

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 NIGHT IS FAR SPENT AND THE DAY IS AT HAND."

Our Time and Its Meaning.

JESUS, our glorious King, is coming. He is coming *soon*. He is coming in this generation. To all who are living, he says, "Behold, I come quickly." Thank God for this blessed assurance! It cheers the hearts of true believers, and inspires them with courage and zeal. It leads them to put away sin, that they may be prepared to meet him who is of "purer eyes than to behold evil."

The second coming of Christ will bring the grand climax of the everlasting gospel. It will bring to an end the cruel reign of sin. It will make to cease forever, all the afflictions of this groaning creation. It will bring the glorious consummation of the hope of the church in all ages.

Now according to the sure word of prophecy, we have come to the last days of human history. We have reached the link in every line of gospel prophecy that connects time with eternity. That is to say, every event, save the very last one, in every line of prophecy, is in the past, or is being fulfilled, and we are now witnessing the last acts of this world's terrible history.

In the prophecy of Daniel 2, the setting up of Christ's kingdom follows the division of the Roman empire. That division was completed fourteen centuries ago.

In the prophecy of chapter 7, the giving of the kingdom under the whole heaven to the saints of the Most High, is the next event to occur after the fall of papal supremacy. The papacy lost its supremacy in 1798.

The last act of the prophecy of chapters 8 and 9 is the cleansing of the sanctuary. This act connects with the end. When this work closes, Christ will come. This work began in 1844.

By the long line of prophecy of chapter 11, we are brought to the fall of the Turkish empire in Europe, and the removal of its capital from Constantinople to Jerusalem. That event has not yet taken place, but for years it has been looked for by the great nations of the world. This is a living issue with which the whole civilized world is very familiar, yet they do not know its meaning. But all might know it, for the Scripture says:—

“And at that time Michael [Christ] shall stand up [begin his 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 the same time; and at that time thy people shall be delivered, every one that shall be found written in the book.”

Passing to the prophetic lines in the book of Revelation, we find the last events in each to take place before Jesus comes, in process of fulfilment. And to prepare the world for the end, the last message of warning, as presented in chapter 14, is now being given. When this is finished, Jesus will come to reap the harvest of the earth.

In addition to the evidences furnished by the long lines of prophecy showing where we are living, Jesus, in Matthew 24 and Luke 21, pointed to certain events which he said would be signs of his coming. These began to appear one hundred and fifty years ago: the great earthquake occurred in 1755, the darkening of the sun and moon occurred in 1780 and the falling of the stars took place in 1833. Then began that condition upon the earth described by our Lord as “distress of nations with perplexity,” “men’s hearts failing them for fear.” And to-day, men behold everywhere in our world the very conditions the Lord tells us will exist prior to, and up to, the day of his coming.

In 1798 there began, by the termination of the twelve hundred and sixty years which marked the close of papal supremacy, that wonderful and most eventful period of all history, “the time of the end.” The time of the end is a specific period marked off by prophecy, which is to lead up to, and usher in, the end itself. It is the day of God’s preparation. Nahum 3: 3. It is the time during which the angel

having the seventh trumpet is to begin to sound. That trumpet began to sound in 1844. In Rev. 10: 7, it is declared that when this trumpet begins to sound, the mystery of God, which is the gospel, shall be finished. That trumpet is to continue its sounding until after the resurrection. That will cover more than a thousand years. Therefore, although it has been sounding fifty-seven years, we are still in the first days of its sounding.

We are brought plainly and definitely to the time when the Lord “will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth. Rom. 9: 28.

For a hundred years the Lord by his providences has been shaping everything for this mighty change. He has been using men in all parts of the world to prepare and provide the facilities which He will use to give the “last call” to the world in this generation. Other men have laboured, and God’s people to-day are to enter into their labours. John 4: 38. Explorers have pushed their work with brave hearts to all parts of the world, thus bringing every nation, kindred, tongue and people to light. Inventors have toiled without ceasing to provide facilities for the rapid and universal transit of man and his thoughts to all places where explorers have led the way. Christian missionaries have followed hard after explorers and inventors, devoting their lives to the great task of giving the Scriptures to all the peoples of the world, that all may read in their own tongue the blessed story of redemption.

God’s providences all declare that “all things are now ready” for the gospel of the kingdom to be preached in all the world for a witness unto all nations, and thus bring the end.

The situation as it stands to-day, is graphically set forth in Eze. 12: 22-28:—

“Son of man what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? . . . Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, *The days are at hand, and the effect of every vision.* . . . I will speak, and the word that I shall speak shall come to pass; it shall be *no more prolonged* [delayed]; for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. . . . Behold they of the house of Israel say, The vision that he seeth is for many days to come,

and he prophesieth of the times that are far off. . . . Thus saith the Lord God, *There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.*”

The tenth chapter of Revelation presents some stirring features of the first angel’s message. The angel to whom is given the charge of that message swears by the Lord God of heaven that there shall be “*delay no longer*” (R. V.); for “in the days of the voice of the seventh angel when he shall begin to sound,” the mystery of God (the gospel) shall be finished.

Thank God for these cheering promises. They fill our hearts with hope and courage. We rejoice that God has set his hand to deliver his people Israel. This blessed work will be done; for who can stay his hand, or say unto him, What doest thou?

Yes, the night is far spent, and the day is at hand. Let us then arise, and give to all the world the glorious light which God has so graciously given to us.

A. G. DANIELLS,

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THE REMNANT.

“EXCEPT the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like unto Gomorrah.” Isa. 1: 9. They were utterly destroyed. But “though the number of Israel be as the sand of the sea, a remnant shall be saved.” Rom. 9: 27. Because it is written, “Behold I will send you Elijah the prophet before the coming of the great and terrible day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse,” or, as the words really signify, “lest I come and smite the earth with utter destruction.” Mal. 4: 5, 6. Thus we see that this prophecy of Isaiah, has special reference to the last days. The remnant is the last, and the words describe the condition just before the coming of the Lord, when iniquity will abound, and the love of many shall wax cold (Matt. 24: 12), when faith will be so scarce in the earth that one must inquire for it (Luke. 18: 8), and when even the professed church will be very like the heathen. Compare 2 Tim. 3: 1-5 and Rom. 1: 28-32. So full of wickedness does the church become, that the Lord addresses it as Sodom and Gomorrah. Isa. 1: 10. Let the reader pay special heed to this fact, for it is not cited for the purpose of accusation, but of emphasizing the mercy and purpose of God.—*Present Truth.*



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.

A MIDNIGHT CONCERT.

“And I saw three unclean spirits like frogs. . .” *Rev. 16: 13.*
“Familiar spirits . . . that peep and that mutter.” *Isa. 8: 19.*

While sable robes of midnight
Wrap the earth around,
And Silence gently spreads
Her mantle o'er the ground,
The moon is hiding,
And the stars have closed their eyes:
Reposing on her couch,
All weary Nature lies.

But suddenly, what strange sound breaks
Upon the ambient air?
'Tis not the voice of penitence:
'Tis not the voice of prayer.
A mournful sound as from the ground,
Comes floating on the breeze;
And as it goes, disturbs repose
Among the leafy trees.
Hark! Hear what modern mediums peep!
While worldly churches are fast asleep.

“We come! we come!
We've been waiting long
To cheer the world
With a joyful song.
Now listen, for we
Have news to tell.
We have wonderful news
From heaven and hell.

We sing
From our poisonous pond
So deep,
A song
That will sing
The world to sleep.

But before we leave
Our poisonous pond,
To visit the regions
So far beyond,
Let us hold a council
Among ourselves,
Before attempting
To climb the shelves.

And revise the books
That the people read,
And persuade them to give
To our doctrines heed.
We know that to take
The world as our prize,
We must all consent
To go in disguise.

Men have heard how our sire
Let down the bars,
And the means by which
He drew down the stars.
When we leave our poisonous pond,
We shall find
We must leave our long
Waving rudders behind,
Lest they say on the start,
'This mission must fail:
For the course of the dragon
Is traced by his trail.'
Our time will be short,
And the strife will be great:
We must work with all power,
For the hour is late.

We must get round the watchmen,
And sing them to sleep;
And while they are dreaming,
We'll cunningly peep.
And say the old book
Has a meaning so deep,
'Twill not be understood
Till some croaker shall peep.

It tells you men die,
And return to the dust:
But can you not see
That would never be just?
It uses strange symbols,
Depicting strange scenes:
While that way it says,
It is this way it means.

We know what we tell you:
We've lived here before,
And you thought we were dead,
When we passed through the door.
We come forth from our silence
To manage the world:
‘YE SHALL NOT SURELY DIE!’
Reads our banner unfurled.

We tumble your table,
We write on your slate:
Do you see we are able
To run church and state?
We'll gather together
The kings of the world,
To whirl in the whirlwind
Where nations are whirled.”

