soon as food enters the stomach, it causes the blood vessels of the abdomen to fill with blood, thus relieving the brain in the same way that the wet girdle does. But this method of sleep producing has a great disadvantage, for when one undertakes to draw the blood away from his brain by filling his stomach with food, he imposes a task upon the stomach which will take it a large portion of his sleeping hours to accomplish. So that while the rest of the body is having its much needed rest, the stomach is obliged to keep on working, and the man who ate a heavy supper to make him sleep will be pretty likely to waken in the morning feeling dizzy and with a disagreeable taste in

his mouth, to say nothing of the more lasting ill-effects resulting from the undue work imposed upon the stomach; for though the stomach is a long-suffering member, there is an end to its endurance.

Another especially valuable, though simple and natural, sleep producer is the neutral bath.

J. H. KELLOGG, M.D.

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SICK-HEADACHE, AND HOW TO AVOID IT.

Sick-headache means germs and foul matter in the alimentary canal, especially in the stomach. From this great absorbing centre, the whole body is poisoned. Often these headaches are periodical. Then Nature makes an effort to expel the foul matters which are in the stomach by vomiting, or in some cases by a diarrhæa, and also by a lack of appetite, which is intended to give the stomach a chance to rest. It is the experience of the writer that these attacks of headache are always preceded by some well-marked symptoms; by noting and profiting by these, and by using common-sense treatment, no one need agonize through such painful periods at any time.

Among the first symptoms are dulness, sleepiness after eating, floating specks before the eyes, a coated tongue, and often constipation. Sometimes there is a voracious appetite. In fact, large quantities of food are taken into the body and retained there, and but little is eliminated. The natural result is that there is stagnation from clogging up with spoiled food, retained fecal matter, and unhealthy secretions in the stomach and bowels. The absorbents are at work, and as they have to supply the blood with such matter as they find in the alimentary canal, the poisons are carried to all parts of the body. Much blood naturally goes to the head, and with it a large amount of poison.

Common sense would say that when the source of a disorder is known, the proper thing would be to remove it; instead of giving some opiate to quiet the symptoms, which are only the protest of the bodily organs against abuse, it would be more rational to relieve them by removing the unhealthy matter from the stomach and bowels; or if the treatment is begun in time, all that may be needed is a fast of twenty-four hours, and free hot-water drinking to give the system time to dispose of the excess of waste matter. If there is evidence of spoiled food in the stomach, a lavage may be needed. When there is constipation, a mild cathartic or an enema may give relief.

Many cases of this trouble have come under the care of the writer, and it has often been demonstrated that if the patient will follow directions, and has the will-power to stop when the first symptoms are manifest, and wait for Nature to remove the waste from the body, the headache and all the other symptoms will disappear.

J. H. KELLOGG M. D.

RECIPES.

New Potatoes.—When potatoes are young and freshly gathered, the skins are easily removed by taking each one at a time in a coarse cloth and rubbing it; a little coarse salt used in the cloth will be found serviceable. If nearly ripe, scrape with a blunt knife, wash very clean, and rinse in cold water. Boiling is the best method of cooking new potatoes. Use only sufficient water to cover, and boil till tender. Drain thoroughly, cover closely with a clean cloth, and dry before serving.

Fruit Sandwiches.—Chop finely together pineapple, oranges, dates, and figs. Add dressing made as follows: five tablespoonfuls lemon juice, four table spoonfuls water, three tablespoonfuls sugar, one-quarter teaspoonful salt, one tablespoonful butter. Mix well, and add to mixture the well-beaten yolks of four eggs. Heat in double boiler till slightly thickened. Spread between thin slices of whole-wheat or graham bread.

Granola and Nut Loaf.—Take two cups of granola, one cup of nut meal, one cup of walnut meats, one teaspoonful of sage, the same of minced onion, and salt as desired. Mingle together well, then pour over the whole sufficient hot water to moisten well. Let it stand for a few minutes until the granola swells, then add enough more hot water to make the whole quite wet, and bake for an hour in a moderate oven. Serve hot or cold. Ground zwieback may be used in place of the granola, if preferred.

