

THE ORIENTAL WATCHMAN

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

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DOES IT HOLD?

IN the beginning God made man in His image, and wrote upon His heart His law, which still remains. Tho the image has been marred and scarred by sin, the handwriting of God is there. The knowledge of right and wrong in man is clear proof that in his heart there remains the trace of the law of God. The illiterate, pagan, knows it is wrong to kill or steal. He fears to shed his brother's blood or plunder his property because the law of God within declares it wrong. So long as this sense of right and wrong exists in the heart of man, so long will the immutable law of God be binding. Without this law, man would become irresponsible like the beasts of the field. They have no knowledge of right or wrong because they were not made in the image of God, and never had His law written upon their hearts.

The savage has a desire to worship; the first commandment, directing worship to a Supreme being is still burning in his heart. He may have lost sight of the true God, he may bow down to gods of wood and stone, but still the law of worship lives in his heart. The voice of that first commandment speaks to him, and in obedience, he bows the knee. Who then shall say the law is done away, while right or wrong remains? While God is judge, and justice and equity abide, his law, the measuring rule of the universe, still holds. It is as easy to conceive of God ceasing to be God as his law, which is His will, ceasing to be law. It is by this standard that every man must be judged. "Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing whether it be good, or whether it be evil." Eccl. 12: 13, 14. When God says this, what answer shall man make to the question: "Does it hold?" Is he not justified in saying in the language of Christ "Till heaven and earth pass away one jot or one tittle shall in no wise pass away from the law?"

THINK NOT
THAT I AM COME
TO DESTROY

THE LAW.

DO WE THEN
MAKE VOID THE LAW
THROUGH FAITH?
GOD FORBID.
YEA, WE
ESTABLISH
THE LAW.

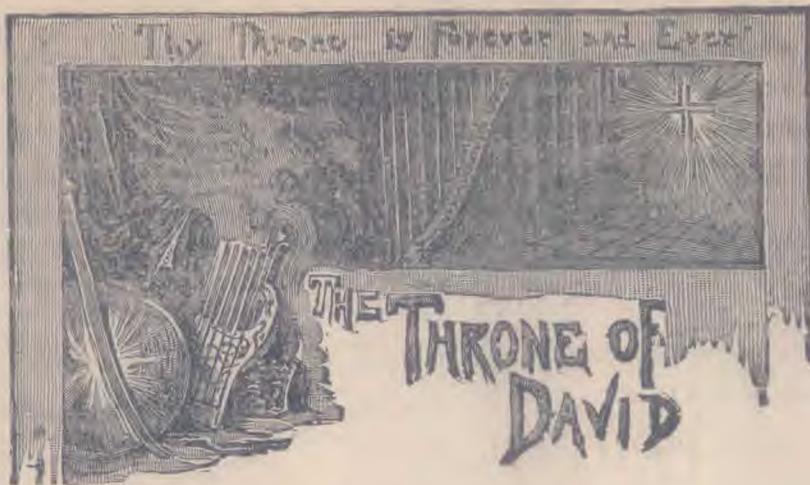
REMEMBER THE SABBATH DAY TO KEEP IT HOLY, SIX DAYS SHALT THOU LABOR AND DO ALL THY WORK BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD; IN IT THOU SHALT NOT DO ANY WORK, THOU, NOR THY SON NOR THY DAUGHTER, NOR THY MANSERVANT, NOR THY MAIDSERVANT, NOR THY CATTLE, NOR THY STRANGER THAT IS WITHIN THY GATES: FOR IN SIX DAYS THE LORD MADE HEAVEN AND EARTH, THE SEA, AND ALL THAT IN THEM IS, AND RESTED THE SEVENTH DAY: WHEREFORE THE LORD BLESSED THE SABBATH DAY AND HALLOWED IT.

THOU HONOR THY FATHER AND THY MOTHER; THAT THY DAYS MAY BE LONG UPON THE LAND WHICH THE LORD THY GOD GIVETH THEE.

THOU SHALT NOT STEAL.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR.

THOU SHALT NOT COVET THY NEIGHBOR'S HOUSE,
THOU SHALT NOT COVET THY NEIGHBOR'S WIFE,
NOR HIS MANSERVANT, NOR HIS MAIDSERVANT,
NOR HIS OX, NOR HIS ASS, NOR ANYTHING
THAT IS THY NEIGHBOR'S.



* THE RETURN OF THE JEWS. *

PART III.

God's Gathering Message.

THE special feature of this message is to announce the judgment of God and to preach the everlasting Gospel. The Gospel is the power of God. Rom. 1:16. Hence this message reveals the power of God in all the earth. This is identical with the work begun in Egypt. In the messages of Moses, the judgments of God were announced and His power manifested; all that believed the Lord's message escaped the judgments and were saved. The same manifestation of power that saved the believers destroyed those that did not believe. Ex. 19:18-21. That is the Gospel. The same will be repeated in the last days in a special sense, as in Egypt. The Gospel work is always in progress; but at certain seasons there are special messages; and the most important of these is in the last days. See Rev. 14:6-12. When these messages have been presented to the world, then the seven last plagues will be poured out, as in Egypt the plagues preceded the final punishment of Pharaoh and his host. Revelation 16.