G. K. OWEN.

A WARNING EXAMPLE.

THE time of the greatest responsibility for the Jewish people was when Christ was among them. And had they but known it, this was also the time of their greatest privilege and blessing. But they refused every overture of mercy, and rejected the Son of God, and thus made themselves guilty of the greatest of all sins.

Jerusalem was lost because of its obstinate refusal to acknowledge the truth. This the world is doing to-day. Men refuse to see the truth that is plainly revealed in the Word of God. A “Thus saith the Lord” is regarded as of no account, while the words of men are given great authority. And as the inhabitants of Jerusalem were punished, so will those be punished who refused to receive truth. God would have us to realize that by the city of Jerusalem a world is represented. Christ's utterances regarding the destruction of Jerusalem are ever to be connected with the more terrible destruction of the world.—*Mrs. E. G. White.*

WHICH IS TRUE.

“Not one jot or tittle of the law that was given to Israel four hundred and thirty years after the covenant was made with Abraham, shall remain in force, but all the commandments of Christ will.”—*Human Testimony.*

“Think not I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”—*Divine Testimony.*

Do these testimonies agree? If not, which shall we believe?

The law “given to Israel” was not something newly gotten up four hundred and thirty years after the call of Abraham; for God said concerning him, “Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.” *Gen. 26: 5.*—*R. F. Cottrell.*

“True goodness is accounted of Heaven as true greatness.”

“Seek not for happiness, for it is never to be found by seeking for it.”

THE COMING DAY.

"THE redeemed of the Lord shall return, and come with singing unto Zion: and everlasting joy shall be upon their head; and sorrow and mourning shall flee away." Isa 51: 11.

Oh, the day of joy that's coming,
When the reign of sin is o'er;
And this earth redeemed and ransomed
Paradise shall bloom once more.
Coming, coming, surely coming,
Christ shall reign as Prince of Peace:
And through all His vast dominion
Strife and wrong and sorrow cease.

It is coming surely coming,
Sing my soul, with rapture sing!
For that day will then declare Him
Over all this earth the King.
Righteousness and truth forever,
Fill the world with love and light,
And the reign of wrong and error
Vanish in an endless night.

Eyes that wept shall shine with rapture:
Hearts once broken sing for joy,
And the peace that passeth telling
Fill each soul without alloy.
Ay, that day is coming, coming,
Sing my soul rejoice and sing:
Like a bride prepared to meet Him
Who is coming as our King.

E. HART.

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CHRIST'S ATTITUDE TOWARD THE LAW.

THE great plan of redemption was laid before the foundation of the world. Christ did not stand alone in this wondrous undertaking for the ransom of man. In the councils of heaven, before the world was created, the Father and the Son covenanted together, that if man proved disloyal to God, Christ, one with the Father, would take the place of the transgressor, and suffer the penalty of justice that must fall upon him. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." What a price was this for heaven to pay to ransom the transgressor of the law of Jehovah.

Christ did not come to change the Sabbath of the fourth commandment. He did not come to weaken or set aside the law of God in one particular. He came to express in His own person the love of God, and to vindicate every precept of the holy law. Instead of abrogating the law to meet man in his fallen condition, Christ maintained its sacred dignity.

The Lord does not save sinners by abrogating His law, the foundation of His government in heaven and earth. God is a Judge, the Guardian of justice. The transgression of His law in a single in-

stance, in the smallest particular, is sin. God cannot dispense with His law, He cannot do away with its smallest item in order to pardon sin. The justice, the moral excellence of the law, must be maintained and vindicated before the heavenly universe. And that holy law could not be maintained with any smaller price than the death of the Son of God.

Christ bore sin in man's behalf that the sinner might have another trial, with all its opportunities and advantages. "Whosoever committeth sin," says John, "transgresseth also the law; for sin is the transgression of the law." "And ye know that He was manifested to take away our sins, and in Him is no sin. Whosoever abideth in Him sinneth not: Whosoever sinneth hath not seen Him, neither known Him."

When Christ spoke the sermon on the mount the Pharisees were present, watching every word. The Saviour read their hearts; He knew that they were bracing themselves to resist light. Their prejudice against Him was strengthening. They were saying in their hearts, He is doing away the law. We will have no such teaching. But while they were bottling up their wrath, there fell on their startled ears the answer to their unspoken thought, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, the same shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

This is the judgment pronounced in the kingdom of heaven. Some have thought that the commandment-breaker will be there, but will occupy the lowest place. This is a mistake. Sinners will never enter the abodes of bliss. The commandment-breaker, and all who unite with him in teaching that it makes no difference whether men break or observe the divine law, will by the universe of heaven be called least among the human agencies. For not only have they been disloyal themselves, but they have taught others to break the law of God. Christ pronounces judgment upon those who claim to have a knowledge of the law but who, by precept and example, lead souls into confusion and darkness. They are teaching for doctrine the commandments of men, and making

void the law of God through their traditions. "For verily I say unto you (My disciples), that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." As long as heaven and earth remain, not one jot or tittle shall pass from the law. As long as the canopy of heaven is above our heads, and the earth beneath our feet, there should be no argument or controversy over this question.

MRS. E. G. WHITE.

TRUE MINISTRY.

"CHRIST came to minister, not to be ministered unto. The follower of Christ who is willing to enjoy his religion all by himself has failed to catch the significance of Christ's example."

"But Christ ministered daily while upon the earth. So may we. The comforts of our religion may be made the solace of another's sorrow. In many very practical ways others may enjoy the benefits of our religion. Thus, whether it is for time or eternity, Christ may come to others through us.—*Selected.*"

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JERUSALEM.

JERUSALEM! Jerusalem!

I greatly long for thee,
Thy glittering thrones, and golden street,
And blood-bought throng to see,
Their starry crowns of gems so rare,
Their robes of purest white,
No sun, no moon, no stars are there—
For Jesus is the Light.

Jerusalem! Jerusalem!

How glorious is the thought,
That Christ has paid the price for me,
And by His blood has bought,
From grief and care and earthly pains,
The "Whosoever will,"
And washed away our guilty stains,
And whispered "Peace, be still."

Jerusalem! Jerusalem!

How beautiful to dream,
Of life within thy pearly gates
Beside thy limpid stream—
Where God has wiped away all tears
No eye is ever dim.
No sin, forever more, no fears—
One glad triumphant hymn.

Jerusalem! Jerusalem!

In patience, faith, and love,
Christ's ransomed ones are waiting here
His advent from above.
His voice will bid his saints arise:
In that bright morning fair:
With them He'll draw us to the skies:
We'll meet Him in the air.

AIMEE C. OWEN.

TURKEY IN THE LIGHT OF PROPHECY.

Preparations for the Battle of Armageddon.

1. What does the prophet Joel say the nations will do when the day of the Lord is near?

Ans.—*Prepare war, wake up the mighty men, let all the men of war draw near: let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say I am strong.* Joel 3: 9, 10.

2. After having made preparation for war, what will be the next move?

Ans.—*Assemble yourselves and come, all ye heathen, and gather yourselves together round about.* Verse 12.

3. Where will they assemble?

Ans.—*Let the heathen be wakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.* Verse 13.

4. What will happen to the multitude gathered in this valley?

Ans.—*Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of concision (margin) for the day of the Lord is near in the valley of concision. . . . The Lord also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of his people and the strength of the children of Israel.* Joel 3: 13-16.

Note.—When the day of the Lord is near, the whole world will awake to a mighty war preparation. Even the heathen are to participate in this movement. They will be gathered in the land of Palestine near Jerusalem. At this point in the great drama Christ will appear to reap the harvest of the earth and these wicked nations will be cut off.

Reader, have you been taking note of the mighty war preparation which the nations of earth are now engaged in? Have you noticed how, within the last few years, all the great sleeping heathen nations have been suddenly awakened as if by a voice from heaven bidding them to prepare war? Have you wondered what these things meant, and what the end would be? The above Scriptures show plainly. This to the student of prophecy is one of the most ominous signs of the times.

5. By what agencies will the nations be gathered to Palestine?

Ans.—*And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.* Rev. 16: 13, 14.

6. Where are they gathered for the battle of that great day of God Almighty?

Ans.—*And he gathered them together into a place called in Hebrew tongue Armageddon.* Verse 16.

Note.—This is in Palestine near Jerusalem and refers to the same gathering which we have just read about in Joel.

The Destruction of the Turkish Empire, a Signal for the Gathering of the Nations, and the Coming of Christ.

7. What takes place under the sixth plague, and why?

Ans.—*and the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.* Verse 12.

