

THE ORIENTAL WATCHMAN

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

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The Added Gift.

The promise of the Holy Spirit is among the chief of God's promises to his people. The commission to wait for the promise of the Father emphasizes its need and importance. After over three years of training under the wisest of teachers, the command was: "Tarry ye in Jerusalem, until ye be endued with power from on high." They had followed Christ in his ministry, listened to the sermon on the mount, witnessed his many mighty miracles, and yet were unready to do their appointed work. They had still to claim the promise of the Father. They were converted men, as the words of Christ clearly affirm (John 15: 3 and 13: 10): still they were in need of power to witness. Timid Peter, who thrice denied his Lord, must be made bold to witness to a risen Saviour, before scoffing scribes and Pharisees. Christ also before entering upon his public ministry was anointed with the Holy Ghost. In addition to his strength of character gained thru 30 years of sinless life, he was filled with the Holy Ghost.

Our Privilege.

Having this very important fact before us, that the gift of the Holy Spirit is separate and distinct from regeneration; and knowing that the disciples of Christ and Christ himself before entering their ministry, received the outpouring of the Holy Spirit, is it not of supreme importance that his servants in this day avail themselves of the same promise and receive the baptism of the Holy Spirit for service? When Paul went to Ephesus his first and all important question was:—"Have ye received the Holy Ghost since ye believed? They were believers, as the question implies; and, therefore, had experienced the new birth, but confessed that they had not so much as heard whether there be any Holy Ghost.

No Uncertainty.

The same question Paul asked the Ephesians, we should ask ourselves. Have I received the Holy Spirit since I believed? Can we say yes, or must we say no. We

certainly cannot make the excuse they did, for we have the record of their experience. There are many who are in doubt, and do not know whether they have received the Holy Ghost or not; their doubt answers the question. Those who receive the Holy Spirit know it when they obtain it. The Saviour said to the disciples "tarry ye in the city of Jerusalem until ye be endued with power from on high." He would not have told them to wait if there was no means of their knowing when they had received the promise. Christ told them to be witnesses after the Holy Ghost came upon them, and not before; and from Peters' testimony and those with him, it is evident they knew the promise had been fulfilled.

Purpose of the Holy Spirit.

There are many people wanting the gift of the Holy Spirit, but have no definite purpose in asking for it. It is well to know God's purpose in this gift in order to be in harmony with him in our requests. In each of the following texts the power of the spirit is manifested in giving prominence to the truth and the agents receive it for the definite purpose of witnessing. Acts 1: 8; Luke 24: 49; Acts 2: 4; 4: 8, 31; 7: 55, 56; 9: 17, 20; 10: 45, 46; 19: 6. We know of no Scripture substantiating any contrary idea. It does not come to bring other a happy flight of feeling. It does not come to eradicate our sinful natures and make sinning impossible. It did not come upon the disciples on the day of Pentecost to persuade them to put away their self-seeking and differences; this the Spirit had accomplished in them already.

Relinquish Sin.

Any one who wishes the Holy Spirit to witness for Christ and is willing to put away sin, may have it. So long as men cling to evil, they need not expect the Holy Spirit. He will not come as a power to publish to the world the sins and weaknesses of humanity; His office work is not to parade evil before the world, but to magnify Christ by bearing witness of His power to save sinful man. He comes to the recipient to be a power in his life for

the salvation of his fellowmen, and by the aid of this power, he is enabled to tell what God has done for him and the experiences of the grace of Christ in his own heart.

God's Willingness.

Dear reader, have you confessed your sins? if so, according to the promise, they are forgiven: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If then your sins are forgiven, do you not want power to tell this experience to some one else. The strongest and most effective testimony you can bear will be your experience. What you really know of the cleansing power of Christ in your life intensified by the power of the Spirit will be the most potent means in converting others. If you really want the Holy Spirit for this purpose, it awaits your demand and reception. We know what pleasure it gives parents to give gifts to their children. Christ uses this illustration to show us how willing our Heavenly Father is to give the Holy Spirit to us. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Repetition of the Gift.

The baptism of the Spirit needs often to be repeated. Peter was filled with the Spirit on the day of Pentecost; again when brought before the chief priests, and when he was liberated from them, and went to tell his experiences to others, he was again filled with the Holy Spirit. It might seem desirable to be baptised with the Holy Spirit once for all, but our Heavenly Father knows best; He makes no plan which might cause his children to become estranged from Him; He wants them to come to him often, and be filled and filled again. What a wise provision, and how carefully and jealously He guards their welfare and provides for their needs. "Let us therefore come boldly unto the throne of grace, that we many obtain mercy and find grace to help in time of need."

"WILL THO UNOT REVIVE US AGAIN."

EXPERIENCES OF CHARLES FINNEY.

(Taken from a tract entitled *Spiritual awakening* published by the Indian National Y. M. C. A.)

CHARLES FINNEY, the great evangelist, was born in America in 1792, and died at the age of eighty-two in 1875. Without Christian parentage or training, he was convicted of sin through reading his Bible while practising law in Adams, New York, at the age of twenty-nine.

He went into the woods, and alone with God, in deep anguish of heart, confessed his sins and asked God to forgive and save him. In spite of the awful burden of his sin he rested on God's promise of salvation, and took Him at His word.

He writes, "I then saw clearly the atonement of Christ; and instead of having any righteousness of my own, all that was necessary was to give up my sins and accept Christ."

Returning to his law office, he says, "I received a mighty baptism of the Holy Ghost. The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love, until I cried 'Lord I cannot bear any more.'"

Soon after this a young man entered the office, and on hearing the story of Mr. Finney's conversion he was so powerfully convicted of sin that he fell upon the floor and cried out in greatest agony of mind, "Do pray for me." When his employer entered the law office, Finney spoke to him also about his salvation. He hung his head and left the office, for the remark had "pierced him like a sword." After a long struggle he came into the office crying, "I've got it, I've got it!" and from that time he took a decided stand for God. Refusing to plead the law suit he had in hand, saying he had a "retainer from the Lord Jesus Christ to plead His cause," Finney left the office to converse with those whom he might meet about their souls. "I spoke with many persons that day, but I cannot remember one whom I spoke with who was not soon after converted. Just at evening I called at the house of a friend where a young man lived who was employed in distilling whisky. I sat down to tea with them, and they requested me to ask a blessing, which I had never done. I had scarcely begun before the state of these people excited so much compassion that I burst into weeping.

The young man moved away from the table and rushed out. He was not seen again till next morning, when he came expressing a blessed hope in Christ. He has been for many years an able minister of the gospel."

As the news of Finney's conversion spread thru the town, it created much excitement, for he had been given up by the pastor and others as a hopeless case. That evening, "without any appointment being made the people with one consent seemed to rush to the place of worship. We had a wonderful meeting; and from that day a meeting every evening. The young people were converted one after another with great rapidity, until but one of their number was left unconverted. The work spread amongst all classes, from Adams as a centre throughout nearly all the towns in the county."

"After a short time I went to *Henderson* where my father lived. He was an unconverted man. 'Father,' I said, 'you are an old man, yet I never heard a prayer in my father's house.' We went in and engaged in prayer. My father and mother were greatly moved, and in a very short time were both converted." At the monthly prayer-meeting in the town a revival began, which spread all over the place.

In the Spring Finney went to the town of *Evan's Mills* and began preaching in the school house. Though some were convicted at every sermon, he was not satisfied, and therefore gave up one day to fasting and prayer with a deacon of the church. That night there was such powerful conviction of sin in the meeting that he was sent for all through the night to deal with persons who were "under awful distress of mind." The Deists of the place who were banded together to resist the revival, were nearly, or quite, all converted. A spirit of prayer pervaded the entire place. One man came to a meeting with a pistol swearing that he would "kill Finney." In the midst of the meeting he fell from his seat groaning with conviction, and after a sleepless night and prayer, he was led to hope in Christ. A blasphemous keeper of a bar-room came to a meeting, writhed in his seat in anguish, and after a heart-broken confession of his sin, turned his liquor shop into a place of prayer. Mr. Finney remained six months in this place, and though he had "coughed blood" and was told he could not live, he preached night and day two hours at a time. "A glorious revival spread all over that new region of country." "Judges and lawyers

and educated men were converted by scores." On his going to a settlement of Germans who were trusting in their religious observances to save them, they became deeply convicted, and "the revival resulted in the conversion of the whole church, and of nearly the whole community of Germans."

During this six months he spent part of his time in the town of *Antwerp*, New York. Though there were no religious services held in the town, he gave himself to prayer on Saturday, and appointed a meeting for Sunday. On that day the great mass of the population were convicted. He pointed out those whom he had heard swearing upon the streets, but with such love that he says, "the people wept about as much as I did myself." From that day the work went forward with power. He appointed a meeting for the Universalists, who had persecuted the members of other churches. He chose the text "Ye generation of vipers," and the sermon resulted in a complete overturning of Universalism in the place. The revival penetrated every part of the town and passed on to the neighbouring villages.

Upon going to an adjacent village to preach, without knowing that the place was called "*Sodom*," he chose the text "Up get you out of this place for the Lord will destroy this city," and preached upon the destruction of Sodom. The people began to get more and more angry. "I could not understand what offended them. I had not spoken in this strain more than a quarter of an hour, when the congregation began to fall from their seats in every direction, and cried for mercy. Nearly the whole congregation were either on their knees or prostrate, in less than two minutes from this first shock that fell upon them. Every one prayed who was able to speak. Owing to another meeting I had to leave, but there were too many wounded souls to dismiss the meeting; and so it was continued all night. In the afternoon they sent for me to come, as they could not break up. Although the revival came suddenly, the converts were sound and the work genuine."

In 1824 Mr. Finney was married. A day or two after, he left his wife to get a conveyance to transport their goods. Before he could return he was urged to preach at *Perch River*. A revival began and he could not leave. It spread to *Brownville* and continued throughout the winter, so that he was unable to return for his wife. After six months he set out thru the snow to get her. Stopping, however, to get his horse shod, the people ran together at noon and asked him to preach. Such a powerful revival began that he could not return for his wife, but had to send for her. "In a few weeks the great mass of the inhabitants were converted."

From here he was led to the town of *Gouverneur*, where there was much opposition. The word took powerful effect the first night. A group of sceptics and universalists were convicted and converted,

A prominent Deist was also converted. A band of young men united to oppose the revival. "We made up our minds that that thing must be overcome by prayer. Brother Nash gave himself up almost continually to prayer. At the meeting brother Nash said, 'Now mark me, young men! God will break up your ranks in less than one week.' Before the week was out nearly, if not all of that class of young men were hoping in Christ." When one denomination began proselytizing, and controversy arose upon denominational differences, the revival instantly ceased, but when the people again gave themselves to prayer and unity was restored, it continued in power.

After powerful revivals in several other towns, Mr. Finney went to *Rome*, New York. The people began to pray. Meetings for anxious enquirers were appointed in private houses, the court-house, and churches. There was little preaching at many of these meetings, and an effort was made to suppress the powerful feeling that was aroused. This deep conviction was so universal that as the workers went from house to house they would sometimes find some kneeling and some prostrate. During the twenty days there over five hundred were converted, including nearly every one of the lawyers and principal men.

A yet more powerful work began soon after in *Utica*. Mr. Finney writes "The town was full of prayer. The place became filled with the influence of the Holy Spirit." Sceptics and scoffers were convicted and converted. Men entering the town on business, "felt as if God pervaded the whole atmosphere," and were in some cases converted without even attending the meetings. The blessing was carried by those who attended the meetings to neighbouring towns, until in one presbytery a pastor stated that three thousand converts had been received into the churches.