As God wrought mightily for the deliverance of His people from Egypt, so in the last days He will work in mighty power for their deliverance from all lands. The eleventh chapter of Isaiah contains a description of this final restoration, when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." Verse 6. In verse 11 we read: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea." Note that the Lord will set His hand a *second time* to deliver His people. The first time was in Egypt. Note also that this deliverance is from many countries, and the islands also—the whole world.

At the first time, the Lord set out to make His name known in all the earth; but the work was not carried to completion because of the unbelief of Israel. But the second time, the work will be carried to completion. In the Exodus, Moses was the instrument of God in delivering His people; but the real leader was Christ. He was with them in the pillar of fire and the brook that followed them. He was captain of the Lord's host. Josh. 5:14. So in the final deliverance we read: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." "And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:10, 12. At this time, Christ is an ensign to the *nations*, not to Israel, one nation only. Of the nature of this deliverance we read: "And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Verse 16. This again shows that the deliverance from Egypt is a figure of the final restoration.

Conflicts and Victories.

The highway referred to in this verse was thru the Red Sea. Just before that wonderful deliverance, the people were shut in by difficulties on every hand; there was no possible way of escape, and certain destruction was about to overwhelm them when a most wonderful deliverance came in an unexpected manner. Then the people sang the song of Moses, the song of deliverance. In like manner God's remnant people will be in great danger; they have given the warning against Babylon and have come out from her corruption. See Rev. 12:17; 14:8, 9; 13:15-17. But just at the moment of greatest danger, God will deliver His people, and then will follow a song of triumph. This restoration and deliverance is described in Isaiah 11, and the twelfth

chapter contains the song that follows the deliverance. By comparing this with the song of Moses in Exodus 15, we find that the two songs open with nearly the same words.

Of this final restoration and victory of God's people, we read in Rev. 15:1-3: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

Here the song is called the song of Moses and the Lamb. The song of Moses was the refrain of victory over Pharaoh and his hosts, the oppressors of God's people. The final anthem will be one of victory over the beast and his image, over Babylon and her daughters, the oppressors of God's people in the last days. But now it is the song of Moses and the Lamb. It is more this time; it is the work of *faith*, for of the people that are called out of Babylon by the last message it is said: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Because of their disobedience, Israel was scattered to all nations; because of their unbelief, they could not return and enter the rest that awaited them. But, finally, there will be a people remarkable both for obedience and faith. They will keep all the commandments of God, and have the faith of Jesus. Such will be gathered from all the world and enter into the everlasting rest; they will enter in, singing not only the song of Moses, but also of the Lamb, for in Christ is complete victory.

When the Lord set his hand to deliver Israel from Egypt, He gave them the Sabbath as a sign by which they might know that He was the true God; and in like manner when He sets His hand again the second time to gather the remnant of His people, He again gives them the Sabbath as a sign or seal, a foretaste of the rest that remains. The restoration of the Sabbath is represented as the work of sealing His people. Rev. 7:1-3.

As expressed in Isaiah 11, the Lord will work in a special manner in gathering His remnant people, the true Israel. When He puts forth His hand a second time, His works will be no less powerful and convincing than at the first; and the results will be a gathering from all parts of the earth. Of this special work we read also in Isa. 5:9-11: "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not

it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." The arm of the Lord by which He reaches down and takes hold of humanity is Christ. Isa. 53: 1, 2. He will appear in strength as in the ancient days. He is the rod of Jesse, that stands as ensign for the people. When he is lifted up, He will draw all men to Him. John 12: 32.

In Isaiah 52, Zion, the church, or people of God, is called to awake and put on strength. Her strength is the Lord. When men awake from the drowsiness of sin, the Lord will give them light, and the result will be: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 1-3. In connection with this work it will be said: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52: 10.

Thus at this time will be accomplished precisely what the Lord set out to do in Egypt. As His arm was made bare and seen of all Egypt, so now "all the ends of the earth shall see the salvation of our God." Then the call is made: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." Verse 11. As the Lord was before and behind His people in the pillar of fire and cloud, to deliver and protect them in the Exodus, so of this time we read: "For ye shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your re-reward." Verse 12. Again He will go before and after His people, giving complete protection as they go out of Babylon. Although in the greatest danger they will not fear, but come to Zion singing.

When the Lord's power is manifested in all the earth, when the arm of the Lord is made bare "in the eyes of all the nations," when Christ is thus lifted up as an ensign to the Gentiles, then God's people, true Israel, the household of faith, will be gathered to Zion from the ends of the world.

The King among Them.