Note.—The sixth plague is one of the seven last plagues. In these plagues is filled up the wrath of God. They will be poured out upon the wicked nations of earth just previous to Christ's coming. Christ will come when the seventh plague is poured out. These plagues will be similar to the ones poured out upon Egypt when God delivered Israel by the hand of Moses; but will be much more severe, and cover a period of time approximating one year. The sixth plague dries up the great river Euphrates, that the way of the kings of the east might be prepared. They are to be gathered in Palestine, to the battle of that great day of God Almighty. But before this can take place the river Euphrates must be dried up. This is accomplished by the sixth plague. But the question would naturally arise, What hindrance would the literal river Euphrates be to the kings of the east? Simply none whatever; for it has been crossed and recrossed by great armies ever since the days of Abraham. Therefore the river Euphrates must here be used as a symbol.

We find by reading Rev. 17: 1, 15, that when *water* is used as a *symbol* that it represents "peoples, and multitudes, and nations, and tongues." This being so the *drying up* of the great river Euphrates must mean the *destruction* of the *Ottoman Empire* which occupies the territory drained by this river. This view is further confirmed by the fact, that, the "seven last plagues" are the *judgments of God to be visited upon the wicked nations*, which have filled up the cup of their iniquity. The literal river Euphrates has committed no crime to call down upon it the wrath of God, but the Turkish Empire has. She stands to-day without a parallel for barbarity and cruelty and is certainly a fit subject to drink of the wrath of God in the sixth plague. This being so, the destruction of the Turkish Empire will be the removal of the last barrier against the assembling of the mighty nations of earth for the final conflict, even the battle of that great day of God Almighty.

In the eleventh chapter of Daniel the last movements of the Turkish Empire are described in the following language: "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end and none shall help him." Dan. 11: 44, 45.

Turkey is bounded on the east by Persia and on the north by Russia. Russia is known as one of the greatest enemies of the Turkish Empire. It has been her studied policy ever since the days of Peter the great, who died in 1725, to gain possession of Constantinople: once in possession of Constantinople, Russia can control the commerce of the eastern world. But this is just what England, France, Germany and the other European nations have been determined to prevent. Time and again has Russia attempted to drive the Turk from Europe, but in each succeeding conflict the other great nations of Europe have come to the help of Turkey, and Russia has been forced each time to give up the struggle without having gained her coveted possession. Yet in each succeeding conflict Turkey has lost large possessions until to-day they have but a comparatively small strip of territory left them in Europe. Yet, with all the help which Turkey has received, the prophecy declares that "he shall come to his end and none shall help him." But before he comes to his end he will be driven from Europe and will establish his Capital at Jerusalem "between the seas in the glorious holy mountain," here he soon comes to his end.

This is the drying up of the River Euphrates, that the way of the kings of the east might be prepared to assemble for the battle of that great day of God Almighty. Then says the angel "there shall be a time of trouble such as never was since there was a nation even to that same time." And this trouble, dear reader, is just what the nations are now preparing for. This trouble will begin when the Turk is driven from Europe and comes to his end. And to avert this terrible calamity has been the studied policy of the great statesmen of Europe for the last half century. They know that as long as the integrity of Turkey can be maintained this calamity can be warded off. And they also see that should Turkey fall, that all the most powerful nations of Christendom would be precipitated into a most dangerous and calamitous contest. Lord Salisbury, Prime Minister of Great Britain, in a speech delivered Nov. 9, 1895, uttered the following words:

"Turkey is in that condition in which it has 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 falls, 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 lighted should spread to other nations, and should involve all that are 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."

No, and this danger will not pass away. The prophecy declares it will come and the word of God cannot fail.

8. What happens when the Turkish Empire comes to its end?

Ans.—*And at that time shall Michael stand up, 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. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.* Dan. 12: 1, 2.

Note.—Michael is Christ. To stand up means to take the kingdom and begin his reign. The Ottoman Empire comes to its end under the sixth plague. This marks the time for the kings of the earth and the whole world to gather for the battle of Armageddon, which is the battle of that great day of God Almighty.

9. What happens when the seventh plague is poured out ?

Ans.—"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, *It is done.* And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since man was upon the earth so mighty an earthquake and so great. . . . And every island fled away, and the mountains were not found. . . . And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And he was clothed in a vesture dipped in blood and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS. . . . And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken and with him the false prophet that wrought miracles before him. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse. . . . and all the fowls were filled with their flesh." Rev. 16: 17-21; 19: 11-21.

Thus, reader, we see that when the Turk comes to his end, it means the end of all other nations. In short it means the gathering of the nations of earth in Palestine by Satan in a vain attempt to fight against Christ at his coming. It means the cutting off of all nations. The resurrection of the dead. The delivering of God's people. Reader, are you ready for this? The driving of the Turk from Europe is yearly expected. The most conservative thinkers predict that it can not be long delayed. While the nations of Europe have long kept the Turkish Empire from falling yet all see that it is sure to come sooner or later. And, oh what it means to the world! Reader, do these things appeal to you? The nations are angry. They are banding every energy to prepare for the last great conflict. The destiny of Turkey is now trembling in the balance. The gospel is now being carried to the world. Soon, yes, very soon, the last note of warning will be sounded, and the fiat will go forth from the throne of God: "He that is unjust, let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still; and behold I come quickly." Rev 22:11,12. This will settle the destiny of every person, and the plagues of God's wrath will begin to be poured out upon the nations. The sixth plague destroys the Ottoman Empire, and under the seventh, all nations are cut off. Reader, is your name in the book of life? Are you among the holy? If not, only a little time yet remains in which mercy will be given you. Escape for thy life. Seek the Lord while he may be found. —Selected from the Family Bible Teacher.

TYPICAL SABBATHS.

PAUL wrote to the Colossians of meats and drinks, of holy days, new moons, and sabbath days, which were a shadow of things to come. Col. 2:16,17. These were to be found in the "handwriting of ordinances" that Christ took out of the way, and nailed to His cross. Col. 2:14.

Back in the book of Leviticus we read of the meats, drinks, new moons, and sabbath days to which Paul refers. The directions concerning these were contained in the ordinances written by the hand of Moses, hence the law in which they appeared was called the "handwriting of ordinances." Seven of these feast days and sabbaths are referred to in Leviticus 23:4-37. They were annual in character coming but once in the year, as Christmas or New Year comes to us. They were all marked by the day of the month, and never by the day of the week. They were altogether distinct and separate from the weekly Sabbath. After enumerating them the Word reads, "Beside the Sabbaths of the Lord." Lev. 23:38. Speaking through Hosea the Lord told of a time when these feast days and sabbaths would pass away:—

"I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2:11.

Here the typical character of these sabbaths and feast days is pointed out by the term *her* feast days, and *her* sabbaths. These were but types that belonged to the typical Israel. They began with the history of that people, and ended at the cross. The Lord here says that He would "cause them to cease." And in Col. 2:13-17 Paul simply records the fact that they had ceased, and were now no longer binding or obligatory.

Note carefully the distinctions between these sabbaths and the Sabbath of the Lord thy God. These typical sabbaths came in because of sin, but the Sabbath of the Lord was made before sin was known. The typical sabbaths were marked by the day of the month, and only came once a year; God's Sabbath is the seventh day of the week, and comes fifty-two times a year. The typical sabbaths, as part of the sacrificial system, were constant reminders of what sin had done; but the Sabbath, blessed and sanctified by Jehovah, was to be a continual reminder of what the Creator had done.

In summing up the record concerning the typical sabbaths, the Lord distinctly states that they are separated from the Sabbath—"Beside the Sabbaths of the Lord." It is, then, surely either igno-

rance or wilful perversion of the word of God to teach that there was no distinction between the typical sabbaths and the "Sabbath of the Lord thy God." In giving the typical sabbaths the Lord stated distinctly that they were separate from the Sabbath. Hosea writes of the time when *her* sabbaths would pass away, and Paul simply chronicles the fact that that time had come, and now the typical sabbaths found in the "handwriting of ordinances" had been nailed to the cross, and were no longer to be regarded as binding upon the conscience. But in all this there is no hint of any change connected with the "Sabbath of the Lord thy God." It can never pass away while God and His creation endure. Isa. 66:23.—*Australian Signs of the Times.*

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THE SPIDER'S WEB.

THE spider's web is taken to represent the covering of self-righteousness worn by the hypocrite. "They conceive mischief, and bring forth iniquity, . . . and weave the spider's web. . . . Their webs shall not become garments, neither shall they cover themselves with their works:

their works are works of iniquity." Isa. 59:4-6. "The hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web, . . . he shall hold it fast, but it shall not endure." Job 8:13-15. "The spider taketh hold with her hands, and is in king's palaces." Prov. 30:28. —Bible Training School.



OUR LONDON LETTER.

AUGUST, 1904 has been a month of remarkably fine weather, having yielded the British Isles more sunshine than any other August since records began to be kept. London churches have had, for the most part, rather poor attendance, so many people having gone to the country or seaside for the holidays. A number of the city pulpits have been filled by speakers from the provinces, and it has been interesting to note how very frequently the sermon has contained some reference to the widespread unbelief and lack of loyalty to the truths of religion. The most thoughtful men are impressed with the fact that there has been a falling away from the primitive simplicity of the gospel, and that the tendency is to a merely formal and worldly religion.