In 1826 Finney went to the city of *Auburn*. Owing to jealousy and false reports about his work, a large union of ministers and churches was formed to oppose him and prevent the spread of the revivals. He writes, "I said nothing, but gave myself to prayer. After a season of great humiliation, God assured me that He would be with me, and that no opposition should prevail. The revival soon became powerful." As he was passing through the city five years later, in broken health, a large number of leading men who had opposed his work presented a written appeal to him to preach again for their salvation. The first converts were these leaders of the opposition. Owing largely to the prevailing prayers of one man, "borne down by an agony of prayer," several hundreds were converted in the six weeks of his visit.

After much blessing in many cities in the East, Mr. Finney went to *Philadelphia*. The largest church in the city seating 3,000 was always crowded, and the revival continued for a year and a half without abate-

ment. They were unable to estimate the number of conversions. Many lumbermen were converted, and on their return to the forests began to pray mightily for an outpouring of the Holy Spirit, and set to work among their fellows. They had no schools, no churches, no pastor, and many of the men were so ignorant that they had never read the Bible, nor known how to pray. Some were convicted without attending meetings, and without any one speaking to them. This work extended for eighty miles throughout the district, and not less than 5,000 were reported as converted thru the prayers and simple testimony of these ignorant men.

In 1830 Finney went to the city of *Rochester*. The churches were then in a low state spiritually, and rent by divisions; yet because of its need and the difficulties in the way he felt drawn to the place. The work took powerful hold, especially among the lawyers and leading men. A mighty spirit of prayer prevailed among the Christians, some giving nearly their whole time and strength to prayer. The students of one high school became so convicted that they could not recite, but wept aloud. The sceptical principal sent for Finney and was himself converted with many of the scholars. From this one school forty of the converts became ministers, and a large number foreign missionaries. So powerful and widespread was the revival in the city that years afterward a legal authority upon crime said, "I have been examining the records of the criminal courts, and I find that whereas our city has increased since that revival three-fold, there are not one-third as many prosecutions as there had been up to that time. This is the wonderful influence that that revival had upon the community." In fact this revival "made a great change in the moral state and subsequent history of Rochester." Thru letters written by Christians, thru the press, thru travellers and otherwise, the work spread thruout the land, until Dr. Beecher who had opposed the work, speaking of the results of the year, said, "That was the greatest revival of religion that the world has ever seen in so short a time. One hundred thousand were reported as having connected themselves with churches; this is unparalleled in the history of the church."

In 1830, Mr. Finney went to *New York City*, stopping for a short time on his way thither at Columbia, New York. The pastor of Columbia had himself recently been converted, and found the church composed largely of unconverted people who were trusting only in their intellectual knowledge and the church ordinances to save them. They all voted to disband the church, and form a new one composed only of converted men. Under Finney a revival went on till it reached nearly all the inhabitants. In New York City they took a vacant church, and a powerful revival began. Lewis Tappan, a prominent Unitarian, after opposing the work was converted, and finally pledged his entire income of \$100,000 (three lakhs) to Mr.

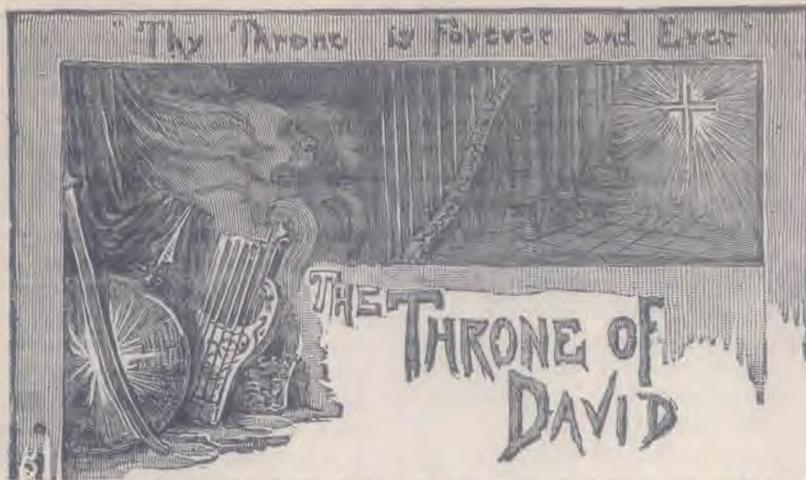
Finney to conduct Oberlin College. This revival led to the formation of seven Free Presbyterian Churches in New York composed largely of the new converts. Finney also erected the great Broadway Tabernacle and started the Congregational Church there. A revival continued as long as he remained its pastor.

He made two visits to England. In Whitfield's Tabernacle in London, he preached with such power that more than 1,500 attended the after meetings for enquirers, and thousands were converted. Some of the clergymen of the Church of England received such blessing that they organized daily prayer meetings in their parishes, and hundreds were brought to Christ. In the city of Bolton the revival extended till the ministers stated that it had reached every family among its 30,000 inhabitants.

He also labored in five powerful revivals in Boston, America. In 1857-58, he was one of the many workers in the great revival that prevailed in America. He writes "The population seemed to be moved. The revival became too general to keep any account of the number of conversions. A Divine influence seemed to pervade the whole land. It was carried on very much thru the instrumentality, of prayer-meetings, personal visitation, and by the energetic efforts of the laity. The windows of heaven were opened, and the Spirit poured out like a flood. For a time it was estimated that not less than 50,000 conversions occurred in a single week."

This revival spread later in Ireland, Scotland and many other countries thruout the world. There are many still living who remember when this tidal wave of blessing reached India. Some have estimated that nearly a million souls were gathered in all parts of the world in this great revival of 1857-1859.

Years before this, Mr. Finney wrote his "Lectures on Revivals." His health had broken down, and there was apparently no one else to do his work. He had taken a sea voyage to regain his health, but the thought of the possibility of the work ceasing which he had begun so overpowered him that he spent the day in prayer in his state-room. "It was the spirit of prayer that was upon me. I besought the Lord to go on with His work. After a day of wrestling and agony the subject cleared. The Spirit led me to believe that the Lord would go forward with His work, and give me strength to take any part in it He desired." On returning to New York his health was too broken to undertake evangelistic meetings, but he began a course of "Lectures on Revivals" to his church in the Broadway Tabernacle. This resulted first of all in a revival in the church itself. The reading of them, in the "New York Evangelist" produced revivals in multitudes of places thruout the country. One publisher in England alone sold 80,000 volumes of the Lectures and great blessing resulted. They were translated into Welsh, and a revival sprang up in Wales.



❖ THE RETURN OF THE JEWS. ❖

Part I.

THE subject of the restoration of Israel as a nation to the land of Palestine is so prominent in the prophecies that it has attracted the general attention of Bible readers. But, unfortunately, it is not well understood. This is largely because the relation of this subject to the kingdom of God and the promise to Abraham is not understood. Hence, we shall study the subject with special reference to this relation.

There is no subject in the Bible to which more space is devoted than the second coming of Christ and the setting up of God's everlasting kingdom. Already in the days of Adam, Enoch preached the doctrine of Christ's coming to judge the world. Jude 14, 15. Abraham looked forward to the time when the city of God would be given as reward to the faithful. Heb. 11: 10. The leading theme of the prophets is the time when Israel will be restored to the promised inheritance, and the kingdom of God set up in the place of the kingdoms of this world.

The End Foreseen.

As early as the time of Daniel an outline of the history of the world to the end was given to show when God's kingdom would be established. Dan. 2: 31-44; 7: 1-27. The subject of His coming at the end of the world to establish the everlasting kingdom of righteousness was a leading theme in the teaching of Christ; most of His parables were given to illustrate some phase of this momentous event. The apostles made the coming of Christ so prominent in their teaching that some gained the impression that Christ would come in their generation. 2 Thess. 2: 1-3. And the last book of the Bible, the Apocalypse, is a wonderful revelation of this event, giving in detail vivid descriptions of the closing scenes.

Every unbiased Bible student is struck with the prominence of this subject. When Luther began to search the Scriptures, he found light on the subject of the end, and knew about where he was on the stream of time. Guided by the prophecies, he con-

cluded that the end of the world was about three hundred years from his time which would locate this event in the present generation. Other Bible students have from the prophecies reached similar conclusions.

Dominion Restored.

Thus, it is seen that the subject of the kingdom of God is a central one in the plan of salvation. It was a leading thought in the creation. In fact, the whole creation was but a magnificent kingdom with man at its head. This kingdom and dominion embraced all living creation and also the earth itself. Gen. 1: 26; Ps. 8: 4-8. Man cannot well conceive of the power which Adam had. He did not exercise this power by force. It was in the nature of all creatures to obey Adam as their lord, for God had made them so, and hence to do this was their highest pleasure.

"But now we see not yet all things put under him. Heb. 2: 8. Thru the sin of disobedience man lost his glorious dominion. But thank God, it is not hopelessly lost! In Heb. 2: 9, we are pointed to Christ as having gained thru suffering and death the lost dominion; and when His work of redemption is finished, and He comes to this earth again, He comes as *king* and restores to the believing family of Adam the lost kingdom. Matt. 25: 31.

Promise to Abraham.

Immediately after the fall of Adam, the promise of a Redeemer was given. Gen. 3: 15. This promise was renewed and made more explicit as the plan of salvation was unfolded. To Abraham the definite promise was made: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. 13: 14-16. This promise embraces three important facts: (1) The possession of the

land in all directions. This embraced the whole earth, as appears from Rom. 4: 13; and not simply the land of Canaan. (2) This possession was to be forever (verse 15); and, (3) Abraham should have a numerous posterity (verse 16).

This promise was repeated and renewed to Isaac, Jacob, David, Solomon, and Israel. Before his death, Abraham was given a vision of the future of his posterity, and the time of the fulfilment of the promise.

"And He said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full." Gen. 15: 13-16. Note that Israel would be in bondage till in the fourth generation, and that after four hundred years they would be delivered and led into the promised inheritance. From this it appears that there was a specified time in connection with the promise; this further appears from the statement of Stephen: "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." Acts 7: 17.

Development of the Promise.

When this appointed time drew near, the conditions necessary to the fulfilment of the promise began to develop. The people were in a helpless condition; but the hand of the Lord was over them to bring about what He had promised. As already noted, one condition of the promise was a numerous posterity. As the time of fulfilment drew near, the people suddenly began to multiply so rapidly that the Egyptians were alarmed, and tried to hinder their increase; but the strength of this most powerful kingdom in the world could not prevail against Israel. The word of the Lord had been given; the time for its fulfilment had come; and no opposing power could hinder it. How much encouragement this contains for us; for what is true of the promise to Abraham is true of every word which the Lord has spoken.

The fulfilment of this promise to Abraham furnishes still more encouragement from the fact that not only was the whole power of Egypt exercised to hinder it, but Israel themselves had no faith in the movement, and even protested against leaving Egypt. Ex. 14: 11, 12. From this it is plain that the fulfilment of God's Word does not depend on man, but on God. When the time of the promise made to Abraham arrived, Israel were actually idolaters. They had forsaken God and were worshiping the idols of Egypt. Eze. 20: 5-8. But in the next verse we read: "But I wrought for My name's sake, that it

should not be polluted before the heathen, among whom they were, in whose sight I made Myself known unto them, in bringing them forth out of the land of Egypt." Verse 9. The Lord had given His word, and so His name was at stake; His name or word could no more fail than He Himself.