Farina Pudding—A very nourishing and palatable pudding for those who do not care for plum pudding, may be made as follows: Heat three pints of milk in a double boiler, and when as hot as possible, set on the fire, and stir into it one-fourth cup of farina, and, if desired, a little sugar. Allow it to cook one hour. Set away in a cold place when done. Serve with any desired fruit juice which has been sweetened to taste, and slightly thickened with cornflour.

—Good Health.

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FOOD FOR BABIES.

"FOLLOWING is a recipe for baby food with which every mother should be familiar. It is especially valuable in cases of sickness or delicate stomach, for it can be digested and assimilated when milk and all else fail: Take a teacupful of oatmeal and stir it into two quarts of boiling water slightly salted. Cook between two and three hours, then strain, and allow to cool. To one gill of this gruel add a gill of thin cream and one teaspoonful of sugar. Add to this one pint boiling water and it is then ready for use."



TALENTS.

"I remember," said Grannie, "when I was a little girl of seven years old, my father kept a butler—an old, very solemn, but very kind man,

"Every night, when, exactly as the clock struck eight, my aunt sent me out of the dining-room to go upstairs to bed—for little girls were brought up very strictly in those days—old Thomas was always waiting in the hall to hand me my little brass candlestick to light me up the five long flights of stairs which I had to climb to the little attic room where I slept. I always said, 'Good-night, Thomas,' and he would reply in a very slow, solemn way, 'Good-night, Miss Nannie; don't forget to take account of your servants!'

"What he meant was this;

"My Uncle William, who had come home from India when I was about six years old, had been very kind to me while he stayed with my father, because he saw that I was a very lonely little child, in a very big, empty house; for I had neither mother, brother, nor sister. So he would often take me on his knee and tell me Bible stories.

"One day, when we were sitting together in an old summer house in the very small back garden, which town houses generally have, he told me the parable of the 'Talents.'

"Nannie," he said, "I am going away very soon, and I want you to promise me that every night before you get into bed you will 'Take account of your servants.'

"There are many 'talents' God has given other children and not to you, for you are a lonely little girl—no mother to love you, no brothers nor sisters to play with you. But there are many 'talents' you have which some other children have not.

"See here," he said, taking my little hands in his, "here are ten little fingers; and down there, inside your shoes, are ten little toes; and inside that mouth is a little tongue; and at each side of this neat brown head is an ear; and looking straight up at me are two brown eyes. Now, these are all your servants or 'talents' given to you by God to use—while many little children are lame, or dumb, deaf, or blind—and you are His little servant, and I want you every night to take account of your servants and find out if they have been pleasing God, or only pleasing yourself all through the day.

"For all those servants of yours are 'talents' or gifts from God, and He is watching every day now what you give them to do, and one day He will make you give Him an account of their doings."

"And then, after I had promised to do as he told me, he kissed me and set me down, and away I ran to my old friend Thomas to tell him in my own way all about what Uncle William had said.

"And from that time, until my aunt took me away to live in the country, old Thomas never forgot every night to say, 'Don't forget to take account of your servants, Miss Nannie.'"—*The Scottish American*.

HIS BEST INVESTMENT.

TWENTY-FIVE years ago Col. George R. Clark was a prosperous real estate man in Chicago, with a wife and home that seemed to fill his life with all needed comfort, and with a business which promised reasonable certainty for the future. He had only to look forward to the rounding out of life in comparative comfort, and the gradual retirement from active work to enjoy the fruits of his labor. He loved his well-appointed home, his horses, and the comfort which awaited him at the close of his day's work in the office.

But there came a change in his outlook upon life. He was a good man already, and a Christian; but he came to the doing of some forms of work at close range which formerly he had done through others, and there grew in his heart a new feeling for the unfortunate and the tempted that wrought a change in his habits.