When God set His hand the first time to lead His people into the promised possession, Christ appeared among them, and would have remained forever as their king had they not rejected Him, and chosen a man as king in the place of God. When the Lord puts forth His hand a second time to redeem His people, Christ will again appear among them and establish the everlasting kingdom. As before noted, the second coming of Christ and the set-

ting up of God's kingdom are placed together in the prophecies as one and the same event. When the work of Christ as mediator is finished, He will come as King, and establish the throne or kingdom which Adam lost, and which is redeemed by the death of Christ. In Micah 4: 8 we read: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

The stronghold of the daughter of Zion is Christ; the first dominion was that given to Adam. Hence Christ receives the kingdom of Adam, takes his place, and so is called the second Adam. 1 Cor. 15: 45, 47. When Christ comes to this earth again, He appears as King of kings, and His first words to His people are: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. The kingdom prepared from the foundation of the world is the kingdom given to Adam; and that kingdom comprehended the whole earth. The promise to Abraham comprised the whole world for an everlasting possession. When Christ sets up His kingdom, it fills the entire world and stands forever. Dan. 2: 35, 44. This is the fulfilment of the promise to Abraham and the gathering of Israel to their own land. It will be a wonderful gathering and a glorious "age to come."

The Eternal City.

When Christ appears and has conferred the kingdom on His subjects, He takes them to its capital, the New Jerusalem, the city to which Abraham looked. This is God's habitation to which He would have led ancient Israel had they exercised faith. Before Christ left the earth, He comforted the disciples with the assurance that He would come again and take them to His Father's house. John 14: 1-3. This city does not immediately come down to this earth; it remains in heaven till the end of the day of the Lord, at the close of the thousand years. Christ comes and takes the saints to it, and there in the heavenly city they live and reign "with Christ a thousand years." Rev. 20: 4. During this time, the earth lies desolate as a bottomless pit, while Satan is kept here alone bound, to contemplate the work of ruin he has wrought. At the end of the thousand years, the wicked are resurrected. Rev. 20: 5. By this act, Satan is loosed. Verse 7. Then Christ and the beloved city, the camp of the saints, descend from heaven. Rev. 21: 2. The wicked, led by Satan, surround the city, when fire comes down, from God out of heaven and devours them. Rev. 20: 9.

It is important to note that the city does not come down till the earth is made new or that portion upon which the city rests. Zech. 14: 4; Rev. 21: 1, 2. The earth is renewed by fire during the day of the Lord, as thus described:—

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slowness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 7-10.

When Satan and the wicked are destroyed it is in a lake of fire. According to Peter's description of the day of the Lord, the earth will be melted, or become a molten sea, literally a vast lake of fire. Still, the earth will not be destroyed, for in verse 13 we read: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Observe that the promise is still kept in view; it is the promise to Abraham, which embraced the whole earth for an everlasting possession.

When the earth is thus made new, with the New Jerusalem upon it, it will then be said: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Rev. 21: 3. How beautifully this accords with what Abraham expected, and with what is expressed in the song of Moses! "Thou hast guided them in Thy strength unto Thy holy habitation." "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. The Lord shall reign for ever and ever." Ex. 15: 17, 18.

This is the Bible doctrine of the return of the Jews. There will be a glorious gathering of Israel. "And so all Israel shall be saved." Rom. 11: 26. This is the true Israel, those who have faith in Christ, and so "are the children of Abraham." Gal. 3: 7, 29. Since Israel thru unbelief was broken off, "there is neither Greek nor Jew, . . . Barbarian, Scythian, bond nor free" Col. 3, 11. "Every one who exercises faith in Christ is an Israelite indeed." Jews and Gentiles alike may be grafted in: Rom. 11: 24. "For we which have believed do enter into rest." Heb. 4: 3. The invitation is to all, the only condition is faith.

And, finally, when God's people are sealed from the last generation, they are sealed as the twelve tribes of Israel. Rev. 7: 1-4. When the redeemed hosts enter the heavenly city, the habitation of God, they enter twelve gates having the names of the twelve tribes. Rev. 21: 12. "All Israel shall be saved," and *only* Israel shall be saved; for an Israelite is a man of faith, and only by faith can any one be saved. So the special gathering of Israel in the last days is God's last mighty work in the earth for the salvation of all that believe.

H. P. HOLSER.

Three hundred years ago the people of Mexico said: "If you send Bibles we will burn them; if you send missionaries, we will imprison them." Now they say: "Send your Bibles and we will read them; send your missionaries and we will hear them."

HOW TO PROMOTE A REVIVAL.

Break up your fallow ground; for it is time to seek the Lord, till he come and rain righteousness upon you.—*Hosea x. 12.*

SELECTIONS FROM CHARLES FINNEY'S LECTURES ON REVIVALS DELIVERED IN NEW YORK.

To break up the fallow ground, is to *break up your hearts*, to prepare your minds to bring forth fruit unto God. If you mean to break up the fallow ground of your hearts, you must begin by looking at your hearts: examine and note the state of your minds, and see where you are. You must set yourselves to work to consider your sins. Look back over your past history. Take up your individual sins one by one, and look at them. It will be a good thing to take a pen and paper, as you go over them, and write them down as they occur to you. General confessions of sin will never do. Your sins were committed *one by one*; and as far as you can, they ought to be reviewed and repented of one by one. Now begin, and take up first, what are commonly called.

Sins of Omission.

1. *Want of love to God.*—Think how grieved and alarmed you would be, if you discovered any flagging of affection for you in your wife, husband, or children; if you saw another engrossing their hearts, and thoughts, and time.