Parliament broke up for the summer, a couple of weeks ago, after a somewhat stormy and barren session. By liberal use of the closure, the Prime minister pushed through the Licensing Bill and the Welsh Coercion Bill, both apparently against the will of the great majority of the people. The Welsh Coercion Bill provides special means of ensuring the carrying into force in Wales of the Education Bill of 1902. Hitherto this bill has been a dead letter in Wales because the local authorities have refused to make the necessary appropriations. The measure just past, provides that the necessary sum shall be deducted from the appropriations to Wales, thus compelling the Welsh people either to submit to the law or protest individually by refusing to pay rates, as a number are doing now in England.

A bill to prohibit the sale of tobacco to boys of fourteen and under, was presented by a private member, but does not stand a good chance of ever passing in its present form.

Strong debates occurred on several occasions in connection with the fiscal question. The Liberals, with practically all the bye-elections resulting in their favour began to think the Government ought to resign, a thing the latter were not at all inclined to do.

Very shortly after Parliament arose, Mr. Balfour presided at the annual meet-

ing of the British Association, and delivered the opening address as President. His effort was marked by conspicuous success: at least that is the general opinion. The Prime minister has ability of no mean sort, when he dwelt on the uncertainties of science; showed how supposedly scientific facts of general acceptance a few years ago, had been completely disproved by recent discoveries, and how uncertain we still are on many matters of great importance, one could not but be impressed with the utter futility of the oft-repeated argument that the religion of the Bible must give way to science. As if science did not have a great deal more than it could do to look after its own, say nothing of meddling with matters entirely beyond its ken!

Following on the action against certain palmists in London, the police in Blackpool, a popular resort on the west coast, have suddenly become active, resulting in the arrest of eleven palmists, who were each fined a sum of £ 25 or thereabouts. Of course it is not expected that this action of the authorities will put an end to the practice of palmistry, astrology, clairvoyance, etc, but it will very likely cause these self-styled "professors" of occultism to practise their foolish arts in a more quiet way.

Spiritualism is making great headway in London, for the most part masquerading as a branch of occultism, and as such a scientific verity which no one should call into question. "Why does spiritualism command attention?" was the subject of a lecture recently given before a large audience in the north of London. The lecturer set forth spiritualism as the one religion that met the wants of the 20th century:—It offered ocular demonstration of spiritual facts, it held out hope for every one, had no penal code, etc.

General Booth is taking a great motor tour through the country from Land's End to John O'Groats, speaking to large crowds everywhere, and in some cases being received by mayors with high honours. The newspapers are giving a good deal of attention to the tour, and the General is getting plenty of fine advertising; but it is doubtful if the tour will have any very lasting results. There are already some signs of a reaction against the army. There are not wanting those who think it is time the "one-man rule" should be abolished, and that the organization should be run more on popular lines if it is to continue to look to the general public for financial support.

M. E. OLSEN.

JAPANESE PATRIOTISM.

In many of the newspapers and magazines of late we read of the self-sacrifice, and intense patriotism of the Japanese people as manifested in their attitude during the present war with Russia. Among the examples quoted are servants who have sacrificed their daily meals to aid in the war fund, fathers and mothers who have given every son in the family for service at the front, rejoicing that they were thus honoured, and rich and poor alike by every available means aiding in the raising of the funds for the prosecution of the conflict. Would that Christians were as enthusiastic about the eternal realities, were as anxious to press to speedy victory the battles of the Kingdom, and make known to the world the name and works of their King! Then would the warning message go quickly, and the redeemed of God be received into that better country in which conflicts are not known.—*Caribbean Watchman*.

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DEATH OF AN ARDENT SPIRITUALIST.

A SHOCKING tragedy, which practically suspended business on the Buffalo grain exchange for the day, occurred in that city on July 15. A grain broker named Washburn committed suicide, after killing his wife and daughter, the alleged reason for the mad act being business reverses. Mr. Washburn was, it is stated, "an ardent Spiritualist." He began business by seeking advice from spiritualist mediums, and was at first very successful. He attributed his success to the source from which he obtained advice, and became a confirmed Spiritualist; but later the tide of his prosperity turned, and in a letter to his business-partner about the time of the tragedy, he said: "There seems to be something that forever upsets my plans." Not only his plans were upset, but his reason and judgment as well. The history of Spiritualism abounds with human tragedies.—*Review and Herald*.

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THE New York Independent says that "now the three happiest countries for the Catholic religion, the three where it has the greatest liberty, are Germany, Great Britain, and the United States, three predominantly Protestant countries; while the three countries in which the Catholic Church feels itself most under unwelcome restraint are Italy, France, and Spain, three Catholic countries. Here is a chance for students of freedom of religious thought, to draw a lesson."

THE
ORIENTAL WATCHMAN

Editorial.

**PRINCIPLES OF BIBLE
 INTERPRETATION.**

IN considering the question of Bible interpretation, and the best way of searching the Scriptures, we are met with different methods; and the seeker after truth is sometimes at a loss to know which is right, and what method of Bible study will bring the best returns. On one hand are spiritualizers who cut away the literal teaching of the Bible, and on the other are materialists who refuse an interpretation that gives fair allowance for the many figures and symbols used by Bible writers.

There are, no doubt, certain rules of Bible interpretation, which, if followed, will save from either extreme. And it is safe to say that such rules are based largely upon the good judgment and common sense given to man as a reasoning being.

In reading the life of Mr. Miller we chanced to come across his rules for Bible study which have so much the element of sound sense in them that we give them *in toto*. Mr. Miller was, without question, one of the greatest Bible students of the last century and probably did more in the good work of unfolding the prophecies of Daniel and the Revelation than any other man. In the great religious movement in America in 1840-44, which had its counterpart in other countries, he, by the blessing of God, was its leader, and a study of his life and methods of Bible interpretation, reveal the secret of his power.

Rules of Interpretation.

1. Every word must have its proper bearing on the subject presented in the Bible. *Proof*, Matt. 5: 18.

2. All Scripture is necessary, and may be understood by a diligent application and study. *Proof*, 2 Tim. 3: 15-17.

3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering. *Proof*, Deut. 29: 29; Matt. 10: 26, 27; 1 Cor. 2: 10; Phil. 3: 15; Isa. 45: 11; Matt. 21: 22; John 14: 13, 14; 15: 7; James 1: 5, 6; 1 John 5: 13-15.

4. To understand doctrine, bring all the Scriptures together on the subject you

wish to know; then let every word have its proper influence; and if you can form your theory without a contradiction, you can not be in error. *Proof*, Isa. 28: 7-29; 35: 8; Prov. 19: 27; Luke 24: 27, 44, 45; Rom. 16: 26; James 5: 19; 2 Pet. 1: 19, 20.

5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom, and not the Bible is my rule. *Proof*, Psa 19: 7-11; 119: 97-105; Matt. 23: 8-10; 1 Cor. 2: 12-16; Eze. 34: 18, 19; Luke 11: 53; Matt. 2: 7, 8.

6. God has revealed things to come, by visions, in figures and parables; and in this way the same things are oftentimes revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. *Proof*, Ps. 89: 11; Hos. 12: 10; Hab. 2: 2; Acts 2: 17; 1 Cor. 10: 6; Heb. 9: 9, 24; Ps. 78: 2; Matt. 13: 13, 34; Gen. 41: 1-32; Can. 2d, 7th and 8th; Acts 10: 9-16.

7. Visions are always mentioned as such. 2 Cor. 12: 1.

8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events—such as mountains, meaning governments, Dan. 2: 35, 44; beasts, meaning kingdoms; Dan. 7: 8, 17; waters, meaning people; Rev. 17: 1, 14; day, meaning year, etc. Eze. 4: 6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. Mark 4: 13.

10. Figures sometimes have two or more significations, as day is used in a figurative sense to represent three different periods of time, namely, first, indefinite; Eccl. 7: 14; second, definite, a day for a year; Eze. 4: 6; and third, a day for a thousand years. 2 Pet. 3: 8. The right construction will harmonize with the Bible, and make good sense; other construction will not.

11. If a word makes good sense as it stands, and does no violence to the simple laws of nature, it is to be understood literally; if not, figuratively. Rev. 12: 1, 2; 17: 3-7.

12. To learn the meaning of a figure, trace the word through your Bible, and when you find it explained, substitute the good explanation for the word used; and

if it make good sense, you need not look further; if not, look again.

13. To know if we have the historical event for the fulfilment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event; but if one word lacks a fulfilment, then you must look for another event, or wait its future development; for God takes care that history and prophecy shall agree, so that the true believing children of God may never be ashamed. Ps. 22: 5; Isa. 45: 17-19; 1 Pet. 2: 6; Rev. 17: 17; Acts 3: 18.