He began to spend his evenings in a little mission, newly begun in a needy quarter of the city, working among the forlorn men who gathered there. He was warm-hearted, upright, genuinely sympathetic, eminently practical in his religion, and his hold upon the men whom he was trying to help was apparent at once, and was strong. Mrs. Clark joined her husband in this work; a little woman just past middle life, but full of pluck and earnestness.

The mission needed money, and the colonel gave it with a generous hand; but more it needed a man and a woman such as he and his wife proved to be, and from small beginnings it grew to a place of importance and influence.

The Pacific Garden Mission, as it was called, has existed and flourished for a quarter of a century. Colonel Clark is dead, but the work survives, and is nobly filling out its early plan. Three hundred and sixty five nights in the year it is open, and always well-filled; and there is hardly a night when some discouraged, tempted man or woman does not there begin a new life.

In these meetings, through summer and winter, Mrs. Clark is still a constant help and inspiration. It is yet too soon to tell all that her work means.

It is not to give a history of this mission that the present article is written, but to tell how one man and woman came to be a blessing to thousands of struggling men and women, and to others who had ceased to struggle, by undertaking to do the Lord's work at first hand. Colonel Clark had been for years a careful and successful investor; but his best investment was the putting in not of his money only, but of his personal service, as well.

Every city, every town, even, has its religious and its philanthropic work; and there is not one such enterprise, however well-equipped, that would not be glad to have, and be the better for, the earnest personal service of practical, energetic men and women. The writing of a check is not all that is necessary, although it plays a useful part. It is self-giving, self-dedication that is most needed.—*Youth's Companion*.

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; we may fix our attention constantly upon these. But we may make the best of one another.

MAXIMS FOR A YOUNG MAN.

NEVER be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth.

Keep good company or none.

Make few promises.

Live up to your engagements.

Keep your secrets, if you have any.

When you speak to a person, look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You would better be poisoned in blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If anyone speaks evil of you, let your life be so virtuous that none will believe him.

Drink no intoxicating liquors.

Ever live, misfortunes excepted, within your income.

When you retire to bed, think over what you have done during the day.

Never speak lightly of religion.

Avoid temptation thru fear that you may not withstand it.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquility of mind.—*Counsels for Life*.

THE COST OF FORGETFULNESS.

Many persons have been obliged to plead guilty of forgetting to do a promised service, but few have paid so heavy a penalty for the lapse of memory as has been paid by a clerk in the Post Office of a country town in New York State. An elderly bachelor of considerable wealth resided at some distance from the town. He had a large number of friends whom he delighted to entertain at his hospitable mansion. A few years ago he made his will, in which he made several of these friends legatees to the extent of three thousand dollars each. Among them was the Post Office clerk in question. A few months ago he was visiting the old gentleman, and when he left, he readily undertook to mail a letter to a Chicago firm, which his host handed to him. It happened that the letter was important, and when the Chicago house failed to act on the instructions contained in the letter, the writer was indignant and denounced them. They replied that they had not received any such letter, but shortly afterwards wrote again, saying that it had just been delivered, and enclosed the envelope, the stamp on which showed that it had not been mailed until three weeks after it had been handed to the Post Office clerk. The old gentlemen did not complain to his forgetful friend, but he promptly made a new will, in which the Post Office clerk's name did not appear among those of the legatees. It was a severe punishment for a slight offence, but the testator probably thought it was an indication that his friend was not so mindful of him as he should have been. Little things often serve as indications of character. Christ, himself, called attention to this rule:

He that is faithful in that which is least, is faithful also in much (Luke 16: 10).

—*Christian Herald*.

DON'TS FOR FATHERS.

Don't go to church, and then returning remark that the preacher gave a very poor sermon to-day.

Don't be rude to your boy's mother, and scold him if he is impolite to her.

Don't go to sleep in the evening over your paper.

Exert yourself to be agreeable and keep awake.

Don't find fault at the table.

Don't have favorites. Treat the children all alike.

MARGARET SANGSTER.

MOTHER'S COUNSEL.

CHILD TRAINING.