2. *Neglect of the Bible.*—Put down the cases when for perhaps weeks, or longer, God's word was not a pleasure. Some people, indeed, read over whole chapters in such a manner as not to make it a subject of reflection. If so, no wonder that life is spent at such random, and that religion is such a miserable failure.

3. *Unbelief.*—Instances in which you have virtually charged the God of truth with lying, by your unbelief of His express promises and declarations.

4. *Neglect of prayer.*—Times when you omitted secret prayer, or have prayed in such a way as more grievously to offend God than to have neglected it altogether.

5. *Your want of love for the souls of your fellow-men.*—Remember how little compassion you have felt for them. You have stood by and seen them going right to hell, and it seems as though you did not care if they did. How many days have there been, in which you did not make their condition the subject of a single fervent prayer, or even an ardent desire for their salvation? Measure your desire for their salvation by the self-denial you practise. Do you daily pray for them in your closet?

6. *Your own life.*—Instances where you have entirely neglected to watch your conduct, and have been off your guard, and have sinned before the world, and before the church, and before God.

7. *Neglect of self-denial.*—There are many Christians who are willing to do

almost anything in religion, that does not require self-denial. But when they are required to do anything that requires them to deny themselves, O! that is too much. They are not willing to deny themselves any comfort or convenience whatever, for the sake of serving the Lord. They will not willingly suffer reproach for the name of Christ. Nor will they deny themselves the *luxuries* of life, to save a world from hell.

Sins of Commission.

1. *Worldly-mindedness.* (See 1 John 2: 15, 16. James 4: 4.)

2. *Pride.*—Recollect all the instances you can, in which you have detected yourself in the exercise of pride.

3. *Envy.*—Look at the cases in which you were envious of those who have been more talented or more useful than yourself. Have you not so envied some, that you have been pained to hear them praised? It has been more agreeable to you to dwell upon their faults than upon their virtues, upon their failures than upon their success. Be honest with yourself; and if you have harboured this spirit of hell, repent deeply before God.

4. *Censoriousness.*—Instances in which you have had a bitter spirit, and spoken of Christians in a manner entirely devoid of charity and love. The times you have spoken behind people's backs of the faults, real or supposed, of members of the church or others, unnecessarily, or without good reason. This is slander.

5. *Levity.*—How often have you trifled before God, as you would not have dared to trifle in the presence of an earthly sovereign?

6. *Robbing God.*—Instances in which you have misspent your time, and squandered hours, which God gave you to serve him and save souls, in vain amusements or foolish conversation, reading novels or doing nothing.

7. *Bad temper.*—Perhaps you have abused your wife, or your children, or your family, or servants, or neighbours. Write it all down.

Confess to God those sins that have been committed against God, and to man those sins that have been committed against man. Things may be left that you think little things, and you may wonder why you do not feel as you wish to feel in religion, when the reason is that your proud and carnal mind has covered up something which God required you to confess and remove. Resolve that you never will stop till you find you can *pray*. You never will have the Spirit of God dwelling in you till you have unravelled this whole mystery of iniquity, and spread out your sins before God. Let there be this deep work of re-

pentance and full confession, this breaking down before God, and you will have as much of the spirit of prayer as your body can bear up under. The reason why so few Christians know anything about the spirit of prayer is, because they never would take the pains to examine themselves properly, and so never knew what it was to have their hearts all broken up in this way. And now, finally, will you break up *your* fallow ground? Will you enter upon the course now pointed out, and persevere till you are thoroly awake?

WHOM SHALL MAN WORSHIP?

A Pertinent Question Just Now.

THIS question is as old as the human race; and the question, Who ought to receive worship? is as old as the rebellion in heaven. It did not come into either heaven or earth until the justice and sovereignty of God were challenged by the father of sin. And so the controversy and conflict from then till now has been over the matter of loyalty, obedience, reverence, worship. It is as great an issue now as it ever was—indeed, it is reaching its culmination in this very age, as we shall see.

The man Adam met the question, and fell before it. Disobedience was the proof of his disloyalty; disobedience showed his worship of another out of harmony with the One he should have served; obedience is one of the highest forms of worship. As all the offspring of Adam fell in his fall, so there came One who was to meet the same test, and who, if he met it successfully, would open a way whereby all men might rise and stand in his triumphant stand. He came; he met the test in the personal presence of the fallen rebel, and he triumphed gloriously over the common enemy of God and man. In the example of his own life, Jesus Christ answered truly and fully that question for all time. So now when voices are calling to us from every side, when scores of standards are being raised, we ought to know what is the true standard and the true voice. Otherwise we shall be deceived, and ruined eternally. As God is not a God of discord, there can be but one true standard, one true voice. All others, all that are not in perfect harmony with this standard, this voice, are false; either counterfeits of the genuine or open or secret enemies of the true. He who worships anything but God has listened to one of these voices of deception, and has placed himself under one of those false standards. It makes no difference what that other object of worship may be, to worship it is to range one's self on the side of the enemy of God. The worship

of self is such a worship, and he who performs it is on the side of Satan and against God.