As Israel had forgotten God, it was necessary for the Lord to make Himself known to them; to this end, He gave them a special sign: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12. This was God's means of enabling the people to distinguish between the true God and the false.

Israel in Egypt.

When the time for Israel to leave Egypt had come, the people not only increased in numbers, but the Lord raised up a special messenger, Moses, to lead and instruct them. When Moses appeared before Pharaoh, the Lord gave him power to work miracles in proof of his divine mission. "And Pharaoh said, Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5: 2. Had Israel not forsaken the worship of the Lord, Pharaoh would have known something of Him. When only one man, Joseph, faithfully served the Lord in Egypt, Pharaoh and all the people soon learned something about the true God. But as Pharaoh and Israel did not now know the Lord, He proceeds to make Himself known, not only to Israel, but to the Egyptians also. At first, wonders which worked no hardship to the people were performed; when these were not believed, the wonders wrought were plagues, which grew heavier and heavier, till the Egyptians were glad to have Israel go.

The real object of the wonders in Egypt was to make the true God known. Ex. 6: 7; 7: 5, 17; 8: 10, 22. At first, the magicians imitated the miracles wrought, but the Lord made the evidence so strong that they were finally unable to stand before Moses, and were obliged to confess: "This is the finger of God." Ex. 8: 19.

Gods Design.

It is important to note that in redeeming Israel and bringing them into the promised inheritance the Lord would not only make Himself known to Israel and the Egyptians, but to all the world. Ex. 9: 14, 16. This was because the promise embraced the whole earth; hence, before giving it to His people, the Lord would make Himself known everywhere and give all an opportunity to have a part in the inheritance. Pharaoh and the Egyptians had an opportunity to believe and escape the plagues as well as Israel. Ex. 9: 19. Some of them did believe, and were thus saved from the plague. Verse 20. These went forth out of Egypt with Israel as the "mixed multitude." Ex. 12: 37, 38.

Though Israel had no faith, and the Lord brought them out for His name's sake, and because "He remembered His holy

promise and Abraham His servant" (Ps. 105: 42), yet the people could not fully enter the promised inheritance without individual faith. Hence, the Lord led them in such a manner as to teach them faith. His power to work for them complete deliverance from the greatest difficulties was gloriously demonstrated at the Red Sea. Then the people began to believe, and, led by Moses, they sang the song of deliverance. In this inspired song is a prophetic statement of what they would soon have experienced had they continued in the faith expressed in this song. It anticipates the complete fulfilment of what is embraced in the promise to Abraham.

The Promise Embraced the World.

The promise to Abraham embraced the whole earth for an everlasting possession. Abraham clearly understood this, for he did not look to the land of Canaan for its fulfilment, but to the eternal city of God. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. 11: 10. And as God was leading Abraham's posterity out of Egypt in fulfilment of His promise, we read: "Thou in Thy mercy has led forth the people which Thou hast redeemed; Thou hast guided them in Thy strength unto Thy holy habitation." Ex. 15: 13. The habitation of God is His house. It is God's plan to bring His people to His house. "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

From the song of Moses, we further read: "Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established." Ex. 15: 17. The sanctuary that the Lord Himself built is the city for which Abraham looked. The sanctuary on earth was built by man, and was only a pattern of "the true tabernacle, which the Lord pitched, and not man." Heb. 8: 2. The third fact in the promise to Abraham was that the possession should be forever. From the song of Moses we again read: "The Lord shall reign for ever and ever." Ex. 15: 18. Thus we see how completely the fulfilment of this promise to Abraham was contemplated in the deliverance of Israel from Egypt.

Israel Fail to Obtain the Promise.

But Israel did not enter into possession of the whole earth as an everlasting inheritance. They obtained only partial possession of a small portion, and that for only a short period. Did the promise to Abraham fail, or did God change His purpose? Far from it! The question is made plain in the third and fourth chapters of the epistle to the Hebrews. We first read: "Wherefore as the Holy Ghost saith, To-day if ye will hear His voice, harden not your hearts, as in the provocation, in

the day of temptation in the wilderness; when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; and they have not known My ways." Heb. 3: 7-10.

The last clause is very significant: "They do always err in their hearts, and they have not known My ways." The way of the Lord was to lead them to His holy habitation, the city to which Abraham looked in fulfilment of the promise. The One Hundred and Sixth Psalm speaks of the same subject; in the seventh verse we read: "Our fathers understood not Thy wonders in Egypt." Had they understood, they might have inherited the promise.

"Oh that My people had hearkened unto Me, and Israel had walked in My ways! I should soon have subdued their enemies, and turned My hand against their adversaries. The haters of the Lord should have submitted themselves unto Him; but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee." Ps. 81: 13-16.

The Lord sought long and patiently to teach them His ways. The first effort was through His wonders in Egypt; then at the Red Sea, and during the forty years in the wilderness. But they never learned the lesson. They always "erred in their hearts;" and as a result the Lord finally says: "So I swear in My wrath they shall not enter into My rest" (Heb. 3: 11); and the conclusion of all we read in verse 19: "So we see that they could not enter in because of unbelief."

Hence the occupation of Palestine for a short time by no means fulfilled the promise to Abraham, since that embraced the whole earth forever; nor did Israel reach the tabernacle which the Lord pitched; they obtained only a pattern, or shadow of it, which they themselves pitched; instead of coming to the heavenly Jerusalem, the free, for which Abraham looked, they came only to the earthly Jerusalem, which is still in bondage with her children. Gal. 4: 21-26.

The Lord's Rest.

Observe further that the promise to enter in embraced entering into the Lord's rest. Heb. 3: 11. Connect this with the fact that when the Lord made Himself known to Israel in Egypt to fulfil the promise, He gave them His Sabbath. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

The word "Sabbath" is a Hebrew word meaning literally rest. The Sabbath was God's rest on the seventh day after the works of creation were finished. These works produced the perfect, world-wide kingdom established for man. When man, the last being created, came into

existence, all the work of creation was unished, and man could enter into God's rest. The expression in Gen. 2: 15, "And the Lord God took the man and put him into the Garden of Eden," signifies, in the Hebrew, "caused him to rest in the Garden of Eden." He could rest, "because the works were finished from the foundation of the world." Heb. 4: 3.

Through disobedience, man lost Eden, God's rest. Through Christ, Eden, God's Sabbath, or rest, is regained. Hence, when God came to redeem Israel from bondage and lead them to the promised inheritance, the first step was to give them His Sabbath, or rest. The Sabbath stands as the memorial of the completed work of creation, the perfect kingdom given to man. It likewise points forward to the time when, after the completed work of redemption, man will a second time be placed in the rest of God. "There remaineth therefore a rest to the people of God." Heb. 4: 9. The expression is also rendered: "There remaineth therefore the keeping of a Sabbath." The entering into the promise to Abraham is entering into God's rest. Heb. 3: 11. The receiving or keeping the Sabbath is entering that rest; it is God's Sabbath or rest. Hence the Sabbath is a *memorial* of the perfect rest of man in Eden at the close of creation, and a *foretaste* of the perfect rest in Eden restored. Man in Eden was king of the whole earth; the promise to Abraham includes a restoration of the whole earth; man in Eden had perfect rest; when God was leading Israel into the fulfilment of the promise to Abraham, He was leading them to His rest.

Again, man's rest was in Paradise where was the tree of life. In the city of God to which Abraham looked, are the tree of life and the river of life. In leading Israel out of Egypt, the Lord was leading them to His habitation; hence He was leading them to the tree and river of life,—to the Paradise of God. Rev. 22: 1-3. For a time, the living stream, the water of life, actually flowed along with them in the desert. 1 Cor. 10: 1-4, margin.—*To be Continued.*

H. P. HOLSER.

THE VICTORIOUS LIFE.

"BE of good cheer; I have overcome the world." John 16: 33. So said Christ, when within an hour of Gethsemane and a day of Calvary. It is a strange utterance for such a moment, and seemingly altogether contradicted by fact. If this were victory, to have failed in the effort to win men to goodness, to have spoken words of gentleness and truth which next to nobody cared to hear, and to have given counsels which no man regarded; to have been misunderstood, rejected, hated; to have lived a life of poverty and loneliness, and to die in the first flush of early manhood, unlamented save by a handful of bewildered apostates and two or three brave women; if that is victory, what would be defeat? And yet this calm utterance of triumph is our Lord's sum-

ming-up of His whole life. Looking back, He sees it as one of continuous victory; looking forward, He sees the cross already overcome, though yet to be endured, and in that apparently crushing defeat He recognizes crowning victory. If Jesus Christ was right, most men are wrong; if that life is the type of a victorious life, many of us need to revise our notions and to revolutionize our practices.

—Alexander Maclaren, D.D.

LIVING TO GOD.

O Lord of life and love and power,
How joyful life might be,
If in Thy service every hour
We lived and moved with Thee!
If youth in all its bloom and might
By Thee were sanctified,
And manhood found its chief delight
In working at Thy side.

'Tis ne'er too late, while life shall last,
A new life to begin,
'Tis ne'er too late to leave the past,
And break with self and sin.
And we this day, both old and young,
Would earnestly aspire,
For hearts to nobler purpose strong,
And purified desire.

Nor for ourselves alone we plead,
But for all faithful souls
Who serve Thy cause by word or deed,
Whose names Thy book enrolls,
O speed Thy work, victorious King!
And give Thy workers might,
That through the world Thy truth may ring,
And all men see Thy light.

—E. S. Armitage.

BACK TO THE OLD PATHS.

LIKE the Athenians of old, when Athens was in her decadent age, the popular desire of the present day is for something new and strange. Novelty may mean progress in other spheres; but in religion, in the definition of the duties man owes to his God, novelty can only mean error, for God changes not. Therefore it is evident that truth and right are to be found, not in novel theories, but in the ancient ways. That this is the teaching of the Bible will be apparent to all who will devote a little thought to the matter. The following Bible study is intended to call attention to this truth, and our duty with relation to it.

1. What does the Lord say His people should do?—"Ask for the old paths, . . . and walk therein." Jer. 6: 16.

2. Does this appeal apply to these days?—Yes, for it is at this time that He will "visit them" and cause the trumpet to sound (Jer. 6: 15, 17), and that is the time when the "day of the Lord . . . is nigh at hand." Joel 2: 1.

3. How far back did our Saviour direct attention when He referred to the "old paths?"—To the "beginning." Mat. 19: 8. Please note that Gen. 2: 1-3 indicates that at this time, in the beginning, the seventh-day Sabbath was a part of the "path."

4. Are the ten commandments a path?—Yes. They are called the "path of Thy commandments." Ps. 119: 1-3, 35. Those who walk after the Spirit will fulfil them.

Rom. 8: 4.

5. How can we know where and how we ought to walk?—We should "follow His steps." 1 Peter 2: 21. We should "walk even as He walked." 1 John 2: 6.

6. How did Jesus walk?—He said, "I have kept my Father's commandments." John 15: 10.

7. Have "the Father's commandments" ever been altered?—Never! He changes not. Mal. 3: 6. He gives no new commandment: that is to say, no changed commandment. 1 John 2: 7, 13. No jot or tittle has passed from His law. Matt. 5: 16-18. He has declared that He will not alter that which has gone out of His mouth. Ps. 89: 34.

8. What things have gone out of God's mouth?—The ten commandments, Deut. 5: 22.

9. Was this path (law) known before it was spoken at Sinai?—Yes. Abraham had the gospel (Gal. 3: 8) and kept the commandments. Gen. 26: 5.