14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires—character, living, occupation, friends, home, comforts and worldly honours. If any of these should hinder our believing any part of God's word, it would show our faith to be vain.

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RITUALISM.

OUR London correspondent made some statements of the religious trend in England, which may well be repeated as a wholesome warning in view of the move toward Rome in India.

"Ritualism, or the movement Rome-ward, is rampant; it grows in strength continually, and becomes more bold and wanton in its assumptions of Romish ways. The vicar of a certain parish writes in the *Parish Magazine*: 'The chief disappointment this lent, has been the smallness of the number of those who have attended daily mass.' Following is an extract from his monthly letter:—'It is necessary to say a word about each person's keeping to his own proper turn in coming to Confession. . . . Complaints reach me that it is by no means an uncommon thing for people to come into church for the purpose of making their confession, find a number of people already there waiting, and yet make their way right to the front, and take almost the next opportunity to go into the confessional,' etc., etc. Is it not disgusting to think that in a supposedly Protestant church the members will rush in head over heels to confess their sins to a Romanizing cleric? And yet this is only a typical case. The country is full of it, and the movement has its sympathizers amongst those in high authority in church and state."

A GREAT APOSTASY.

In the New Testament prophecies of Jesus and the Apostle Paul, danger signals give warning to all. But the danger is, that, notwithstanding these, the very elect of God will, if possible, be deceived into receiving a counterfeit manifestation of the power of God, instead of the truth as it is in Jesus.

When the disciples asked Jesus concerning the sign of His coming and of the end of the world, "Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. This indicates that the form of deception employed in the last days, will be a substitution of man in the place of God, and the worship of the "Creature rather than the Creator."

"I will be like the Most High"

We shall see more in this warning that Jesus gave, and shall better understand that the fulfilment of His words is only the final development in the great controversy, when we consider the cause and the source of all deception. Turning to Isaiah 14: 12, we read, "How art thou fallen from heaven, O Lucifer, son of the morning; how art thou cut down to the ground, which didst weaken the nations; For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit."

These aspirations to be on an equality with God, and even to exalt self above God, born in one who occupied such a high and noble position in heaven, marks the beginning of a controversy, and manifests the evil design of the arch-rebel against the government of God. But we may trace the rebellion further by turning to the prophecy of Ezekiel, "Thus saith the Lord God." . . . Thou art the anointed cherub that covereth; and I have set thee so. . . . Thou wast perfect in thy ways from the day that thou wast created, till

Iniquity, was found in thee.

By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up

because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."

There are several points in this prophecy which demand brief attention. The position Lucifer occupied was that of covering cherub. From the pattern given to Moses of heavenly things, we know that the cherubim, with wings out-spread, covered the mercy seat above the ark of the covenant which contained the law of the ten commandments. But while occupying this position Lucifer sinned, (became a transgressor of the law: for sin is the transgression of the law.) and so, (says the prophet,) "iniquity was found in thee." Thus, in those heavenly courts, began the development of the mystery of iniquity and that rebellion is now known as "the war in heaven."—But it did not end there: for Christ says, "I beheld Satan as lightning fall from heaven," and the above scripture says "Thou hast been in Eden, the garden of God."

"Thou hast been in Eden."

"Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, yea, hath God said, ye shall not eat of every tree of the garden?" Through the serpent medium, Satan, misinterpreted God's word to Eve, and then growing bolder, declared in contradiction, "Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil."

This description was the first unfolding upon earth of the evil design of self exaltation, and through its power our first parents made a league with sin and death. Now as we trace its history from the garden of Eden, we find that it has been the design of Satan to counterfeit God and the work of God in every age. Briefly we may say that the first counterfeit passed upon the world was the worship of the idol, the work of men's hands, as against the work of God as revealed in the field of nature. Then after God had written the second volume, known as Holy Scripture, the counterfeit appeared in the form of "Tradition" which is the word of man. Then God gave unto the world a third edition in the person of His own son: "for 'the Word was made flesh.'" This opened up the possibility of a counterfeit by the coming of a man in the name of Christ, and this possibility was fore-seen by Jesus, so he said, "Take heed that no man deceive you."

"The Man of Sin."

A few years after this warning had been given by Jesus, the Apostle Paul, writing to the church of the Thessalonians, said, "Now we beseech you, brethern, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, shewing himself that he is God."

It is evident from these words that the Apostle Paul was a student of prophecy. He was at that time living under the power of the fourth kingdom known as the "iron monarchy of Rome." Babylon, Medo-Persia and Grecia had passed away, but Rome, not yet divided, ruled the world. Being familiar with the prophetic history of the world, as seen in the metallic image of Daniel 2, and understanding the more complete interpretation of Daniel 7, he foretells the revealing of the man of sin as a fulfilment of the ecclesiastical development known as

"The little Horn."

As the fourth kingdom of Daniel 2, was succeeded by the ten independent powers, represented by the ten toes of the image, so the fourth beast of Daniel 7 "had ten horns." And Daniel said, I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. It also spake "very great things," and because of its diverse character, Daniel asked for an explanation: for, he said, "I would know the truth." So this interpretation was given, "the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."



AIDS TO TEMPERATE LIVING.

RULING THE SPIRIT.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He has conquered self,—the strongest foe man has to meet.

The highest evidence of nobility in a Christian is self-control. He who can stand unmoved amidst a storm of abuse is one of God's heroes.

To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard of righteousness. He who has learned to rule his spirit will rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and these will cease to cast a gloom over his spirit.

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power.

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board, influences are exerted, the results of which are as enduring as eternity. More than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life.

In the use of language, there is perhaps no error that old and young are more ready to pass over lightly in themselves than hasty impatient speech. They think it is a sufficient excuse to plead, "I was off my guard, and did not mean what I said." But God's word does not treat it lightly. The Scripture says: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down and without walls."

"Silence is Golden."

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry, usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass.

In his own strength man cannot rule his spirit. But through Christ he may gain self-control. In His strength he may bring his thoughts and words into subjection to the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness.

Hold firmly to the One who has all power in heaven and in earth. Though you so often fail to reveal patience and calmness, do not give up the struggle. Resolve again, this time more firmly, to be patient under every provocation. And never take your eyes off your Divine Example.

God's ideal for His children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the pro-

fessed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God.

MRS. E. G. WHITE.



UP AND DOWN STAIRS WITH EASE.

The Exercise May Be Transformed from an Evil into a Blessing.

"THERE is no evil that is not perverted good," writes Edward B. Warman in the November Ladies' Home Journal. "So the stairs may prove a blessing instead of a detriment, if women will learn how to go up and down them without fatigue. The majority of persons, especially women, climb the stairs. To avoid the difficulty and reap the benefits, do this: Incline the body forward, but do not bend at the waist-line. Do not stoop. Keep the chest raised and fixed. Ascend as if it were from the chest, and no matter what may be your weight, your touch of the foot to the step will be as light as that of a child. Close the mouth and keep it closed when ascending the stairs and until the breathing is quite normal. Every inhalation should be felt at the waist-line. In going down stairs keep the body perfectly erect; touch only the ball of the foot to the step, yielding at the knee."

THE SILENT MARCH.

WHEN the march begins in the morning,
And the heart and the foot are light,
When the flags are all a flutter,
And the world is gay and bright ;
When the bugles lead the column
And the drums are proud in van,
It's shoulder to shoulder, forward march
And let him lag who can !

For it's easy to march to music
With your comrades all in line,
And you don't get tired, you feel inspired,
And life is a draught divine.

2. When the march drags on at evening,
And the colour-bearer's gone,
When the merry strains are silent
That piped so brave in the dawn ;
When you miss the dear old fellows
Who started out with you,
When it's stubborn and sturdy, forward
march
Though the ragged lines be few.

Then it's hard to march in silence.
And the road has lonesome grown,
And life is a cup to drink :
But the soldier must not moan.

3. And this is the task before us,
A task we may never shirk,
In the gay time and the sorrowful time
We must march and do our work.
We must march when the music cheers us,
March when the strains are dumb,
Plucky and valiant, forward march !
And smile whatever may come.

For whether life's hard or easy,
The stronger man keeps the pace.
For the desolate and the silent,
The strong soul finds the grace.
—Selected.

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WALKING FOR HEALTH.

WHILE there is no organic weakness which is aggravated by the exertion, it is the easiest and pleasantest thing to walk right into health. Of course there is no virtue in a dawdling saunter. The slow languid dragging one foot after the other, which some people call walking, would tire an athlete ; it utterly exhausts a weak person, and that is the reason why many delicate persons think they cannot walk. To derive any benefit from the exercise it is necessary to walk with a light, elastic step, which swings the weight of the body so easily from one leg to the other that its weight is not felt, and which produces a healthy glow, showing that the sluggish blood is stirred to action in the most remote veins. This sort of walking exhilarates the whole body, gives tone to the nerves, and produces just that sort of healthful fatigue which encourages sound, restful sleep.