Self-worship is a religion that is very much in evidence at the present time. It is not confined to sect. It is manifest wherever the Spirit of God has not come into the heart to soften and subdue the elements within us that would war against God. We may be made to think we are doing God service while we are burning incense to this idol, and so serving under the banner of sin. This worship of self is not the mere serving and pleasing of self, known as selfishness. It is a specific act of worship performed as self-worship. It is the dogma of a cult or cults in which the object of worship set before the individual is the "divinity within himself," the "good within him," the "God within him." The cults which teach these God-defying doctrines are becoming numerous. It is becoming "quite the thing" to be a member of one or more such. Those religions teach that we have God within us. That makes the human being divine in the mind of the believer in that doctrine, and then he is prepared for the instruction given by such a cult for his worship of himself. He is taught to sit down at some definite time each day, and slowly, carefully, and distinctly repeat to himself such sentences as these, and many more of similar import:—

"I am ONE with Infinite Life.

I am HEALTH, for the indwelling Life is Health Itself.

I am STRENGTH, for the Eternal Good [by which they mean God] within me is Strength Itself.

I am HARMONY, for the Divine Mind is Harmony Itself.

I am LOVE, for the Infinite is Love itself.

I am WISE, for I know that God is Wisdom Itself.

I am TRUTH, for the Truth is Law of Being."

And so it goes on, attributing to the finite all the attributes of the Infinite. Whatever God is, that they claim to be; whatever he has, that they claim to possess. If they are a part of God, what he is they must be; and they claim that they are, because they have him within themselves. The ascription of all those attributes to self makes self a god. The repetition of those claims at recurring, designated periods is an act of homage, worship; and the deeds which go with it testify to the reality of that worship. With such the "I" is all, and the "I" is God.

This is the key and the kernel of the philosophic religions which are claiming such attention in the world to-day. Their adherents are multiplying rapidly. Every cult in which man is looked to in this way and set up in this way in the place of God is doing the work of God's enemy, and is inspired in that work by him who sought to usurp the throne of the Most High. That one said to Christ, Fall down and worship me, and all you see shall be yours. That would have made Christ the servant

of Satan, second to Satan, instead of the servant of God and Redeemer of man, and would have stamped failure upon Christ's mission as Adam's sin did upon his. But Christ was more than equal to the test. He answered: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." And those words of Christ should be uttered by every man or woman to-day who is urged to turn from the worship of the true God to the worship of self, and consequently and unavoidably to the worship of Satan. The principle underlying that declaration should be made a part of the very life. That made Christ a victor, and it will make you a victor. The enemy is coming in like a flood. This is the standard which is lifted up for you in this crisis: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Allow the enemy to gain no foothold in that citadel by flattering you with the possession of the attributes of divinity in a flesh which you know to be only frailty itself without God's sustaining grace.

Whom shall we worship?—If God be God, worship him; but if man be God, there is nothing worth worshiping in the universe. There is, however; and he is the Lord of our Righteousness, our Creator and Redeemer.—*Signs of the Times.*

PARADISE.

"We according to His promise look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Peter 3:13,

(1).

Paradise our Father's Kingdom,
Where the king of Kings will reign,
Where are all the promised mansions,
That the saints will soon attain.
How our mortal hearts are yearning,
Soon to tread thy streets of gold,
Soon to see the crystal river,
And the tree of Life behold.
Refrain:—
Hasten Father send deliverance,
Gather all thy children home,
We are weary and so eager,
In the promised land to roam.

(2).

Paradise, where sin nor sorrow,
Pain nor Death will ere be known,
Where we'll shine as brilliant meteors,
Round our Heavenly Father's throne.
Where we'll stand with Christ our Captain,
Who for us the victory won,
Waiting for the honored greetings,
"Good and faithful sons—well done."

(3).

Paradise, the hope of millions,
What a glorious jubilee,
When we enter our possessions,
And be settled down in Thee.
Where in perfect bliss and gladness,
We will live and reign with Thee
Filled with love the purest, sweetest,
Praising God eternally.

G. W. GWYTHIAN,

LUTHER'S PRAYER-TIME.

IT is never a waste to get God; it is never a waste. You grocer, you tailor, you joiner, you busy man, it is never a waste to have an hour cut out, may be of your busiest time, to seek God. "Oh," says Luther, when the cares of all the churches were multiplying upon him, "I

have got so busy that I can't do without three hours of prayer a day." That is a foolish speech to the world. "If you are busy, Martin Luther, pray less. Three hours—what a waste of time!" So they thought; but is his work less because he prayed so much? Three hours a day cut out of the busiest time he had. Without the three hours that monk would never have shaken the world, the Reformation would never have been established in the blessing of Almighty God.—Rev. John Robertson.

PAUL'S BALANCE SHEET.

Dr.	Cr.
"THE sufferings of this Present Time."—Rom. 8: 18.	"THE glory to be revealed."—Rom. 8: 18.

In labors more abundant.	"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5: 1.
In stripes above measure.	
In prisons more frequent.	
In deaths oft.	
Beaten of the Jews five times with forty stripes save one.	
Thrice beaten with rods.	