10. Can we walk in this way?—Through Christ we can do all things. Phil. 4: 13; Matt. 5: 48; Heb. 6: 1; Matt. 11: 29; 1 John 2: 4; 1 Cor. 10: 13; Jer. 31: 31-33.

11. What should God's people do to bring this about?—Prepare the way; cast up the highway; gather out the stones (the difficulties); lift up a standard (or gathering sign). Isa. 62: 10.

12. As a result of this work, will all the Lord's people return to the old paths?—Yes. When the Lord comes to gather His own, He will find a people who keep the commandments of God and the faith of Jesus (Rev. 14: 12); a people who will see "eye to eye," because they see as God would have them see. Isa. 52: 8.

Dear friend, where do you stand?

N. A. DAVIS.

QUIET POWER.

ALL great forces work quietly. The light, the frost, gravitation, electricity—the greatest natural powers—all work silently. Great effects, great disturbances, great revolutions, follow the action of these forces; but they *act noiselessly*. So it is in spiritual things. God's Holy Spirit works silently,—nothing works so powerfully. It is the *still* voice. It is this voice, unheard by the ear of sense, that wakes the sleeping soul and calls the dead man to life.

Look at the sun, the moon, the stars; consider with what amazing velocity they move, and behold their calmness. Great men are the calmest men. Bustle is not power. Noise is not true energy. The deepest thoughts, and those that move us to the greatest deeds, come in the quietness of our chambers. Thunder may frighten, but the lightning kills. All great revivals of religion are calm. It is awful to see a great congregation in tears, and so silent that you hear only an occasional sob and the clock ticking on the wall. The hardest hearts are still there; where there is confusion and noise, they only laugh and look. "Not by might nor by power, but by my Spirit, saith the Lord."—*Selected.*



MODERN SPIRITUALISM.—No. 2. THE SOURCE OF ITS POWER.

LET no one get the idea that we are advocating Spiritualism, or that we believe in it as a thing to be professed and followed. In this paper we shall give our true views as to the nature and merits of its manifestations and claims. We freely admit that there is something to it; that it is not all mere moonshine; that there are supernatural powers and intelligences connected with it; but we have advised no one to experiment or fall in with it, nor do we ever intend doing so.

Granting that there are supernatural powers and intelligences connected with Spiritualism, the question naturally arises, What is the source of this power? and what are these intelligences? The Bible plainly recognizes the existence of spirits. Of the good angels it asks, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" But there are bad spirits as well as good. "For we wrestle not against flesh and blood," says Paul, "but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." Again he says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." And preparatory to the last great battle, the seer of Patmos foretells of "three unclean spirits" which he says 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." So there are "wicked spirits," "seducing spirits," "unclean spirits," and "spirits of devils," as well as good spirits.

If the good angels are the good spirits, the bad angels must be the bad spirits. And this is the fact. There are two great unseen hosts of superior intelligences seeking to influence and control men; the one ever ready to minister to and assist every honest soul in his efforts to do right and overcome evil, temptation and sin; the other ever ready to deceive, ensnare, mislead and drag down every unguarded, unpraying, unbelieving soul. The one is

marshalled and controlled by Christ, the "Captain of the host of the Lord;" the other by Satan, the commander of the fallen angels, the legions of darkness. The latter is thus described, "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-9.

And let it be noted right here, that angels are not men, nor are they the spirits of the departed dead; for man was not created until after the angels were created, and then he was "made a little lower than the angels." Ps. 8: 3-5. Angels belong to a higher order of intelligences than man; they minister to man. Every one, by his own course, chooses his own angelic companions and guardians; those who follow truth, conviction and duty, attract the good; those who stifle conviction, reject truth, and refuse to walk in the path of duty, place themselves under the control and influence of evil spirits or angels.

To which order of spirits, therefore, does Spiritualism, with its manifestations and teachings, belong? This solved, and the character of Spiritualism is at once determined. To everyone who will hear, the injunction comes, "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." And the test by which we are to try them is not our own unaided reason and unenlightened judgment, but the word of God. "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 19, 20. Are the doctrines and teachings of Spiritualism in harmony with the word of God?

CHARACTER OF ITS TEACHINGS.

WHAT has been the character of the teachings of Modern Spiritualism during the last half century? How do they harmonize with the Bible?

1. In its earlier teachings, especially, modern Spiritualism was strongly atheistic and infidelic. In 1871, Mr. W. F. Jamieson, a noted Spiritualist, said, "I do not believe in a personal God, no great First Cause, no Creator." The *Banner of Light*, of Aug. 8, 1868, a Spiritualist journal, said, "It is just as sensible to pray to the ocean, or the sun, as to the Jewish 'unknown Jehovah,' or the Christian's God." Of later years Spiritualism has, in many quarters, become more refined in its utterances, and assumed a more religious aspect, but it has left on record these infidelic utterances, the insidious evils of which still remain and inhere in the system.

2. It denies the divinity and incarnation of Christ. Thus in the *Spiritual Telegraph* (No. 37), we read:—

What is the meaning of the word Christ? 'Tis not, as generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ. The crucifixion of Christ is nothing more than the crucifixion of the spirit, which all have to contend with before becoming perfect and righteous. The miraculous conception of Christ is merely a fabulous tale,

THE Bible says, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." 1 John 4: 3. Spiritualism, therefore, is not of God.

3. It teaches unbelief in the Bible. One spirit says, "The book of Genesis is the skin of the old serpent. There are three hundred lies in that book alone." Dr. Hare, in "Spiritual Science Demonstrated," p. 208, says, "The Old Testament does not impart a knowledge of immortality, without which religion were worthless. The notions derived from the gospel are vague, disgusting, inaccurate, and difficult to believe." A spirit claiming to be that of Timothy, M. Baker, says, "I want them to get my sister where I can talk to her straight as I do to you, and I'll knock her God and Bible to nothing." The Bible being against the spirits, the spirits are naturally against the Bible. Some may profess faith in portions of it, but upon close examination it will be found that they will flatly contradict and utterly repudiate other portions.

4. It teaches men and women to consult with mediums, clairvoyants, or those who have, or are controlled by, familiar spirits, or spirits that "come at a call." This is directly contrary to the teaching of the Bible. To His ancient people God said:—

When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Deut. 18: 9-12.

W. A. COLCORD.

My son, if sinners entice thee, consent thou not.

—Solomon.



EATING FOR STRENGTH.

Are you aware that *every* particle of strength that you are expending day by day is derived from the food that you have eaten? Yet an engineer will give far more study to the selection of suitable fuel for his furnace than the average mortal considers worth the while to give to the selection of proper food material to replenish the fires in this living furnace.

What would you think of a fireman who would try to shovel in under his boiler, cinders, clinkers, and a lot of rubbish that would tend to smother the fire more than to feed it? But that is precisely what the majority of humanity are continually doing for themselves, and our over-crowded hospitals, our over-filled insane asylums and over-populated cemeteries testify pathetically to the sad results that come from violating physical law.

Have you discovered that a slice of thoroly toasted bread is not only more toothsome and palatable than a soft, doughy slice, but it is also twice as easily digested?

Have you learned that when rice is put into the oven and nicely browned and then soaked over night in water, it will be neither pasty nor sticky when it is cooked, and that it will digest readily without causing fermentation in even weak stomachs?

Have you learned that a well-boiled potato is much less likely to cause a sour stomach than a soggy, water-soaked potato? Are you aware that all the starchy foods, whether grains or breads in whatever form, are vastly better when they are baked until well browned?

Has it ever occurred to you that there is no more good sense in diluting your saliva or gastric juice by drinking at meals than there would be in diluting your ink when it is already thin enough? And this is particularly true when we use such harmful substances as tea, coffee, or alcohol in any form.

DAVID PAULSON, M. D.

HINTS TO HEALTH

HOPE FOR THE SEASICK.

PATIENCE is a virtue, and it is philosophical to accept the dictum that "what can't be cured must be endured;" but it is sheer laziness to endure on the assumption that there is no cure.

For ages man has suffered indescribable torments from seasickness, but although individuals have from time to time made faint efforts to discover a remedy and prevent the occurrence of this dread malady, it has been reserved for the opening year of this twentieth century to see the beginning of a serious and concerted effort to terminate once and for all this source of infinite misery.

There has recently been established an association of French and Belgian physicians and travellers, with the title of "The League Against Seasickness," the object of which is to discover some dependable means of protection for seafarers against this spoiler of the delights of ocean travel.

This association not long ago held a meeting at Ostend, where the sea obligingly lent itself to several tests of remedies against seasickness. The first practical result of the deliberations of the league has been the issuance of a little book of directions for those who would not be seasick.

At the outset the bold assertion is made that seasickness is a true disease, but one which is both preventable and curable. The prevention is effected by a series of preparations for the voyage intended not only to tone up the body, but also to overcome the tendency to dizziness by a series of graduated exercises in swinging, gyrating, bending the body forward and backward and sidewise—all of which strikes one as silly at first, but a trial for a month will convince the most sceptical that the inclination to dizziness can be overcome in great measure by just such means.

Most sufferers at sea recover after a time, and it is reasonable to assume that this liability can be removed by habit on land. This is one of the most important of the prescriptions of the league; but there are many others both for the prevention and the cure of this malady, the observance of which may bring comfort to many suffering souls—and stomachs.—*Youth's Companion*.

LIQUOR CURSE IN AMERICA!

BEWARE of the cup that trembles in the hand, and burns the brain of the white man! Be it known to all that paleness of the skin is no proof that a man is a Christian.

Do not talk of "Christian nations." There is no such thing on earth. Do you see a little good, mingled with much evil, in your own nation? Then remember that we are living in a fallen world, and that the same is characteristic of every nation. Those who earnestly labor for the elevation of the human race, have a common object for which to strive; the same battles to fight, the same foes to face.

We need not question the causes of India's dying groans, for her pitiful pictures are daily before your eyes; the sad tones of her mournful voice are in your ears, and the painful throbbings of her sorrows are in your hearts. India is telling you her own story every day, and appealing to your sympathies in tones with which you have been long familiar.

I have a few words to say to you, about a wonderful country that lies beyond the broad waters of the Atlantic toward the west, and the broader waters of the Pacific toward the east;—the great American Continent. It has large productive fields of deep rich soil; yet it has some extensive tracts that are barren wastes of drifting sand. It has broad rich valleys watered by the grandest systems of lakes and rivers to be found on earth. It has also the longest ranges of mountains; and every climate, from the arctic circle in the north, to latitude 55 in the south. It has mild summer breezes and pleasant balmy days; but it has its destructive cyclones and fierce tornadoes that sweep fearful paths of destruction thru the land.

Sometimes the earth is shaken and torn by earthquakes, and the bursting volcano pours out its rivers of fire, destroying cities and their helpless inhabitants in a few moments of time.

In the United States, 900,000,000 dollars are spent, annually, for the curse that flows from the intoxicating cup. The records of Harvard University are said to show that for fifty years, not one student that used tobacco, in that institution, has graduated at the head of his class; altho five used it, to one who did not. The results of these evils stand out before the world as an open warning to all; yet the dealers in these deadly poisons are eagerly pushing their traffic into all lands, determined to multiply their millions at any cost to human life. The cause that swept away the first inhabitants of the American Continent, cannot be known; as they left no record of their history. The principal evidence of their having occupied that country is found in their burial mounds. They were succeeded by the American Indians who seem to be such ready game for the "pale-faced" dealers in "fire-water," that their extinction, as a race, seems almost inevitable.