FATHERS and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood, and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them. Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you.

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children cannot be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling Him your perplexity. He will teach you how to deal with human minds. When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God.

We have much to learn in regard to child-training. When teaching the little ones to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them.

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting-work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me?—Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly.

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm, and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church-members bear the responsibilities of church relationship.

Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play.

Dress your children neatly in simple clothing, and allow them to spend much time out-of-doors. You can furnish them with cart-loads of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefitted both spiritually and physically. The Lord recognizes every such effort.

The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray, by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for His blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers.

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not

have more praise services in our homes, sorry that we are so slow to learn to praise Him from whom all blessings flow.

MRS. E. G. WHITE.

EARLY TRAINING OF CHILDREN.

As the little one learns to use hands, and feet, and tongue, the religious training, should begin. Nothing is more foolish, more recklessly blundering, than to defer this most important training until the earliest years are past. There is something akin to the miracle in the rapidity with which an infant grows and learns in the first two years. Impressions made on the baby brain are ineffaceable. Before the little one can speak, the mother should fold the dimpled hands, and say its little prayer for it. There should never be a moment of conscious life, when as a flower to the sun, the little one is not turned with its face to the Lord. If mothers are only true to the Saviour in the first seven years of their children's existence, the Evil One may strive in vain for those young spirits. God and mother have had them first.

Here, too, comes a great responsibility for the father. Mothers should not bring up their children alone. Fathers are so much away from the home during the six working days, earning the support for the home, that they are sometimes practically strangers to their offspring. This is a pity. It is also a great pity when they are held up to their children merely as the strong arm of authority. Very little children should never fear their fathers, nor should punishment be associated with them. Tenderness, strength, love, and a good example, children should in the youthful years look for and find in their father. When a man is habitually considerate, cautious and refined in his behavior at home, his boys will imitate him. When he worships God, they will reverence their Heavenly Father.

Among the best influences that can be brought to bear upon the Twentieth Century Child, I unhesitatingly name family prayer. This need not be a long service, a weariness to the flesh. Just a few verses read, a little prayer made, but the sweet service never omitted, and it draws the whole family, by invisible lines of attraction, nearer to the throne of God.

—Margaret Sangster.

DON'TS FOR MOTHERS.

- DON'T say "No," when you may as well say, "Yes."
- DON'T reprove a child publicly.
- DON'T show partiality.
- DON'T imagine that your big boys can get on without petting.
- DON'T scold the children because you are out of sorts yourself.
- DON'T punish a child in anger.
- DON'T expect good manners in company if you do not exact them when you are alone at home.
- DON'T be anxious overmuch. If you set a good example and trust in God, the children will turn out all right.
- Remember, three things come not back :
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed ; it flies to wound or slay ;
The spoken word, so soon forgot
By thee, but it has perished not ;
In other hearts 'tis living still,
And doing work for good or ill ;
And the lost opportunity
That cometh back no more to thee.
In vain thou weep'st, in vain dost yearn,
Those three will nevermore return.

—From the Arabic.

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CHILDREN'S PAGE.

THE BIRTHDAY TREAT.

ELLA'S birthday came on the longest, brightest, and sunniest day of the year—Midsummer Day, and it was coming again for the tenth time.

"What would you like for your birthday treat this year, my darling?" asked her mamma, about the middle of June.

As long as she could remember, Ella had had a birthday treat, and for three or four years she had chosen the treat herself. Last year there had been a boating excursion on the river with all her cousins and aunts, the year before a haymaking party in the meadow, and two or three picnics in previous years.

But now she hesitated, and a serious look settled on her little face, for she had already been thinking about her coming birthday, and had made up her mind what treat she should like, and she was not quite sure whether her mother would approve of the plan.

"Why, Ella," laughed her mother, as she noticed the child's puzzled look, "is it so difficult to think of something fresh? Have you had so many treats that you can devise nothing new for this birthday?"