Once stoned.	"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9.
Thrice suffered shipwreck.	
A night and a day in the deep.	
In journeys often.	
In perils of waters;	
In perils of robbers;	
In perils by my own countrymen;	
In perils by heathen;	
In perils in the city;	
In perils in the wilderness;	
In perils in the sea;	
In perils among false brethren;	
In weariness and painfulness;	

In watchings often;	"That He might make known the riches of His glory on the vessels of mercy, which he had afore prepared unto glory." Rom. 9: 23.
In hunger and thirst;	
In fastings often;	
In cold and nakedness.	

Besides those things which are without, that which cometh upon me daily, the care of all the churches. 2 Cor. 2: 23-28	"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. 4: 8.
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Total. "Light afflictions . . . but for a moment." 2 Cor. 4: 17.	"When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3: 4.
Total. "A far more exceeding and eternal weight of glory." 2 Cor. 4: 17.—Selected.	



MODERN SPIRITUALISM.—NO. 4. Taught From The Pulpits.

THE extent to which modern Spiritualism has spread during the last fifty years is indeed marvellous. Wherever we go we find it. Into whatever city or town or neighbourhood we enter, we meet with persons or learn of families who have had something to do with it. They have had their circles, or sittings, or have attended them somewhere. They have heard the rappings, and know of answers and communications received thru them. They have seen tables moved about by some strong, invisible yet irresistible force.

Some have become alarmed, and abandoned the proceedings. Thru the nature of the answers received to certain pertinent questions which they or others have asked as to the origin and nature of the forces or intelligences at work, or by some irregularity, unholy influence, or uncovering of the cloven foot they have come to the conclusion that it emanates from no good source; that it is, in fact, of the devil.

But many—and their number is legion—have not made this discovery. They are still ignorant of its true character. They know not, indeed, but that it is all true. They are quite ready to believe that Spiritualism has made a great discovery; that the spirits with which it has to do are in very deed the spirits of the dead, and that thru Spiritualism the fact has been established that communion with the dead is a thing quite possible.

And why is this so? Why have the people of all lands and of almost every shade of religious belief been so ready to take up with this doctrine? There is but one answer.—They have never been taught anything to the contrary. In fact, they have heard from the pulpits that which in essence is the same thing. Had they been taught by their religious teachers the truth as to what God says concerning the nature of man, the state of the dead, the necessity of the resurrection, and the importance of Christ's second coming, they would not have been so easily deceived by the manifestations and teachings of this modern delusion. Had they heard from the pulpits the texts repeated and emphasized that "the wages of sin is death," but the

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

gift of God is eternal life thru Jesus Christ our Lord; "that death is an "enemy;" that "the dead know not anything, . . . neither have they any more a portion forever in anything that is done under the sun;" that when man dies "in that very day his thoughts perish;" that death is a "sleep," and that "if the dead rise not, . . . then they also which are fallen asleep in Christ are perished;" that the soul is not immortal but that "God only hath immortality," and that we are to "seek for glory and honour and immortality,"—had they heard these Scriptures reiterated, emphasized, and dwelt upon, they would have been prepared to meet the sophistries and teachings of Spiritualism, and to denounce them, as they are in fact, a delusion, a lie, and a snare.

But the sad fact is, they have heard no such teaching. They have, in fact, heard the very opposite doctrine taught. At death-beds, by gravesides, and on funeral occasions they have been told that the dead are not dead, but that they are alive and now in heaven; that they behold the sorrows and the weeping of those who mourn their loss; and that, in their spirit form, they will return to comfort these mourning ones. As all know, this has been the popular teaching in the past; and, although the Bible, which teaches no such doctrine, is in everybody's hand, it is by no means uncommon to hear the same ideas presented at the same time. Popular error has been clung to by a popular ministry most tenaciously.

The following extract from a sermon preached by one of the most noted ministers of the day, and published in the New York *Christian Herald*, of July 8, 1882, illustrates what we have here stated:—

"What are our departed Christian friends, who in this world had their joy in the healing art, doing now? Busy at their old business. No sickness in heaven, but plenty of sickness on earth; plenty of wounds in the different parts of God's domain to be healed and to be medicated. You cannot understand why that patient got well after all the skilful doctors had said he must die. Perhaps Abercrombie touched him,—Abercrombie, who after many years of doctoring the bodies and souls of people in Scotland, went up to God in 1844. Perhaps Abercrombie touched him."

I should not wonder if my old friend, Dr. John Brown, who died last month in Edinburgh,—John Brown, the author of "Rab and his Friends,"—John Brown, who was as humble a Christian as he

was skilful a physician and world-renowned author,—I should not wonder if he had been back again to see some of his old patients.

What are our departed Christian friends doing in heaven, those who on earth found their chief joy in the gospel ministry?—They are visiting their old congregations. Most of those old ministers have their people around them already. When I get to heaven,—as by the grace of God I am destined to go to that place,—I will come back and see you all. Yes, I will come to see all the people to whom I have ministered in the gospel, and to the millions of souls to whom, thru the kingdom of the printing-press, I am permitted to preach every week in this and in other lands,—I will visit them all; I give them fair notice.