NINE RULES FOR DAILY LIVING.

1. EXALT God in all I do or say.
2. Abase self and all creature-love.
3. Pray daily for true humility.
4. Seek the good of those with whom I have to differ.
5. Show that sacrifice and self-denial for the truth's sake are made willingly, not grudgingly.
6. Be slow to condemn those with whom I have to differ, and who do not readily see and believe as I do.
7. Make this a frequent petition, "Set a watch, O Lord, before my mouth : keep thou the door of my lips."
8. Try to live as though each day were to be my last.
9. Remember that faith is not made perfect without works also.—Selected.

:o:

THE FABLE OF THE FOUR MEN.

"I GOT off a street car this morning," said a doctor to me, "and, being in a hurry, I began moralizing on the actions and probable character of three men who had alighted just ahead of me. The first one was even then halfway down the block and was going on with such rapid strides that he had already put a couple of hundred yards between himself and the next man. 'There,' thought I, 'goes a hustler,—a man who's bound to succeed in life.' The second man was walking rather slower, and impressed me as one who would do fairly well, perhaps, in this world. But the last fellow was just dawdling along in the most shiftless sort of way. I very quickly set him down for a loafer.

"Just then another idea came home to me. All three were ahead of me !"

HUBERT MC BEAN JOHNSTON.

:o:

THE liver is the largest gland in the body, and has a very important work to perform. Tight clothing, anything that binds or restricts the body interferes with the liver. Dress sensibly, try sipping pure water through the day, and then eat a juicy apple before going to bed. An unrestricted body and a frugal diet are generally all the attention the liver needs.

:o:

THE devil is satisfied if he can administer error in homeopathic doses.

LESS AND MORE.

Here is a piece of good advice that might be cut out and kept for daily reading. Were the advice followed we would have more happy people in the world.

"Drink less, breathe more, eat less, chew more, ride less, walk more, clothe less, bathe more, worry less, work more, waste less, give more, write less, read more, preach less, practise more."

We would also add for the Christian, talk less, hear more, doubt less, trust more, sit less, kneel more, complain less, praise more, grumble less, thank more.—*The Vanguard.*

:o:

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.—*Henry Ward Beecher.*

RECIPES.

Macaroni omelet.—Take a small handful of macaroni broken into small pieces, drop into hot water, and boil until tender ; drain. Heat a cupful of milk to boiling, and stir in two even tablespoonfuls of flour rubbed smooth in a little cold milk. Stir until thickened ; remove from the fire, add the macaroni, a few bits of chopped parsley, and four eggs beaten ; season with salt ; pour all into a hot, buttered dish, sprinkle with a small handful of bread crumbs, and place in the oven till nicely browned ; then turn out on a hot, flat dish, and serve with brown sauce.

Orange Custard.—Remove the peel from three large oranges, cut in halves, and rub through colander. Heat one pint of milk to boiling, then add a tablespoonful of cornflour dissolved in a little cold milk, and the beaten yolks of three eggs. When thickened, allow to cool, then stir in the oranges. Beat the whites of the eggs to a stiff froth, add two-thirds of a cup of sugar, and spread on the top of the custard ; place in the oven till slightly brown ; serve cold.

Delicate Pudding.—Three heaping tablespoonfuls of corn starch moistened with cold water into pint of boiling water in which the fourth of a cupful of sugar has been dissolved. When thoroughly cooked, add the stiffly beaten whites of three eggs and juice of large lemon. Pour into a mould and set on ice. Make a custard of yolks of the eggs, half a cupful of sugar, little more than a pint of milk, and flavour with the grated rind of the lemon. Serve cold, pouring the custard over the moulded pudding. A spoonful of jelly laid on top of the individual portion adds to the appearance and taste.—*Friends in the Kitchen.*

THE HOME CIRCLE.

THE MOTHER'S PRIVILEGE AND RESPONSIBILITY.

Ah, sweet mother, as you press that beautiful innocent child to your heart in a loving embrace, do you appreciate your most holy and exalted privilege? Do you realize that upon you largely rests the shaping of the child's character for time and eternity? Do you feel, dear mother, that you are willing to trust any portion of your life-work to some hired servant or nurse girl? Can you afford to do it? The early impressions can never be effaced, you know. Every word we utter, every look we give, every attitude we take, leaves its impress on the tender, plastic mind of the child.

The child might well be likened to a sensitive plate, and the mother the object before the camera. If the picture is not a beautiful one, the fault is not with the child. If we would have children that are beautiful in character, we must possess this beauty ourselves, for we impress our little ones far more by what we are than by what we teach. One writer says: "You can not give your child what you do not possess; you can scarcely help giving him what you do possess. If you are a coward, you can not make him brave; if you are a deceiver, you can not make him truthful; if you are selfish, you can not make him generous; if you are self-willed, you can not make him yielding; if you are passionate, you can not make him temperate and self-controlled." Your life will surely flow into his life, both by direct transmission and through the power of example. So then mothers, while this work is the most sacred and holy work in which we can engage, let us take it up most reverently, with hearts that are pure, and lives that are sweet and clean.

It is true we are not fitted, many of us, by our own education, to become perfect models ourselves,—we were full of defects when the responsibilities came to us; but if we can but appreciate, to some extent, our sacred calling and exalted privileges as God wants us to do, we will daily and hourly become better fitted to perform our work. The little feeble, helpless, dependent, newborn babe is of itself an education to us. It draws heavily upon our sympathy and love. It calls out powers that have never been exercised before. Chords in our hearts are touched that have been silent until now. New aims rise before us; new impulses stir the heart. Life takes on a deeper meaning.

It is true we are to train our children, but they first train us, stirring up in us many slumbering possibilities, calling forth many a hidden grace, and disciplining much within us that is wayward, thus turning our powers into strength and harmony.

Yes, it is the early years that settle what the child's character is to be, and these years are the mother's years. Shall we not then fill up

these golden years with all that is noblest and purest and best? This we can not do unaided by divine help. But with His help we may accomplish wonderful things. Let us not be too busy, dear mothers, in this intense and strenuous age to take a few moments at bedtime hour to talk with the children over the experiences of the day. Let us tell them in sweet simple language, stories from the blessed Book, from whose simple pages is drawn every holy principle that has governed the minds of men throughout all ages. Let us fill their minds and hearts full of these pure, far-reaching principles.

I am sure, my dear mothers and sisters, you will be astonished yourselves at your own proficiency in story telling if you will study a little along these lines. There are so many

we look out upon the rising generation of children, in great sadness we ask ourselves: Where are the mothers? Have they utterly lost sight of their God-given work? The spirit of coveting, stealing and killing, increases tenfold with each succeeding generation. The spirit of the glorious gospel of peace has given place to the spirit of strife, war and bloodshed; and what will the end be? Can we ever look for any world-wide reform under such conditions? The only effectual reform we can ever hope for, must begin in the nursery training. Unless mothers awaken and arouse to the only true reform, our nation must perish. God grant they may awaken before it is too late.

"Oh, that God would give every mother a vision of the glory and splendor of the work that is given her when a babe is placed in her



things we can adapt to youthful minds which we may gather from the Bible. Thus may we teach great moral truths that will follow our children in all their life experience.

The influence of these things, together with the little prayers they learn to utter at their mother's knee, have saved thousands of young hearts from becoming stranded on the great ocean of life. Sometimes they drift away from early teachings, but they are recovered again by the charm of these holy memories.

It is for the young mothers we feel the most anxious. It is with yearning tenderness that we long to say some word that will help them to feel the weight of their responsibilities as well as the preciousness of their privilege. As

bosom to be nursed and trained! Could she but have one glimpse far into the future of that life, as it reaches on into eternity; could she look into its soul to see its possibilities; could she be made to understand her own personal responsibilities for the training of the child, for the development of its life, and for its destiny, she would see that in all God's world there is no other work so noble, so worthy of her best and noblest powers "as the mother's privilege and responsibility.

MRS. M. C. WILCOX.

—o:—
 "In life, not death,
 Hearts need fond words to help them on their way;
 Need tender thoughts and gentle sympathy,
 Caresses, pleasant looks, to cheer each passing day."

A FILLER OF CHINKS.

"Lucy," said her mother, "is a filler of chinks."

The visiting friend looked up inquiringly. "By chinks," the mother explained, "I mean the little gaps and rifts and rents that nobody else notices, that never are observed when all goes well, that somebody suffers from if they are overlooked, and that make up a sum total of very humble service. Mildred is clever, and Margaret is musical. Lucy has no extraordinary talent that I know of, but she is the comfort of our lives."