"No, mamma," she said gently; "I have thought of something, only I'm not sure if you will like it. May I have a garden-party, or a picnic, and invite poor little girls and boys who never have proper birthday treats, and give them a whole day's pleasure?"

Mrs. Weston was silent for a moment, then she asked, "Who put that idea into your head, Ella?"

"I don't know," she replied, softly, "unless it was God; but I have read in my story-books about so many poor little children who live in dark houses, and have no gardens, and no place to play in but the street. I asked Miss Marshall if she ever saw them in the town, and she said that she had seen a great many poor children in the ragged school, so I could ask her to tell me their names if we want to invite them."

"But, Ella, those children are so dirty and ragged, and rude and ill-behaved, that they would quite frighten you. Are you not to have any pleasure on your birthday?"

"I think that if the children enjoyed themselves I should be happy. I dare say they are rude and rough, for they haven't any one to teach them to be kind and polite; but I don't think they would be much worse than Cousin Fred and Arthur Lane. Don't you remember, mamma, how they fought in the boat last year, because they both wanted to steer, and how frightened every one was, lest it should upset? Yet they knew better, for they had auntie and uncle and the tutor to teach them."

"They were certainly no credit to their teachers," laughed Mrs. Weston. "But

you shall do as you like, Ella. We will have a picnic in Beechhurst Wood, and you can ask Miss Marshall to invite ten boys and ten girls; but they must be clean and somewhat tidy."

Midsummer Day came, bright, warm, and sunny, a golden June day, and at ten o'clock the twenty boys and girls drove up to the door in a large waggon which had been sent to the town to fetch them. Ella felt a little nervous as she went out to welcome her unknown guests, and simply said, "Good morning; I am very glad to see you all."

The children were too shy to answer. Some of the boys' faces grew very red, and the girls nudged each other, as much as to say, "I'm sure you ought to answer the young lady;" and Ella thought, "I'm afraid they're not very polite."

Then the waggon drove on to the wood, while Mr. and Mrs. Weston, Miss Marshall, and Ella followed in the pony-chaise.

the wild flowers seemed to unloose the children's tongues, for they began to chatter very fast, and one little girl ran up to Ella, and asked her which way they were to go.

"Come with me," she said, taking her hand; "I will show you the way." And she led her along a beautiful path, where ferns and wild flowers grew; and the children gathered the flowers, and dressed their hats with wild roses and honeysuckle, and some pinned long sprays of ivy on their dresses, while the boys gathered bunches of buttercups, which they stuck in their button-holes and in the front of their caps, and they looked a very gay and happy party when Mrs. Weston called them to come to dinner.

The table-cloth was spread on the grass, and although the sun was shining brightly, the thick foliage of the trees made a cool shade. The children sat on the grass, and being very hungry they greatly enjoyed



the red currant tarts of which Mrs. Weston had brought such a plentiful supply, and did full justice to the big ripe strawberries which were given to every child in a green lettuce leaf.

When they had given thanks for the food, Ella asked them if they would like to play a game. She was surprised to find that they all readily agreed, and no one turned sulky and said, "I don't want to play," as she had often known her little cousins to do at her birthday parties. She soon taught them the game, and they showed her how to play some of their school-games; then the boys ran races, and at last, when they were all fairly tired out, they found that their food was ready,

At the entrance of the wood they found a merry party, for the waggon was just unloading, and the sight of the trees and

As the children had a long way to go home, there was no time for games after supper, but Mr. Weston told them all on Ella's behalf how pleased she was to have them there, and then he thanked God for giving them such a happy day.

Just as they reached the end of the wood where the waggon was waiting to convey them home, they gave three loud cheers which echoed among the trees, then clambered into the waggon and away they went.

"Ella," said her papa, "I think there is no doubt that your little friends have enjoyed themselves, but have you?"

"Oh yes, indeed, I have," she replied.

"That is right," said papa; "to give up our own pleasure for the sake of others is the way to obtain the truest happiness. You know who set us the the example of doing this, Ella?"

"Oh yes, papa, it was Jesus, who gave up His glory in heaven for us."