But what are our departed Christian friends who in all departments of usefulness were busy finding their chief joy in doing good,—what are they doing now?—Going right on with their work. John Howard visiting dungeons; the dead women of Northern and Southern battlefields still abroad looking for the wounded; George Peabody still watching the poor; Thomas Clarkson still looking after the enslaved,—all of those who did good on earth are busier than before."

With such teachings as this from the pulpits of the popular churches of the day, it is little wonder that the great masses of the people have been unable to detect anything seriously wrong in the teachings of Spiritualism; little wonder that many in the churches have been deceived and ensnared by it. When we consider that from the pulpits themselves the people have been taught the essential doctrines of Spiritualism,—that the soul is immortal, that the dead are not dead, and that they can and do return and communicate with their friends on earth,—it is no marvel that the popular churches of to-day are honeycombed with Spiritualism, and filled with thousands who, tho not avowedly and openly known as Spiritualists, are nevertheless veritable believers in it. Much, therefore, of the sad results of Spiritualism will rest upon the ministers of this age; for they have trampled the truth of God's word under their feet, and in its place preferred and taught fables. Holding and teaching such doctrines as they do, they cannot successfully resist the encroachments of Spiritualism. They have nothing wherewith to shield their flocks from its baleful influences. They have themselves prepared them to receive it in its fulness. This is a sad, melancholy, and awful fact.

—o— “THIS ONE THING I DO.”

PAUL was a tentmaker, a philosopher, and an apostle; but when he spoke of his lifework he did not say, "These three things I do," but, "This one thing I do." Neither did he say, "I press toward the mark for the prize of my three callings;" but, "the prize of the high calling of God in Christ Jesus." He had three callings, but one of these was the "high calling." The others were made a means to an end. And when he signed his name he did not write, "Paul a tentmaker," or, "Paul a philosopher," but, "Paul an apostle." So should every believer in Christ count himself a Christian first, and a business man afterward. The Father's business is the most important every time.—*The Vanguard.*

HAVE YOU TAKEN A PILOT ON BOARD?

As a great ship begins to approach the shore it stops long enough to take a pilot aboard to guide it safely past the dangerous rocks and shoals into the quiet harbor.

Unless we give God an opportunity to guide us, we shall certainly lose our course, and make a terrible shipwreck upon the hidden rocks that are just ahead of us. How many splendid young people in the range of your acquaintanceship have made the most dreadful blunders and mistakes

one said that the things which he possessed were his own; and they had all things in the fashion. And with great power gave they witness of the attraction of this world, and the love of gold; and great selfishness was upon them all.

And there were many among them that lacked love, for as many as were possessors of land bought more, and sometimes gave a small part of it for the public good so their names were heralded in the newspapers, and distribution of praise was made to every one according as he deserved."—*sel.*

Every good tree
bringeth forth
good fruit.

MATT 7:17.



because they failed to take the Divine Pilot on board.

The Master of earth and sea and sky is saying to you, "I will guide you and direct you." Will you stop long enough in your career to earnestly and devoutly invite this heavenly Pilot to direct your course safely by the perilous rocks in this life, and to shape your eternal destiny for the life that is hereafter?

DAVID PAULSON, M. D.

—o—

A MODERN READING.

If the evangelist Luke were describing modern instead of primitive Christianity he would have to vary the phraseology of Acts 4: 32-35 somewhat as follows:

"And the multitude of them that professed were of hard heart and stony soul, and

when they came out of the hands of the Creator . . . Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other.—"Sermons," vol. 1., No. 25, p. 222.

This is good doctrine, and good theology. It sounds very solid and Scriptural, and more so when compared with the antinomian cant that is scattered abroad to-day. From a work entitled "Methodist Theology," a book for local preachers and leaders of the *Universal Methodist Church*, printed in 1899, we quote again concerning the law:—

In His teachings He (Christ) expounded, vindicated, and established the righteousness of the law.—p. 90. Thus the cross is a mighty bulwark to the law, and a tremendous warning to sinners.—p. 92. But while, by His life and His death, Christ magnified and established the moral law, he fulfilled and abolished the types and ceremonies of the Mosaic dispensation.—p. 93. The law given on Sinai was outside the man. Written on tables of stone, it appealed to him from without, and laid restraints on his depraved nature, which it resented, and to which it often refused submission. But the new covenant provides for the writing of the law upon the heart, so that its authority is realized from within: thus it becomes part of our nature, and our obedience becomes instinctive and natural.—p. 130.

This is also good theology, but best of all, it is Bible truth. Instead of being abolished with the types of the ritual law, the moral law, that man could not obey under the old covenant, is to be written upon the heart of God's people under the new covenant. This is surely so, and you will find the record in Heb. 8: 9, 10. But in this change of place, from the stone to the renewed heart, God makes no provision for any change in the law. It is the same law that was written on stone under the old covenant that God designs writing on the heart under the new covenant, and that is the law which declares, "The seventh day is the Sabbath of the Lord thy God."

This is very largely a lawless age, and the people of God need to get back to the first principles of truth, rather than help forward the lawlessness by trampling on the law of Jehovah.—*Bible Echo*

We get acquainted with God also thru His works. "The earth is full of the goodness of the Lord." Ps. 33: 5. All His works praise Him. The evidences of His love and loveliness are stamped upon every leaf and flower; they descend with the rain, and flow with the streams; they shine in the sunbeams, and are diffused in the air. "Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him;" for unto you who believe "He is precious."