Will the native inhabitants of India allow themselves to be deceived till they are blindly led to a similar fate? If some foreign speculators should bottle up the Bubonic plague, tinctured to tempt the taste, how many of you would be so interested in making them millionaires, that you would daily drink the dose?

G. K. OWEN.

DON'T STIMULATE THE YOUNG.

If you give to a healthy man of twenty, who has never tasted it, either a cup of tea or coffee, it will keep him awake all night. If you give to one who has never drank fermented or distilled liquors, a glass of beer, wine, or weak whisky and water, it will make him more or less dizzy, and perhaps give him a headache. If you persuade one who has never smoked to try a cigar, it will probably nauseate him, and for a time make him severely sick.

Now, what is the conclusion from these facts? Simply that tea, coffee, fermented and distilled liquors, and tobacco, are in their nature medicinal; are, in brief, drugs, and that, at least while the body is growing, while it still has a superabundance of vital force, it does not need either the preservative properties of tea or coffee, or the digestive and tonic ones of wine, beer, or brandy, or the soothing power of tobacco, to keep it in health and well-being; but that, on the contrary, when the youthful system is in its natural state and either is offered it, disturbance, more or less pronounced, is the result.

What terrible responsibility, then, do mothers and fathers incur who from babyhood allow their little children to drink tea and coffee,—nay, before the little things think of asking for it, tempt them to sip it out of their own teaspoon! Women, from high to low, are always anxious to be in fashion. They will dress their children as nearly as possible like the little aristocrats of Beacon Street and Fifth Avenue, and why will they not feed them also as these little "swells" are fed? A Beacon Street mother would be horrified at the thought of giving young children either tea or coffee. Plenty of the richest milk, with oat-meal or mush or hominy, simple puddings, juicy meat, and cold bread and butter, form the principal diet of these rich children who look so rosy and so handsome. Tea they never get.—*Boston (American) Post*,

"WHAT AILED THE CHILD?"

The following is but a single case among thousands of children who are constantly overfed. Why will not parents and guardians exercise the same judicious care over their children that a farmer would exercise over a colt or a calf. More children die from too much to eat than not enough. Sometimes they die suddenly, like the following. Sometimes it terminates in some other disease. Who will plead for the overfed children?

"It transpired, at an inquest at Birmingham, that a child six years of age had had,

the day before he died, haddock and fried onions for breakfast, and two plates of roast rabbit and pork and also a large piece of apple pie for dinner. At seven o'clock he had tea, and partook of three slices of bread and butter and a piece of apple pie, in addition to three pieces of celery; and just before going to bed he had some sweetmeats and apples. The verdict was that death had been caused by overloading of the stomach."—*Exchange*.

HOW TO CURE A COLD IN ONE DAY.

NOTHING is more easily cured than a cold when it is only a day old, while a neglected cold sometimes baffles the most heroic measures and frequently lays the foundation for pneumonia, tuberculosis, and other serious maladies. During the first day of a cold, the surface blood vessels are contracted while the internal ones are congested, producing an uncomfortable fulness in the head, a stuffy feeling in the chest, and sometimes marked gastro-intestinal disturbances. At the same time there is generally a chilly feeling on the surface, especially up and down the spine. At this stage it is necessary to bring the blood to the surface, and thus relieve the internal congestion. In many instances, a hot foot bath, continued for half an hour, and during that time sipping some hot drink and placing, a hot water bag or some hot bricks to the spine, is all that is needed to entirely break up even a very severe cold. After a relaxing treatment of this kind a person will chill very easily, hence it should be taken just before retiring at night. If the patient retires in a warm room immediately after this treatment, he will probably find himself entirely relieved the next morning. It is sometimes necessary in severe cases to take either a hot bath or a hot blanket pack, which should be followed by a brief application of cold. If you want to save yourself from a siege of sickness and from the serious after effects of a cold, deal with it energetically at its very earliest appearance.

Life Boat.

THE PROPER TIME FOR SLEEP.

"If it be good," said the late Dr. Richardson, "to make all possible use of sunlight, it is equally good to make as little use as possible of artificial light. Artificial lights, so far, have been sources of waste, not only of the material out of which they are made, but of the air on which they burn. In the air of the closed room the present commonly used lamps, candles, and gaslights rob the air of a part of its vital constituent, and supply in return products which are really injurious to life. Gaslight is in this respect most hurtful; but the others are bad when they are long kept burning in one confined space. The fewer hours after dark that are spent in artificial light the better; and this suggests of itself that, within reasonable limits, the sooner we go to rest after dark the better.

SLEEP IN WINTER.

"We require in the cold season of winter, when the nights are long, much more of sleep than we do in the summer. On the longest day in the year, seven hours of sleep are sufficient for most men and women who are in the prime of life. On the shortest day, nine hours of sleep are not over much, and, for those who are weak, ten or even twelve hours may be taken with real advantage. In winter, children should always have ten to twelve hours' sleep. It is not idleness to indulge to that extent, but an actual saving, a storing up of invigorated existence for the future. Such rest can only be obtained by going to bed very early, say at half-past eight o'clock or nine."

RECIPES.

Soup.—Take half cup of pearl barley; boil for several hours until well done. Add to this one quart of strained tomatoes, a little salt and either one cup of cream or milk to taste.

Delicious Roast.—Take the crumbs of one stale loaf of white bread and pour over it one cup of hot cream. Salt to taste and savour with onion, parsley or sage. Make into a roll in a pudding dish. Pour over this dahl that has been well cooked and flavoured with salt and minced onion. Bake and serve hot.

Potato Salad.—Boil one seer of new potatoes. Allow to cool and cut into small pieces. Add one finely minced onion, three or four celery stems and four hard boiled eggs, sliced. Salt to taste and pour over the mixture the juice of two lemons mixed in the beaten yolks of two eggs.

Orange Float.—To one quart of boiling water, add corn flour that has been dissolved in cold water enough to mould when cold. Add one cup of sugar juice of two or three lemons and pour into cups to mould. When cold put into pudding dishes and pour over orange juice, carefully extracted and strained.

MRS. L. F. HANSEN.

Creamed Potatoes.—Take rather small new potatoes, and wash well; rub off all the skins; cut in halves, or, if quite large, quarter them. Put a pint of divided potatoes into a broad-bottomed, shallow saucepan; pour over them a cup of thin sweet cream, add salt if desired; heat just to the boiling point, then allow them to simmer gently till perfectly tender, tossing them occasionally in the saucepan to prevent their burning on the bottom. Serve hot.



A SMILE FOR HOME.

"TAKE that home with you, my dear," said Mrs. Lewis, her manner half smiling, half serious.

"Take what home, Carrie?" and Mr. Lewis turned toward his wife curiously.

Now, Mrs. Lewis had spoken from the moment's impulse, and already partly regretted her remark.

"Take what home?" repeated her husband; "I don't understand you."

"That smiling face you turned upon Mr. Edwards, when you answered his question just now."

Mr. Lewis slightly averted his head, and walked on in silence. They had called in at the shop of Mr. Edwards to purchase a few articles, and were now on their way home. There was no smile on the face of Mr. Lewis now, but a grave expression instead,—grave almost to sternness. The words of his wife had taken him altogether by surprise; and though lightly spoken, jarred upon his ears.

The truth was, Mr. Lewis, like a great many other men who have their own business cares and troubles, was in the habit of bringing home, and too often, a clouded face. It was in vain that his wife and children looked into that face for sunshine, or listened to his words for tones of cheerfulness.

"Take that home with you, dear"—Mrs. Lewis was already repenting the suggestion, made on the moment's impulse. Her husband was sensitive to a fault. He could not bear even an implied censure from his wife, and so she had learned to be very guarded in this particular.

"Take that home with you dear! Ah, me! I wish these words had not been said. There will be darker clouds now, and they were dark enough before! Why can't Mr. Lewis leave his cares and business behind him, and let us see the old, pleasant, smiling face again! I thought this morning he had forgotten how to smile! but I see that he can smile if he tries. And why doesn't he try at home?" So Mrs. Lewis talked to herself, as she moved along by the side of her husband, who had not spoken a word since her reply to his query.

"What then, Carrie?"

Mrs. Lewis almost started at the sound of her husband's voice, breaking unexpectedly upon her ear in a softened tone.

"What then?" he repeated, turning toward her, and looking down into her shyly upturned face.

"It would send warmth and radiance through the whole house," said Mrs. Lewis, her tones all trembling with feeling.

"It isn't so easy a thing to put on a smiling face, Carrie, when thought is oppressed with care."

"It didn't seem to require much effort just now," said Mrs. Lewis, glancing up at her husband with something of an archness in her look.

"You, Carrie, are guilty of a sober face at home as well as your husband." Mr. Lewis spoke with a tender reproof in his voice.

"But the sober face is caught from yours oftener than 'you imagine, my husband,'" replied Mrs. Lewis.

"Are you certain of that, Carrie?"

"Very certain. You make the sunshine and shadow of your home. Smile upon us; give us cheerful words; enter into our feelings and interests, and there will be no brighter home in all the land. A shadow on your countenance is a veil for my heart; and the same is true as respects our children."

Again Mr. Lewis walked on in silence, his face partly averted; and again his wife began to fear she had spoken too freely. But he soon dispelled this impression, for he said—

"I am glad, Carrie, that you have spoken thus plainly. I only wish that you had done so before. I see how it is; my smiles have been for the outside world,—the world that neither loved nor cared for me,—and my clouded brow for the dear ones at home, for whom thought and care are ever-living activities."

Mr. and Mrs. Lewis were now at their own door, where they paused a moment, and went in. Instantly on passing his threshold, Mr. Lewis felt the pressure upon him of his usual state. The hue of his feelings began to change. The cheerful, interested exterior put on for those he met in business intercourse began rapidly to change, and a sober hue to succeed. Like most business men, his desire for profitable results was ever far in advance of the slow evolutions of trade; and his

daily history was a history of disappointments, in some measure dependent upon his restless anticipations. He was not willing to work and to wait, as he should be; and, like many of his class, neglected the pearls that lay here and there along his life-paths, because the best were inferior in value to those he hoped to find just a little way in advance. The consequence was, that, when the day's business was over, his mind fell into a brooding state, and lingered over its disappointments, or looked forward with failing hope into the future—for hope in many things had long been deferred. And so he rarely had smiles for his home.

"Take that home with you, dear," whispered Mrs. Lewis, as they moved along the passage, and before they had joined the family.

The warning was just in time.

"Thank you for the words," said he, "I will not forget them."

And he did not; but at once rallied himself, and, to the glad surprise of Jennie, Will, and Mary, met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones of their day's employments. The feelings of children move in quick transitions. They had not expected a greeting like this; but the response was immediate. Little Jennie climbed into her father's arms. Will came and stood by his chair, answering in lively tones his questions, while Mary, older by a few years than either of the others, leaned against her father's shoulder and laid her white hand upon his head, smoothing back the dark hair, just showing a little frost, from his broad, manly temples.

A pleasant group was this for the eyes of Mrs. Lewis as she came forth to the sitting-room, from her chamber where she had gone to lay off her bonnet and shawl and change her dress. Well did her husband understand the meaning look she gave him; and warmly did her heart respond to the smile he threw back to her.

"Words fitly spoken are like apples of gold in pictures of silver," said Mr. Lewis, speaking to her as she came in.