"Yes, and not only gave up His glory, but actually suffered an awful death that He might take us to be with Him in heaven. Do not let us forget to ask the Holy Spirit's help that we may live here on earth so that we may be with Him for ever after." *L. B.*

—o—

"JOHNNY DON'T."

"No, Mamma, I won't, but I wish you wouldn't say 'Johnny don't' so much. That isn't my name, you know," with a funny glance at his mother, "and I guess I'd rather hear you say 'Johnny do' sometimes, instead. I wonder how you'd like to have me say 'Mary don't' till you could not stand it? It makes me feel hateful." And the boy ran off singing at the top of his voice: "Johnny don't, don't, don't."

It was clear to the distressed mother that her little son had no intention of being impertinent, he was only stating his view of a matter that deeply concerned him, and that she was really in danger of becoming that kind of a woman she detested—a "nagging" mother. The air rung with the accusing echoes of her own voice, "Johnny don't." It seemed that most of her conversation lately with the child had been limited to that phrase or to a general fault-finding. Johnny was sweet-tempered, and conscientious, if he was impulsive, fun-loving a little rough and inclined to be slowly obedient.

"Johnny don't" was soon forgotten by all of the family but the mother. She had bitten her lips too many times in the effort to keep back those words to forget easily. She carried out her determination to leave unnoticed trivial matters, or to laugh at them so kindly that they should be dropped without rousing Johnny's opposition. When she found it necessary to reprove the boy, the whys and wherefores of the case were gone over with him, she explaining why such words, action or behaviour were undesirable or wrong. To please his mother soon became Johnny's ambition.

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Cannot Keep the Sabbath.—"I know I ought to keep the Sabbath, but I cannot."—is the testimony born by a man who knows he should keep the Sabbath and does not. The article: "A Little Talk about the Sabbath," on page 70 of this issue, gives an interesting experience of its writer who once thought he could not, but now does keep the Sabbath.

"Dangers of Meddling with it."—Our Series of articles on "Modern Spiritualism," have reached the danger point: The witer deal in his article in this issue, page 67, with the dangers of meddling with this evil. Those thinking it new and nice, beware! Read article attuded to.

Will a man Rob God.—Is the title of a booklet recently received at the office of the International Tract Society, 39/1, Free School Street, Calcutta. The author in a clear and forcible manner shows the relationship of man's means to the service of his maker. The latter portion of the booklet is devoted to the question of tithing giving a very clear and convincing line of proof, upholding the tithing system and showing its binding claims on the people of God in this day. Any desirous of obtaining this booklet may obtain the same by sending As. six to the address given above.

The Balkan Peninsula.—Is a convenient expression applied to the whole region south of the Danube. Sometimes it is used to include Roumania. By the decree at the Berlin Congress there are in that Peninsula six political divisions; by name as follows: Roumania, Bulgaria, Servia, Montenegro, Turkish possessions, and in the extreme south, Greece. The present trouble embroils more or less all these petty kingdoms. Each is hoping to gain some advantage from the Macedonian uprising. Macedonia strictly is that portion of Turkey which extends to the north and west of Salonica, roughly speaking to the Pindus. The Statesman of April 12th, speaking of the condition of Macedonia gives the following:—

"This country is inhabited by an amazing mixture of races, who have spread their roots almost all over the peninsula, and who have proved quite incapable of any permanent cohesion for a settled purpose. It

is this fact which distinguishes Macedonia from the other countries enumerated above, and which really makes the solution of the international problem so difficult. In Bulgaria the vast majority of the population is composed of Bulgars. In Servia there is an overwhelming Servian section. In Montenegro there is a distinct preponderance of Montenegrins; whilst in Greece there are comparatively few "barbarians." But in Macedonia all these races are hopelessly mingled, and each national section looks to its parent stock alike for relief from Turkish tyranny and assistance in dominating the other races. The consequence is that Roumania, Servia, Bulgaria, and even Albania each cherish the ambition of ultimately assimilating Macedonia, and in that way acquiring a political premyacy in the peninsula."