The friend thought it worth while to watch the quiet little Lucy, a girl so modest and unobtrusive that she was often rather overlooked. She found that Lucy was always doing what others left undone. The weather was very hot, the family was large, and people were coming and going constantly. One sultry afternoon when everybody was looking for a cool place, and one was in the hammock with a book, and another in the shadiest corner of the veranda with a pretence of knitting in her hands, Lucy had disappeared. She came in sight after awhile, with a glass pitcher of lemonade, and a tinkle of ice that was pleasant to hear, and when somebody asked where she had been, she answered, "I've been giving Betty a lift with the towels and napkins. There were dozens to iron, and the poor girl looks tired out. The heat in the kitchen reminded me that lemonade would be nice, so I made it for Betty, and then thought of you, out here, feeling the heat."

"You didn't feel it yourself, I suppose?" said her aunt Laura.

"No, I've been too busy, Auntie, and I really do not mind heat so very much."

"Grandmother grows harder to live with every day," complained one of the young people. "Nothing suits her, and she's so restless and uneasy, and so irritable. I hope when I am old, if I live to be eighty as she is, that I'll be a reasonable being. Most old people are so queer and crabbed."

No wonder that grandmother was restless. She had led an active life and been a person whose advice had been asked and taken, one who had managed her own household, and had gone where she pleased and when she desired, without dictation from any one. Now she was an inmate of her son's house; her world was bounded by the four walls of her room. There were servants in the kitchen and new ways of doing almost everything—ways that seemed to her extravagant and wasteful. Among the people who were her son's friends she felt herself lonely and out of her sphere. She was discontented and cross and knew herself both, with a pang of conscience that smote her heart.

"I cannot imagine what more I could do for John's mother than I do," declared John's wife. "She has a large, sunny room, her own furniture, and nothing to do but fold her hands."

Little Lucy slipped silently away, not once, but often, in the morning, in the twilight, to sit with her grandmother. The two had much in common.

Both were very simple-hearted and plain, caring for externals only, as they tended to convenience and comfort. Both were fond of outdoor life. Grandmother could not have a garden in the city, but Lucy managed to fill her window-boxes with geraniums and other vivid-colored plants. Lucy bought a canary, and hung its cage in the old lady's window, and whenever grandmother wanted to call on an old friend, the young girl managed to have an errand in the same part of town, so that she had company as she went on it.

The days passed more easily for the lonely, elderly woman after Lucy, the filler of chinks, took her in her gentle care.

So it was everywhere. Lucy was not a genius, nor very beautiful, but she was well beloved, for she was a filler of chinks.—*Selected.*

:o:—
VALUE OF KIND WORDS.

GREAT will be the blessedness of those who have not to weep over harsh, bitter expressions to, or wanton neglect of those who never ought to have been subject to such things. None will ever regret speaking too many kind words, while many will have to weep over hasty ones which made the heart ache, and perhaps hastened the death we had to mourn. If, therefore, you would escape this, and have fewer tears to shed by and by, seek and study to be kind now to those you love. If you desire a happy future sow the seeds now. Be kind, gracious, considerate, tender, while you have the opportunity. Seek to cast brightness and cheerfulness at all times in your home. Banish, as completely as you can, all harshness, meanness, suspicion, unkindness, inconsiderateness, from your being, so that when the dark shadows of trial and death give you sorrow, you may not have to add to it the bitterness of self-reproach, when it will be of no avail. Never forget that the habit which feeds and helps the one, starves and hinders the other. Sow kindness, loving words, cheerful smiles, so constantly that the heart will be full, and the mind possessed by such influences that there will be no room left for the rank weeds of unkindness to find an entrance or obtain a place.

J. W. KIRTON.

—:o:—

Character has a commercial as well as an ethical value.

Genius darts, flutters, and tries, but perseverance wears and wins.

The largest room in the world is the room for self-improvement.

Give a youth resolution and the alphabet, and who shall place limits to his career?

We get out of life just what we put into it; the world has for us just what we have for it.

Don't brood over the past, or dream of the future, but use the instant and get your lesson from the hour.

In many an establishment there are "successes" who are infinitely inferior to the "failures" from whom they snatch the laurels.

No one else can solve your problem, or work out your riddle. You stand or fall by it. Your happiness, your well-being, your success and your destiny hang upon your carrying out the programme the Creator has given you.

TWENTY COMMANDMENTS FOR WOMEN.

Ten Commandments for the Mother.

1. Be healthy.
2. Be joyful.
3. Be beautiful.
4. Be gentle and placid.
5. Be firm and without severity.
6. Do not stint with your mother love. Tenderness is not effeminacy. And just because life is often cold, hard and cruel, a sunny bright, glad childhood is a blessing for the whole life.
7. Discipline as life disciplines. It does not scold, it does not plead, it does not fly into a passion. It simply teaches that every deed has its adequate effect.
8. Do not laugh at the little sorrows and pains of child life. Nothing wounds a child more than to find ridicule where it looked for sympathy.

9. In illness and danger protect, nurse, cherish, and cheer as much as in your power. And do not weaken your vitality by giving way to anguish and sorrowing. What can be done must be done as well as possible.

10. Do not forget that the happiness of having a child, includes the duty of smoothing his way in the world—of endowing him with health, gladness, courage, vigour; of finally letting him live his own life freely and in his own way. Your pay you have had in advance, for your sorrowing was happiness, and your sacrificing, joy.

Ten Commandments for the Homemaker.

1. Make your household one harmonious whole, no matter how small the scale.
2. Use only what you can comfortably afford in good quality and ample quantity.
3. Let your home appear bright and sunny. It is not easy to be unpleasant in a cheerful room.
4. Treat your servants wisely and kindly, and it will be impossible for them to either impose or oppose.
5. Have time for everything, and be never in a hurry.
6. A certain formality is necessary to save every-day life from triviality, and freedom from looseness.
7. Do not forget that "society" is the death of home life; hospitality, its flower.
8. Know how to talk and how to listen, how to entertain and how to amuse.
9. Have many interests.
10. Do not forget that your home should not only be a well-conducted dormitory and boarding place, but truly a home, the centre and focus of all interest, pleasure, and happiness for everybody connected with it.—*Review and Herald.*

—:o:—

A pleasant manner and a helpful word,
A manly spirit, from no task deterred,
A wholesome temper held in just restraint,
A soul that long endures without complaint,
A heart in strict accordance with
God's plan,
Are attributes becoming any man.

—*Selected.*

OUR LITTLE FOLKS.



ONLY A LITTLE CHILD'S FANCY.

NONSENSE, Amy! Don't keep on worrying, there's a dear child. Is it likely we can do any good when all the grand doctors they have had from London can do nothing? Put baby in her cart and take her into the park, but mind you don't go near the house; poor little Missie can't bear the least noise, they say. How they are ever going to get her to Hastings I am sure I don't know. They'd far better let her die comfortably here."

The tears welled up in little Amy's eyes, and dropped unheeded on the floor as she stopped to prepare the mail-cart.

"Don't mother, don't!" she cried, clasping her hands tightly. "She shan't die!"

Mrs. Miller looked up, startled by the child's earnestness.

"What's come to you, darling? I'm sure we would all of us do anything to save her, but as I said before, if the great folks can't do it, I am sure we can't."

"But God promised; He promised that He would do what we asked if two or three of us asked Him together."

"That means it is good for us," said Mrs. Miller.

"It doesn't say so in the Bible," persisted Amy. "It says 'whatsoever.' Perhaps they have not thought of that, mother, at the Hall. Let us ask God now, you and I make two, and perhaps if you hold baby's hands together, God will count her as one, though she can't speak; that will be two or three, won't it?"

Impelled by the child's earnestness, the mother knelt, holding tiny Janet's hands together while Amy, with tearful eyes raised to heaven said—

"Please God, take care of dear little Missie, and don't let her die; please don't let her die."

In another minute the child was up again, and brushing the tears off her face, she said—

"Wait a minute mother. I'll get father to cut some lovely may, Missie always likes it so much."

She was back again just as the carriage bearing the little invalid was coming slowly down the drive.

"Now mother quick! Look happy and wave the branches. Missie will see them perhaps, and it will make her think of a grand procession. Do you think I might shout 'Hurrah!' just for once? I do love Missie."

"Hush child!" whispered Mrs. Miller, but she was so carried away by her child's excite-

ment that she waved her may branch violently as she could.

The sick girl leaned forward. The carriage came to a standstill, and poor Amy was dragged into the lodge by her mother.

"You meant well darling, but I am afraid Missie didn't like it. Dear, dear, what shall we do if his lordship turns us out of the lodge? Hark, there's a knock at the door! I'll go dear, in case they are angry."

But Amy had opened it already and stood trembling as the footman motioned her towards the carriage.

"Missie wants to speak to you, Amy," said Lady Leighton gently adding in a whisper, be careful what you say, and do anything she asks."