"What do you mean by that?" asked Mary, looking curiously into her father's face.

"Mother understands," replied Mr. Lewis.

"Something pleasant must have happened," said Mary, "you and mother look so happy."

"And we have cause to be happy," answered the father, as he drew his arm tightly around her, "in having three such good children."

Mary laid her cheek to his and whispered, "If you are smiling and happy, father, home will be like Heaven."

Mr. Lewis kissed her, but did not reply. He felt a rebuke in her words. But the rebuke only gave a new strength to his purpose.

"Don't distribute all your smiles. Keep a few of the warmest and brightest for

home," said Mrs. Lewis, as she parted with her husband the next morning.

He kissed her, but did not promise. The smiles were kept, however, and evening saw them, though not for the outside world. Other and many evenings saw the same cheerful smiles, and the same happy home. And was not Mr. Lewis a better and happier man? Of course he was. And so would all men be if they would take home with them the smiling aspect with which they meet their fellow-men in business intercourse, or exchange words in passing compliments. Take your smiles and cheerful words home with you, husbands, fathers, and brothers. Your hearths are dark and cold without them.—*Selected.*

—o—
LITTLE THINGS.

LIFE is made up of little things. He who travels over a continent must go step by step; he who writes a book must do it sentence by sentence; he who learns a science must master it fact by fact and principle after principle. What is the happiness of our life made up of? Little courtesies, little kindnesses, pleasant words, genial smiles, friendly letters, good wishes, and good deeds. The little things that make up our life come every day and every hour. If we make the little events of life beautiful and good, then is the whole life full of beauty and goodness.—*Selected.*

—o—
DO THAT WHICH IS HONEST.

IN these days when business schemes so unjust, so unholy, are being practised, when lying and cheating are so common, it means something to "Do that which is honest" in all our relations with the world. Again, we are told to "Provide things honest in the sight of all men." This means we are to pay for the things we get. "Owe no man anything," is preceded with "Render therefore to all their dues," and followed with the statement, "But to love one another."

Getting into debt sometimes seems unavoidable, but usually it is the result of failing to live within our income. Our supposed wants lead us to go beyond the point where we can reasonably expect to pay. By exercising *self-denial* we might be comfortable, and save ourselves and others much trouble by not getting involved in debt.

We cannot do as others do. Let us not forget that we are closely watched by the world. Keep your word. Better not promise, than promise and fail. Can we imagine that Jesus Christ ever promised to make a house, a dining-table, an ox yoke, or anything of the kind in a carpenter's line of work, and slighted the job? or failed in doing precisely as He agreed to do in every particular?

Much care should be exercised in *making bargains*. A close spirit should be avoided on the one hand, and an extravagant one on the other. "There is that scattereth, and yet increaseth; and there

is that withholdeth more than is meet, but it tendeth to poverty."

It is possible for us to "Do that which is honest in the sight of God and all men, and let us not flatter ourselves we are following Christ, if our dealings with others savour in any way of dishonest practices. It is by *beholding* the pure,

unselfish, and upright "*works*" of the children "of light" that leads the unbelievers to glorify the Father which is in heaven. Are these works in sight? Let us get just as many as possible before the people. They are as beacon lights to the wrecks floating by.

—*The Indicator.*

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**WORDS TO PARENTS.**

By Mrs. E. G. WHITE.

IT is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them,—kindly and untiringly teach them how to live in order to please God.

THE home circle should be an educating circle. Fathers and mothers should realize that they themselves should be in subjection to our heavenly Father, in order that they may understand how to educate and train the children to be under discipline, and in subjection to parental authority.

As parents, we shall do well to consider the case of Abraham, "the father of the faithful." He was a representative man, and his example in the home life is worthy of imitation. The Lord said of him, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Abraham was selected by God to introduce into society a higher standard than that found in the world. He was to cultivate home religion, and cause the fear of the Lord to permeate his household. He who blesses the habitation of the righteous, said of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." There would be on his part no betraying of sacred trusts, no indulgence in sin in excusing his children in evil ways. This sinful indulgence of children is the varied cruelty that could be practised towards them; for it confirms them in evil.

PARENTS should train their children to habits of industry and self-denial. If indolence, selfishness, and pride are fostered, children will neglect both their duty to their parents and the requirements of God. They should be taught that their time is not their own; that it is lent them of God, and that for the use they make of it, they will be required to give an account to Him. Many spend hours in reading tales which do not strengthen the mind or improve the morals. This precious time should be devoted to some good purpose. It might be spent in helping their parents; and while cheerfully bearing their share of life's burdens, they would be educating themselves for usefulness and duty.

CHILDREN should be disciplined to good works. Many of them would deny themselves indulgences, if a motive for so doing were placed before them. The money that they would be inclined to spend on selfish gratification, on things not essential to comfort or happiness, might be saved for some good or benevolent purpose. Children who have sound health; who have been trained in habits of industry, economy, and benevolence; and who have well-balanced minds, capable of mental and moral improvement, receive from their parents a legacy of priceless worth. Barriers and safeguards are thrown around them which will not be galling chains of restraint, but helps to a well-ordered life and a love of sacred things.

PARENTS cannot succeed well in the government of their children until they first have perfect control of themselves. They must first learn to subdue themselves, to control their words, and the very expression of the countenance. They should not suffer the tones of their voice to be disturbed or agitated

with excitement and passion. Then they can have a decided influence over their children. Children may wish to do right, they may purpose in their hearts to be obedient and kind to their parents and guardians; but they need help and encouragement from them. They may make good resolutions, but unless their principles are strengthened by religion, and their lives influenced by the renewing grace of God, they will fail to come up to the mark.

In the family, if one member is lost to God, every means should be used for his recovery. On the part of all the others, let there be diligent, careful self-examination. Let the life-practise be investigated. See if there is not some mistake, some error in management, by which that soul is confirmed in impenitence. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there be lost one of God's entrusted gifts.

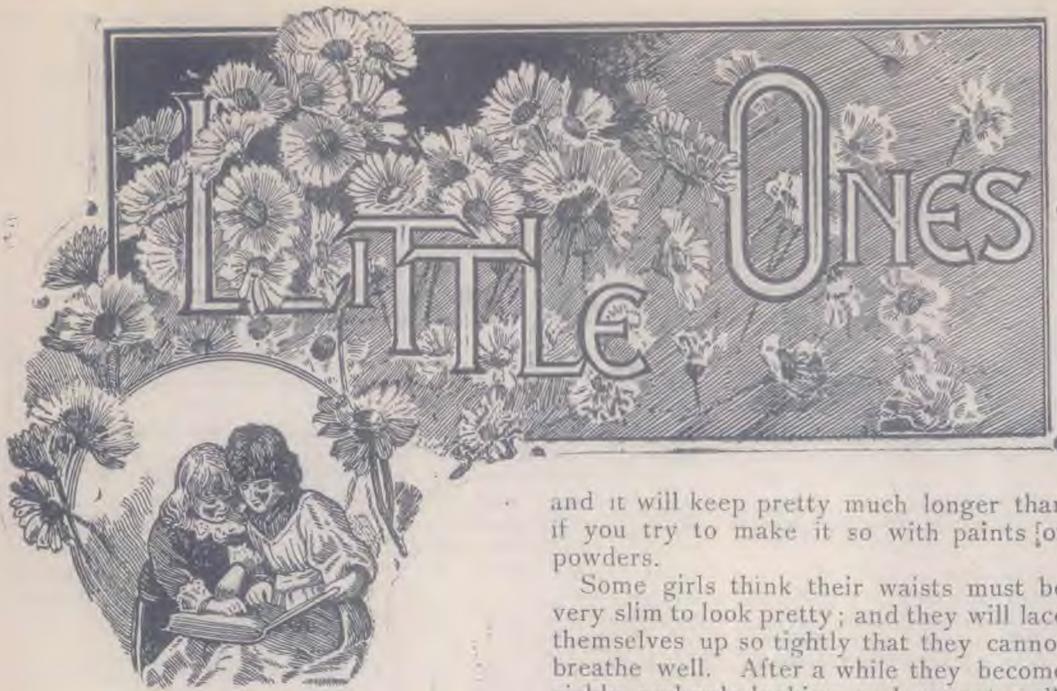
If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practises. Children are the heritage of the Lord, and we are answerable to Him for our management of His property.

There are fathers and mothers who long to labour in some foreign mission field; there are many who are active in Christian work outside the home, while their own children are strangers to the Saviour and His love. The work of winning their children for Christ many parents trust to the minister or the Sabbath-school teacher; but in doing this they are neglecting their own God-given responsibility. The education and training of their children to be Christians is the highest service that parents can render to God. It is a work that demands patient labour, a lifelong diligent and persevering effort. By a neglect of this trust we prove ourselves unfaithful stewards. No excuse for such neglect will be accepted by God.

But those who have been guilty of neglect, are not to despair. The woman whose coin was lost searched until she found it. So in love, faith, and prayer let parents work for their households, until with joy they can come to God saying, "Behold I and the children whom the Lord hath given me."

By faithfulness in little duties, we are to work on the plan of addition, and God will work for us on the plan of multiplication. These littles will become the most precious influences in His work.

Let a living faith run like threads of gold through the performance of even the smallest duties. Then all the daily work will promote Christian growth. There will be a continual looking unto Jesus. Love for Him will give vital force to everything that is undertaken. Thus through the right use of our talents, we may link ourselves by a golden chain to the higher world.



#### ALL FOR GOD.

"Two little eyes to look to God;  
Two little ears to hear His word;  
Two little feet to walk in His ways;  
Two hands to work for Him all my days.  
One little tongue to speak His truth;  
One little heart for Him now in my youth;  
Take them, Lord Jesus, and let them be  
Always obedient and true to Thee."

—Selected.

#### FRIGHTENING THE BABY.

WHAT did we see the other day? Let me tell you. Two girls, about twelve or thirteen years old, were out with their little baby brother. He was just big enough to run along by himself.

Presently the baby annoyed them in some way, and one of the girls said, "Boo-boo is coming; big boo-boo." Then the baby got frightened, and ran along the path crying and alarmed.

The other girl said, "No, no, darling, he is not coming at all." And she ran, and picked up her little brother.

Now, what was that poor baby to believe? One said, "He is coming," the other said, "He is not."

Now a question,—Should girls thus frighten their little sisters and brothers? It is surely unkind to do so.

—Selected.

#### GOD KNOWS BEST.

SOME people think they know better how to make themselves pretty than God does. Sometimes girls will put paint and white powder on their faces, thinking it will make them look pretty. But by and by it makes the skin all rough and ugly, so they think they have to cover it up.

It is far better to let your face be as it was made; keep it washed clean with water, and let the fresh air blow upon it,

and it will keep pretty much longer than if you try to make it so with paints or powders.

Some girls think their waists must be very slim to look pretty; and they will lace themselves up so tightly that they cannot breathe well. After a while they become sickly and pale-looking, and cannot walk gracefully. If you can keep your face and form the way God intended it to be, you will look better, and feel better, and be better able to do good, than if you try to make changes that injure your health.

In China people think it looks very pretty for ladies to have very small feet. So they will take little girl babies and bind up their feet in hard shoes, and keep them that way for a long time, so they cannot grow. It gives the little things much pain, and when they are growing up they cannot run and jump as you can, and never have the good times that many poor children do.