The Bible.—That dear Old Book; how we love it. How much of happiness and assurance it has brought to the Christian in his many experiences of life. What a comfort it was to John Bunyan in his prison cell. What an inspiration to Luther as he stole his way to read that single copy chained to cathedral walls. It set his soul on fire and the reformation began. The March number of the Christian Herald gives the account of an aged Christian woman who has read this sacred volume, from cover to cover ninety times. She celebrated her ninetieth birthday by beginning her ninety first reading of the Bible. The aged lady's name is Mrs. O. M. Fitzgerald, and this is her testimony as she draws near the end of her life. "When I take this book in my hand, I know it to be the word of God. When I commence each time to read it anew, I do not begin it, I do not finish it, just to say I have read the Bible through, so many times. I read it as a miner seeks for gold. Each time I read it, I find something new and precious, and if I should live to be one hundred years old, and so be able to read it many more times, I should find new things and precious within it." Such words inspire us. Let us thank God for his Holy Word. We thank him for the sunlight and the rain. We thank him for life and its many blessings. Shall we not add to our list the name of that Blessed Old Book which has been our pillar of cloud by day and our guiding star by night.

A Palace of Peace.—Andrew Carnegie, the philanthropic millionaire is doing his part toward international peace. We learn he has been negotiating for the purchase of an estate near the Hague, in Holland, upon which he is to build a splendid edifice called "the Palace of Peace." It is designed to be an international library, and in it will be placed the greatest collection of books the world has ever known. It is Mr. Carnegie's purpose to place this magnificent palace, with all its literary resources, at the disposal of the nations, the object being to foster the spirit of arbitration throughout the world.

We do not share the hope which seems to be cherished by Mr. Carnegie. Prophecy which has foretold great movements among nations in the past very clearly describes conditions just prior to the coming of Christ: "For yourselves know perfectly, that the day of the Lord so

cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them and they shall not escape." It is when great men of the world are proclaiming peace so loudly that our Lord shall appear.

We would not judge Mr. Carnegie in his generous motive to build a palace of peace, but would not his money be better used if employed in carrying the Gospel of Peace to the world. There is room for many palaces of peace made by the grace of Christ. In the dark corners of the Orient, there is room for many such palaces, where the peace of Christ may dwell. Such monuments will stand the wreck of time and through eternity be temples of love and joy and peace.

—o—

ANOTHER FAITHFUL SOLDIER FALLEN AT HIS POST!

He "fought a good fight," he "kept the faith: henceforth there is laid up" for him "a crown of righteousness, which the Lord the righteous Judge shall give at that day."

The name of Elder Uriah Smith is a name familiar to the students of prophecy in all parts of the world. We are made sad by the account of his death, just received from America. He is probably better known as the author of "Thoughts on Daniel and the Revelation," than by any other of his many valuable publications. For over half a century he has been a diligent student of prophecy and the world have reaped, and will continue to reap the benefit of his research and study. He sleeps, but his thoughts still live, and will continue, in the future as in the past, to turn men and women from the darkness of error to the light of present truth.

He was born May 2, 1832, and died March 6, 1903, at the age of 70 years, 10 months and 4 days. His very exhaustive study of the prophecies and their fulfillment in the history of the world established in his mind a faith that never seemed to waver, and to him the Blessed hope seemed to grow brighter while his consciousness remained.

Those who enjoyed the privilege of his personal acquaintance will never forget his kindness, his gentleness, his meekness, and all the noble traits of character that make the true man and win enduring friendship.

The echoes of his friendly voice still speak in his numerous poems. A stanza of one of them we here quote:—

"O brother, be faithful! the city of gold,
Prepared for the good and the blest,
Is waiting its portals of pearl to unfold,
And welcome thee into thy rest.
Then, brother, prove faithful! not long
shall we stay
In weariness here, and forlorn,
Time's dark night of sorrow is wearing
away,
We haste to the glorious morn."