"Let me smell the lovely may," said the little invalid. "It was good of you to think of waving it; it reminded me of palm branches at Jerusalem. Amy"—and the child's voice trembled—"Do you think I shall ever come back again?"

"Of course I do, Missie dear. We've just been asking God to make you better, and I'm sure He will; and won't we just have some branches when you come back well and strong?"

"Might Amy come with me, mother?" said the invalid.

"Of course, if Mrs. Miller can spare her," said Lady Leighton, only too thankful to see her child taking an interest in anything.

So it happened that Amy went away with her dear young lady. Yes, and came home with her too; and to this day they both believe that it was Amy's prayer that saved her.—*Selected.*

—:O:— CLEAN HANDS.

This is a thing you children hear about very often, don't you, but do you know that "clean hands" are spoken of in the Bible? David, the shepherd boy, who was afterwards made a king, talking about the sort of people who shall live in God's beautiful home in Heaven, says: "He that hath clean hands" (Psa. 24:4).

It is not dirt that soils hands in God's eyes. He does not mind what they *look* like, it is what they *do* He cares about. Hands that are deceitful, hands that are cruel to any of the helpless creatures living in His world, greedy hands, always taking more than their share of good things, lazy hands that never work with a will—these are the hands that are black and ugly in God's eyes.

But busy, helpful, honest, kind hands, hands ready to help mother or take care of baby, hands that do lessons carefully and play games fair and straight—these are the hands God likes to see, these are what He calls "clean hands."

When you wash your hands, as you do so often every day, think for a minute what they look like to God and ask Him to make them "clean."—*Child's Companion.*

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A LESSON IN GIVING.

NANNIE had a bright silver five shilling piece given her. She asked her papa to change it into sixpences.

"What is that for, dear?" he asked.

"So I can get the Lord's part out of it."

And when she got the smaller coins, she laid out one of the ten.

"There," she said, "I will keep that until Sabbath."

And when Sabbath came, she went to the box of offerings in the church and dropped in two sixpences.

"Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord."

"I said one-tenth belongs to Him, and I can't give Him what is His own. So, if I give Him anything, I have to give Him what is mine."—*Selected.*

—:o:—

SNATCHED FROM DEATH.

A FEW years ago, a little girl of about three years of age was snatched almost from beneath the very wheels of a goods train by a youth on a bicycle, at the risk of his own life.

He had been out for a ride before going to business in the morning, and was on his way home, riding along beside the railway track, when he heard the rumble of a train.

To his horror, on looking ahead, he saw a small child standing right on the track, looking with wonder at the approaching train.

The young man paused for an instant to calculate the distance between himself and the child, and between the child and the train, then bending low over the handle bar, he started on his errand of life-saving.

The driver saw the child and blew his whistle to alarm her, but there she stood. It looked as if the engine would win, but putting on an extra spurt the bicyclist dashed over the crossing only a few yards ahead of it. The driver and firemen were watching the race with blanched faces.

When the child's rescuer passed in front of the engine he snatched up the little figure in his arms, and the onlookers burst into a perfect yell of delight.

The speed of the bicycle was so great that its rider could not stop it, and it dashed into a gutter—man, bicycle, and child, all mixed up.

The child cried a little, evidently at being so sharply snatched away from the fascinating train, and then toddled off in the direction of its home.

Both child and bicycle came off without a scratch, but the brave youth was painfully injured about the legs.

Speaking of it the next day, he said :

"I do not want another experience like that. It seemed to take me hours to ride the short distance that separated me from the child. I knew that to lose meant my life as well as the child's; it was a race for two lives. I am not a 'scorcher,' but I would like to see a record of the time I made on that stretch."

What a striking illustration is this of our Heavenly Father's loving watchful care over us. How often we wander right into the midst of temptation and wrong doing, just as the little child wandered on to the track. And do we not often grieve when prevented from partaking of some pleasure which seems to us so tempting?

We do not, or will not, see that it is the arm of the loving Father stretched out to shield us from the danger, to "deliver us from evil," and bear us, if we will only let Him, to a place of safety and peace?—*The People's Own Paper.*

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THERE is no event imminent, with consequences more momentous than the Second Coming of Christ. Without question its occurrence stands out in bold relief as the issue of all issues pending fulfilment. We may not know the day nor the hour, but we are assured that it is near, even at the door; and we come to that conclusion not from the teaching of one Bible writer only, but from many; Daniel, Mathew, Mark, Luke, John and Paul point as with one finger to our time. The prophecies of Daniel and Revelation though written nearly seven hundred years apart, corroborate one another and point to our day as "the time of the end." The soon Coming of Christ then is no myth or freak of the imagination but it is a sober solid truth, and we cannot conscientiously turn from it without careful investigation. To accept this truth into our lives brings light and inspiration. The most humble home becomes filled with light and blessing where the soon coming of our Saviour is the inspiring theme.

Beef and Beer.—The cause of beef and beer has been struck a hard blow by the pedestrian, who, being a vegetarian and a lifelong abstainer and a non-smoker, completed the distance between Land's end and John O'Groat's in "record" time. This is only one among many evidences that "the simple life" makes the strongest men, capable of greatest endurance. There is enough nourishment

in cereals; legumes, fruits and nuts for any or all.

The Situation on the Congo.—From statements made by missionaries on the Congo, the condition of affairs has surely reached the place where the

treachery and barbarity of those in authority. With one letter he sent two heart-breaking photographs and some bones of a woman and child that the wretched soldiers of the trading company left after eating the bodies. It is also stated that during the last few months in one district alone nearly thirty men, women and children have been murdered simply to frighten their relatives into bringing more rubber. If such be the state of affairs how much longer shall this price of death be paid for rubber? Has not the greed of gain gone far enough on the Congo?

The Jewish Return.—The number of Jews in Jerusalem at the present time is said to be 55,000, and the rate of increase 1,500 a year. While some are asserting with much positiveness that the Jews will all finally return to Jerusalem, Jeremiah says plainly that Jerusalem shall not be rebuilt. Chapter 19: 10, 11: "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of Hosts; Even so will I break this people and this city as one breaketh a potter's vessel, that cannot be made whole again. In the face of this prophecy, who shall contend that Jerusalem is to be restored and the Jews are to return?"

The Cost of War.—What is more extravagant than war? It costs more men and money than any other government expenditure. It is estimated that over 5,000,000 men and £ 3,047,000,000 were lost by war during the last century. The present war is costing Russia £ 1,000,000 a week and much of this is absolute waste. Russian warships to the value of £ 14,000,000 are said to have been destroyed or seriously injured since the war began. Japan's expense is estimated at £ 883,333 a week, which is somewhat less in pounds, though in privation and real sacrifice, it may be more. So much for the cost in money. How many men have lost their lives we have not ascertained, but we know the number will far surpass the loss in the Boer war. It is a thousand pities that so many brave-hearted men should die: while behind them are mourning wives and children left destitute. When will kind Providence intervene and bring an end to these national atrocities which are costing lives of those for whom Christ died! And the awfully sad part of it all is, that most of those who are giving their lives in this war, know not God, and have never learned to love Him. The time is soon to come when "the Kingdoms of this world shall become the kingdoms of our Lord and of his Christ." When that glad day shall come the nations shall learn war no more.

The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,
 BUT HAVE NOT LOVE,

I am become sounding brass, or a clanging cymbal.

And if I have the gift of prophecy,
 And know all Mysteries and all Knowledge;
 And if I have all faith, so as to remove Mountains,

BUT HAVE NOT LOVE,

I am nothing.

And if I bestow all my Goods to feed the poor,
 And if I give my Body to be Burned,

BUT HAVE NOT LOVE,

It profiteth me nothing.

LOVE suffereth long, and is kind;

LOVE envieth not;

LOVE vaunteth not itself,

Is not puffed up,

Doth not behave itself unseemly,

Seeketh not its own,

Is not provoked,

Takeeth not account of evil;

Rejoiceth not in unrighteousness,

But rejoiceth with the Truth;

Beareth all things,

Believeth all things,

Hopeth all things,

Endureth all things.

LOVE NEVER FALLETH:

But whether there be Prophecies, they shall be done away;

Whether there be Tongues, they shall cease;

Whether there be Knowledge, it shall be done away.

For we know in part,

And we prophesy in part:

But when that which is Perfect is come,

That which is in Part shall be done away.

When I was a child,

I spake as a child,

I felt as a child,

I thought as a child;

Now that I am become a man,

I have put away childish things.

For now we see in a mirror darkly;

But then face to face;

Now I know in part;

But then shall I know fully even as also I was fully known.

But now abideth

FAITH, HOPE, LOVE,

These three;

And the greatest of these is

LOVE.

civilized nations of Europe should intervene. One missionary, successfully avoiding the vigilance of the authorities, has sent letters to England exposing the