It is only the rich people who do that way, and their little girls have to suffer a great deal of pain to be in the fashion. Poor people are often the happiest in every country. God knows best how to make people, and if you will keep clean and tidy, no one who has good sense will find fault with your looks.—*Our Little Friend.*

#### THE SCHOOL-BOYS' DINNER.

It was little past twelve o'clock, and a merry group of boys were seated on the green grass, under the trees that shaded the academy play-grounds. A little later, and they would be scattered in every direction at their play; but first they must attend to the contents of the well-filled pails and baskets where their dinners are stored away.

"I should like to know," said Howard Colby, "why Joe Green never comes out here to eat his dinner with the rest of us, but always sneaks off somewhere till we all get thru."

"Guess he brings so many goodies he is afraid we will rob him," said another.

"Pooh! said Will Brown, throwing himself back upon the grass, "more likely he doesn't bring anything at all. I heard my father say the family must be badly pinched since Mr. Green was killed; and mother

said she didn't pity them, for folks had no business to be poor and proud."

"Well," said Sam Merrill, "I know Mary Green asked my mother to let her have her plain sewing to do; but then, folks do that sometimes that aren't very poor."

"And Joe is wearing his winter clothes all this warm weather, and his pants are patched; I saw them," said Howard Colby, with a very complacent look at his new spring suit of light grey.

"I tell you what, boys," said Will Brown, "let's look to-morrow, and see what the fellow does bring any way. You know he is always in his seat by the time the first bell rings, and we can get a peep into his basket, and then be in season for the roll-call."

The boys agreed to this, all but Ned Collins, who had sat quietly eating his dinner, and taken no part in the conversation. Now, he simply remarked, as he brushed the crumbs from his lap, "I can't see what fun there will be in that, and it looks real mean and sneaking to me. I'm sure it's none of your business what Joe brings for dinner, or where he goes to eat it."

"You're always such a granny, Ned Collins," said Will Brown, very contemptuously. "You've got every one of your old aunt Sally's notions."

Ned could not bear to be laughed at, and it made him a little angry to hear his kind old aunt sneered at, but his eyes only flashed for a minute, and then he sprang up, shouting, "Hurrah, boys, for foot-ball!" and in five minutes the whole play-ground was in an uproar of fun and frolic.

The next morning at the first stroke of the bell, a half dozen roguish faces peeped into the school-room, and sure enough there was Joe Green, busily plying his pencil over the problems of the algebra lesson. It was but the work of an instant to hurry into the little clothes-room, and soon the whole group were pressing around Will Brown, as he held the mysterious basket in his hand. Among them, in spite of the remonstrance of yesterday, was Ned Collins, with his fine face fairly crimson with shame or something else; we shall see.

"It's big enough to hold a day's rations for a regiment," said Harry Colby, as Will pulled out a nice white napkin. Next came a whole newspaper, a large one, too; and then, in the bottom of the basket was *one poor little cold potato.* That was all. Will held it up with a comical grimace, and the boys laughed and cheered as loudly as they dared in the school-house.

"See here," said Howard, "let's throw it away, and fill the basket with coal and things; it will be such fun to see him open it."

The boys agreed, and the basket was soon filled, and the napkin placed carefully on the top, and before the bell commenced tolling, they were on their way down stairs.

Ned Collins was the last one to leave the room, and no sooner did the last head disappear, than, quick as a flash, he emptied the coal into the box again, replaced the

paper, and half filled the basket, large as it was, with the contents of the bright tin pail that aunt Sally delighted to store with dainties for his dinner. Ned was in his seat almost as soon as the rest, and all through the forenoon he looked and felt as guilty as the others, as he saw the sly looks and winks that were exchanged among them. Noon came, and there was the usual rush to the clothes-room for dinner baskets, but instead of going out to the yard, the boys lingered about the door and hall. Straight by them marched Ned Collins, with his pail on his arm.

"Hallo Ned," said Sam Merrill, "where are you going now?"

"Home" said Ned laughing. "I saw aunt Sally making a chicken-pie this morning, and they can't cheat me out of my share."

"Ask me to go too," shouted Howard Colby; but just at that moment they spied Joe Green carrying his basket into the school-room.

"I should think he'd suspect something," whispered Will Brown; "that coal must be awful heavy."

Joe disappeared in the school-room, and the curious eyes that peeped through the crack of the door were soon rewarded by seeing him open his basket.

"Hope his dinner won't lie hard on his stomach," whispered Howard Colby. But apparently Joe only wished to get his paper to read, for he took it by the corner, and pulled, but it was fast. He looked in, in surprise, and then in a sort of bewildered way, took out a couple of aunt Sally's great crispy doughnuts, then one of the delicious round pies he had so often seen in Ned's hands—bread and honey, and such honey as nobody's bees but hers ever made, and the plump, white breast of a chicken. It was a dinner fit for a king; so poor Joe thought, and so the boys thought, as they peeped wonderingly from their hiding-place. But Joe did not offer to taste it; he only sat there and looked at it with a very pale face over which the tears began presently to flow very fast. Then he laid his head on his desk, and Freddy Wilson, one of the smallest of the boys, whispered, "I guess he's praying;" so they all stole away to the play-ground without speaking another word.

"That's some of Ned Collin's works," said Will Brown, after awhile. It's just like him."

"I'm glad of it, any way," said Sam Merrill. "I've felt as mean all the forenoon as if I had been robbing a hen-roost. The Greens are not to blame for having only cold potatoes to eat, and I don't wonder Joe didn't want all us fellows to know it."

"I like Joe Green best of any boy in school," said little Freddy Wilson, "and I think it was too bad to try to make fun of him."

"Nobody's asked you what you thought," said Will Brown, fiercely; "Wait till your opinion is called for."

The little boy looked very meek, and ate his dinner in silence; but the fact was,

Will Brown began to feel uncomfortable.

"Father says Mr. Green was the bravest man in the company," said Sam Merrill, "and that he wouldn't have been killed, only he thought of every one else before himself."

"I tell you what, boys," said good-natured Tom Granger, "I move and second that we are all ashamed of ourselves. All in favor of this motion will signify it by giving three cheers for Ned Collins."

The boys sprang to their feet, and, swinging their caps in the air, gave three hearty cheers for Ned Collins, and even Will Brown joined in the chorus, with as loud a "hurrah" as any of them. Sam Merrill explained the whole matter to Ned, and he only said in reply, "I've often heard aunt Sally say that 'it was a poor kind of fun that must be earned by hurting somebody's feelings,' and what aunt Sally says is 'most always so.'"

*Selected.*

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**CHARLIE'S BOOK.**

"MOTHER," said little Charlie, "Will Hardin says his mother writes books."

"Does she?" said mother, and then she went on sewing and forgot Charlie, who who was trying to stand on his head.

"Mother," said Charlie, presently, "is it very hard to write a book?"

"I don't know, I'm sure," said mother.

"I'm going to write a book," said this small man in petticoats. Just then the door bell rang and Charlie's mother went to see a caller. When she came back her little boy was sitting on her footstool busily writing in a handsome book, but as he wrote with a slate-pencil, it didn't do the book any harm.

"Now, mother," said her little boy, "I've done my book."

"No," said his mother, thinking a little while, "you have not near done. God has given you a book to write. I hope it is a big, long one, full of beautiful stories."

"What's the name of my book?" he asked, coming close to her.

"Its name is, 'Charlie's life;' you can only write one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page, but when you help mother and keep a bright face, and don't quarrel with Teddy, that makes a nice fair page with pretty pictures on it."

"And when will I be done writing that book?" asked Charlie.

"When God sees that your book is long enough," answered mother, "He will send an angel to shut its covers and put a clasp on it until the great day when all our life-books shall be opened and read."

Charlie sat very quiet awhile, and then said softly. "Dear little Lucy finished writing her book when they put her in the white casket and laid the white roses over her."

"Yes," said his mother, "her life-book was just a little hymn of praise to God; its pages were clean and white, no stains on them."—*Great Thoughts.*

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**Ritualism**—The Literary Digest of Nov. 8 opens with an article on "The Advance of Ritualism." The able editor adds his testimony emphatically to the growing popularity of ritualistic practice both in England and America, and quotes the following description of the dedication of St. Ignatius Church in New York City, a Protestant Episcopal edifice.

"The services approached closely the ritual of the Roman Catholic Church. The robes of the priests, the incense, the sanctus bell," and the genuflections suggested Catholicism, and the preacher, the rector of the extremely ritualistic and exceedingly prosperous Church of St. Mary the Virgin, proclaimed with emphasis that "the church is a part of the Catholic Church and not a part of the Protestant sect," "is the church of the worshipers in the catacombs, and thru the Middle Ages to to-day," "is the church authorized by Christ thru St. Peter." He promulgated the doctrine of the Real Presence, defended "the right of the priest to grant, thru the confessional, absolution according to the warrant of the Gospels," and contended that these practices "are growing all over the land" in the Episcopal Church."

There is no doubt that the most aggressive party in the Church of England is the High-church party. A fondness toward medievalism, sacramentarianism and sacerdotalism seem to be taking hold of them. Their strength has been manifested in the recent Educational Bill, and it is becoming increasingly evident that the future of the church is in their hands.

**What Ails The Earth?**—An editorial, in the New York World, dwelling on the recent frequency of volcanic phenomena, says:—"Up to Oct. 25 there were forty-five distinct earthquake shocks at San Cristobal, Mexico. Changes were observed in the shape of the San Juan Mountain, and loud and prolonged subterranean noises have been heard frequently of late in that district, and showers of ashes fell last Sunday. A wide area in Southern Mexico is almost hourly shaken by earthquakes or volcanic explosions, and telegraphic communication with the disturbed areas is interrupted.

Of itself the news of these earth-quakings and volcanic action in Mexico is not surprising. Taken in connection, however, with similar recent phenomena elsewhere at widely separated points on the globe they constitute a record of seismic disturbance which is impressive and puzzling even to those scientists who have made a study of the subject.

To speak only of comparatively recent happenings since the terrible eruptions of Mounts Pelee and Soufriere last May startled the world, there is the great landslide, supposed to be due to an earthquake, in Transcaucasia August 17, and earthquakes about the same date along the coast of Alaska. About the middle of September there was another grand series of phenomena, volcanoes in the Philippines showing activity, and a wonderful electric storm on the coast of Colombia, when "the whole sea and sky were a mass of fire," the phenomena continuing for fifteen days. About the same time the great crater of Kilauea, in the Hawaiian Islands, increased in activity; columns of smoke issued from Mount Copperas, near Bainbridge, O., and five craters were reported blowing in Guatemala. A week later and Stromboli, "the lighthouse of the Mediterranean," was in violent eruption. Vesuvius showed signs of eruption and severe earthquake shocks were felt in Central America. September 22 the island of Guam had 180 earthquake shocks in a day, and October 9 Texas had several slight shocks.

These are not a complete list of volcanic phenomena even for the past month or six weeks, but they are sufficient to show that mighty forces are at work under the earth's surface, and that for some reason these are specially active at the present time."

This brings forcibly to the mind, the words of our Saviour in relating events to transpire before His second coming. "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21: 11. The earth truly is waxing old as doth a garment, and we must not look for better but rather worse. Since the beginning of the Christian Era, earthquakes have been gradually on the increase and the last hundred years show a remarkable growth in frequency. To show the increase of these destroying agencies we give the following chronologically arranged table of earthquakes found in "Coming Earthquakes" by T. D. Taylor.

|                       | No.  | No. of years. | Average.     |
|-----------------------|------|---------------|--------------|
| Those recorded before |      |               |              |
| A. D. 1 ... ..        | 58   | 1700          | 1 in 29 yrs. |
| " 1 to 900 ... ..     | 197  | 900           | 1 in 4 "     |
| " 900 to 1500 ...     | 532  | 600           | 1 in 1 "     |
| " 1500 to 1806 ...    | 2804 | 300           | 9 in 1 "     |
| " 1800 to 1850 ...    | 3240 | 50            | 64 in 1 "    |
| " 1850 to 1868 ...    | 5000 | 18            | 277 in 1 "   |

**Emperor William as a Roman Catholic.**—The sympathies of the German Emperor are slowly but surely forming themselves in the direction of the Roman Catholic Church, if we are to credit statements made in the leading organs of the Vatican party on the Continent of Europe. Various reasons are given for this. The principal one is the support he has received from the Center or Roman Catholic party in his dominions. His imperial ambitions, his purpose to build a mighty navy, his opposition to the Social-Democratic party, and his view that royalty rules by right divine have been encouraged and supported by the Center. The votes of that group have helped him in the Reichstag when he could get support nowhere else. *Germania* (Berlin), the Clerical organ, and the equally Clerical *Kölnische Volkszeitung* have rallied to his aid again and again, reflecting in this attitude that of the party leaders. As a writer in the *Clerical Correspondent* (Paris) says:—

Catholics exult, and their joy is the more intense in that Protestant bitterness is so keen. They dream of creating a Roman Catholic Germany, of creating a new Catholicism, more solid and less destructible. It is a renaissance that will succeed an evangelical reform. This is a sentiment common to many German Catholics. . . . But the Catholics wish to dominate the Protestants, to take away from them their preponderance.

The instrument to this end must be the Center party, now so potent in the Reichstag. It is pointed out that the organs of the Social-Democratic party, from *Vorwärts* (Berlin) down, are attacking the Roman Catholic party as a force that menaces the democratic idea in Germany. The Center, however, is growing, thanks to the support of Emperor William himself:—

Thus a Catholic movement is definitely shaping itself in Germany. The Catholic Congresses at Mannheim showed how strong a tie united the church's faithful in the four quarters of the empire. All in the unity of their belief, despite differences of political opinion, have grouped themselves about the Center party, which has placed itself at the head of the movement and has united elements hitherto irreconcilable. And if the Center has managed to effect this difficult fusion, if it has succeeded in transforming it into a veritable political demonstration, a congress in which religious interests only were to have been discussed, the credit is due to imperial policy and to the personal wishes of the Emperor.

And William II, is going a great deal further than this, if the opinions freely expressed by one authority have any foundation in fact. His imperial Majesty will intensify the surprise with which he has filled the world by appearing in the new character of a pillar of the Roman Catholic Church. Our authority quotes a Roman Catholic paper as follows:—

Emperor William has a lucid mind. He is perspicacious enough to be aware of the ever divine and living power of the Catholic Church in the face of the impotence and weakness of Protestantism, which is dying of decay. There is every reason to believe that the Emperor has made or will make this observation, which is a thing self-evident, and that he will have the courage to give his support, in every German Protestant state, to the Catholic Church, and to bring all Germany back to the old mother church, that is to Catholicism. He would thus give to Germany a splendor and a power known to her only in the days of Charlemagne. The Emperor, as he says himself, wishes to maintain religion among the people. Now that can only be the Catholic religion. For Protestantism can be sustained no longer. It is suffering from inward ruin, it is stricken with consumption. Hence it can be said that the Emperor, in his speech at Aix-la-Chapelle, spoke as a Catholic Emperor.—*Literary Digest*.

**Covering up her tracks.**—The restoration of Roman power and influence is being felt in various ways. This growing influence has, as is admitted on all hands, such a hold upon nearly all the great daily papers of the country that none of them dare publish anything detrimental to that church. While the non-political churches are never spared, if a reporter gets a chance to give them a sensational rap, Rome's notices are invariably of a patronizing character, and columns are devoted to her interests where inches are given to the notice of any Protestant denomination.

But Rome is particularly interested in covering up her historical tracks. A notable instance was her onslaught a few years ago on Myers' school histories. The influence brought to bear upon the publishers was so strong as to induce them to expunge the passages that were offensive to Catholics. This was not because of a lack of authenticity, but because Roman Catholic authorities protested against the use of the books in the schools unless the objectionable features were stricken out.

Another instance of a like character was the Catholic objection to Hittell's "History of California." The first two volumes contained considerable matter pertaining to the *padres* of the early Catholic missions. In fact, the history of the missions was a prominent feature of the history of California under Spanish and Mexican rule. Hittell's material was drawn mainly from original documents found in the Spanish and Mexican archives; therefore his information was almost wholly from Catholic sources. But Catholics objected to the publication of some of the doings of the priests. True, they were not flattering at all, but they were authentic history. And there was sufficient Catholic influence to keep the historic volumes from securing the testimonials required for their deserved circulation. So the publishers felt obliged to expunge many important facts of history because they were not flattering to Roman Catholic polity.

The foregoing facts are cited as factors in the explanation of certain proceedings at the session of the Grand Council of the Young Men's Institute recently held in Santa Cruz, Cal. A press dispatch makes the following statement concerning the matter to which we refer:—

A resolution was adopted regarding certain articles in Appleton's Universal Cyclopaedia and Atlas," which were declared libelous and otherwise offensive to the Catholic Church. The grand council resolved that a memorial be prepared and signed by the grand president and grand secretary in behalf of the 4,300 members of the Pacific Grand Council jurisdiction, and forwarded to the Appleton Publishing Company, requesting that proper revision of the articles be made immediately, and suggesting that only Catholic societies be allowed to deal with subjects pertaining to the Catholic faith. It was recommended that every member of the Pacific Grand Council jurisdiction refuse to buy or in any way advance the sale of this work until the revision requested be made. Copies of the resolution are to be sent to every Catholic organization in California.

—Signs of the Times.

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To all thoughtful Bible students, it is evident that we are living in a very remarkable and solemn period of human history. Signs are multiplying which show the coming of our Lord is not far in the future. As we trace down the various lines of prophecy, we find ourselves in the last link of the chain which connects time with eternity. God is true to his promise. "Surely the Lord God will do nothing, but He reveals His secrets unto His servants the prophets." This age is no exception. The prophecies of the books of Daniel and Revelation are for our day, and show events transpiring in this generation. All who will may understand them by diligent application and prayerful study.

He is coming and coming soon. This thought should gladden every expectant heart, and spur him on to greater earnestness in the cause of his King. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." When the missionary has proclaimed the message of the hour to every nation, tongue and people, He will come. The tarrying time will end. He is only waiting for the sound of salvation thru Christ to ring in every land e'er he takes the crown of King of Kings and Lord of Lords.

We have seen the march of missions during the past hundred years. We have witnessed country and village entered and men of different tribes and tongues won to Christ; but the future has a revelation in the salvation of men greater than we have faith at present to believe. The march in the future will be attended, we feel certain by a large endowment of the Holy Spirit. As the galaxy of true men and women assemble to the last quick march in the enemies land, the outpouring of the latter rain will attend their efforts, and strongholds of evil will be taken.

**People and Languages of India.**—We take the following pithy facts and figures, worth remembering from *Statesman's Year Book for 1902*:

India contains a number of inhabitants equal to four-fifths of the population of Europe.

The population of India is three times that of the whole North American Continent. If the town of Winnipeg were placed on the northern border of Cashmere, the city of Mexico would be found in Ceylon, on a Map drawn to the same scale. If San Francisco were placed on the western border of Baluchistan, New York would be found in eastern Burmah.

India has seventy mother-tongues, twenty of which are spoken by over a million people, seven by over ten millions, two by over forty millions, and one (Hindi) by over eighty millions. Three-fifths of the population are engaged in agriculture and live in three-quarters of a million villages. There are only seventy-seven towns in India with a population of over 50,000 inhabitants. The proportion of the population able to read and write is still very small.

**Books of the Bible.**—The tendency on the part of some leading divines to place one book in the Bible above another is shown in the following remarks of Bishop Merrill in an ordinance service recently held in Bombay:—

We believe in each book according to its purpose, contents, and value. This does not oblige us to believe each as important as the others, nor that any one has a character beyond its own sphere, purpose, or pretension. Ecclesiastes has not the same purpose as Isaiah, nor would its absence leave so large a space nor involve so great a loss from the volume of revelation as would the book from which Jesus read in the synagogue.

One step involves another. If it is granted that one book is above another, who is to say which book is of greatest importance and which is least? Believing as we do, that the Scriptures are inspired (God breathed) how can we say one is more important than another? Are there degrees of inspiration? Do they not all deal with one great problem, the salvation of man, and are they not equal? To concede one to be of greater value than the other implies the necessity of deciding the relative value of each? Who is able to do this? In attempting to do this, be he man or a company of men, do they not place themselves above the Bible and the author of it, and become judges?

**Indian Loyalty.**—A valuable lesson may be learned from the following paragraph of an article by Major-General Sir E. Cullen in *Present Truth*:—

"I was riding alongside General Sir Gerald Graham, who commanded the British and Indian force intended to open the road to Berber. It was an extremely hot day, and the Indian contingent were on the march. He told me to ask one of the men—I think a native non-commissioned officer—whether he found it hot work, or as hot as India. I translated the general's question, and the reply came very respectfully and quietly: 'In the service of the great Queen we know neither heat nor cold.'"

Such are the sort of soldiers wanted by the great King who is King of Kings and Lord of Lords. A willingness to go any where in any weather and do any thing.

**Biblical Notes.**—At the Decennial Conference, in December, at Madras, the Committee on Christian Literature brought in a resolution suggesting the addition of annotated notes in all translations of the Bible printed in the vernacular, to explain various words which it was urged could not be understood by the Indian mind in general without explanation. Such words as Pharisee, Passover and Sabbath were given as an illustration. In the discussion, which followed, an earnest son of the soil arose and made a few very impressive remarks which had effect on the assembly. He pointed to the fact that, the Scriptures were written while the English people were yet barbarians; and if they had been able to understand these difficult terms, by comparison of texts, it was proof to him that the Indian mind could do the same.

We feel certain that the Bible is its own best commentary. To add exegetical notes to the word of God may lead the minds of those who read it to look to man for Biblical exposition instead of searching the Scriptures for themselves. Christ did not point people to others for the explanation of those parts of the Old Testament Scriptures difficult to understand but said: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." The prevalent fondness of taking opinions of others instead of the Word has in it an element of great danger. Our safety lies in knowing what God says and doing it. When prejudice is dropped and preconceived ideas relinquished truth becomes clear.

**As We Forgive.**—John Wesley had a misunderstanding with his companion, John Bradford, which resulted in his saying that they must part in the morning. Next morning Wesley asked him, "Will you ask my pardon?" "No," said Bradford. "Then I will ask yours," said the great preacher, who had learned to forgive as he would be forgiven. These words broke Bradford down completely, and he wept like a child—he was conquered by love.—*Exchange*.

**Too Late.**—One of the papers tells of a woman at an old man's coffin. She kissed him and wept over him. She told the people how good he was. But he took it all very coolly—he was dead. He was old and poor, and she was young and rich. She had ten rooms in her mansion, but no room for her father. Yet he made room for her when he had only two rooms in a cottage. He was not educated. She was, at his expense. He had fed and clothed her, and sent her to school and college, until she grew refined and married a rich man. Now she kissed him and cried by his coffin, and buried him handsomely. But everybody said this did not make up for her want of kindness in the years of his old age.—*Bible Echo*.