If you want to dwell on the new earth after this one has passed away, you will not smoke cigarettes. For there nothing will enter in that is unclean, or that defiles the body. Everyone that worships in God's holy temple must be clean.

TEACHING OF METHODISM.

JOHN WESLEY, the founder of Methodism, was a faithful exponent and fearless defender of God's law. And however his followers of to-day may teach the abrogation or change of that law, their antinomian ideas find naught but condemnation in the teaching of the man whom they profess to follow. In contrasting the requirements and durability of the ceremonial and moral laws, John Wesley says:—

This handwriting of ordinances our Lord did blot out, take away, and nail to the cross. But the moral law contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of His coming to revoke any part of this. This is a law that can never be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation from the ceremonial, or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being written not on tables of stone, but on the hearts of all the children of men,

THE ORIENTAL WATCHMAN

Editorial.

AGAINST THE TIDE.

IT is a hard matter to row against the tide. It is not pleasant to maintain a position against the majority. Noah must have had a backbone of iron to stand all those antagonizing antideluvians had to say, but time told the tale. It pays to row against the tide.

An interesting incident in the life of President Roosevelt illustrates the need of men of courage to stem the tide. While serving his first term in the legislature, a delegation of indignant citizens presented a formal demand for the impeachment of a certain Judge who had behaved badly. The petition was handed to the leaders of Mr. Roosevelt's party, and after yawning over the petition and shrugging their shoulders, they dropped it, fearing that it might injure the party. At all this Mr. Roosevelt wondered, and when he saw the petition was to be pigeonholed, he began to talk privately about the matter, and insisted that the matter must and would be considered. None of the seniors made a move to do anything, and he announced to his friends and acquaintances that he was going to make a fight. All his friends begged him to be silent, assuring him that he would accomplish nothing but his own destruction; but young Roosevelt took the floor in the assembly, and demanded that Judge Westbrook be impeached. After a straight, plain, unpolished speech Mr. Roosevelt took his seat, and the senior members of his party arose, and in a contemptuous way asked that the charges be voted down. He said he wished to give young Mr. Roosevelt time to think about the wisdom of his course. With ridicule and laughter his charges were voted down. But he gritted his teeth against his party leaders, and would not listen to their entreaties. The next day he rose again and lifted his voice on the side of right, and day after day he persevered on the floor of the assembly and in interviews with the press; a few newspapers here and there joined him; assembly men all over the State began to hear from their constituents. In a short time his name was heralded everywhere and on the eighth day of his bold attack, the resolution to take up the charges was again voted upon, and the assembly with the eyes of the people upon them did not dare to put themselves on record as defenders of a Judge who feared to demand an investigation, and the vote turned in Mr. Roosevelt's favour, and his fame became established, because he dared to row against the tide.

Away with popularity won by compromise, away with the watchmen who cry peace and safety to please the people; away with men who fear the loss of daily bread and become tools in an evil cause, because they fear to stand for right. The nation and the church need men to join the cause of right, and row with all their might against the tide.

Comparatively few people have the courage of their convictions, but now and then men can be found who have. The following incident just before the eruption of Mount Pelee given in The Australian Signs of the Times is a good illustration. Mount Pelee had begun to show threatening signs, but the leading men of St. Pierre and newspaper, quieted the people: there was however one captain who would not listen. His boat was loading sugar for Havre. Becoming alarmed by the threatening aspect of the volcano, the captain told the shippers of his fears and his decision to stop loading and go to sea. His experience follows:—

"But," objected the shippers, "you can't go yet; you haven't got half your cargo aboard."

"That doesn't make any difference," replied the captain; "I'd rather sail with half a cargo than run such a risk as a man must run here."

The shippers assured him that Mont Pelee was not dangerous; that it had thrown out smoke and ashes in the same way once before, without doing any damage; and that, in all probability, it wouldn't remain active a week. Even if it should, smoke and ashes couldn't hurt anybody.

"I don't know anything about Mont Pelee," said Captain Leboffe, "but if Vesuvius were looking as your volcano looks this morning, I'd get out of Naples; and I'm going to get out of here."

The shippers then became angry and told him that if he sailed without permission and with only half a cargo, he would get no clearance papers, and would be arrested as soon as he reached Havre.

"All right!" replied the imperturbable captain; "I'll take my chance of arrest, but I won't take any chances on that volcano. I'm going to get my anchor up, and make sail just as soon as I get aboard." He bade them good-by and left them. The shippers then sent two customs officers to the barque, with instructions to stay on board and prevent her from leaving. The captain said to these officers: "Gentlemen, I'm going to sail from this port in less than an hour. If you want to go ashore, now is your time to do it. If you stay with me, I assure you I shall take you to France."

When the sails were loosed, and the crew began to heave up the anchor, the customs officers hailed a passing boat and went ashore, threatening the captain with all the penalties of the law.

Twenty-four hours later the shippers and the customs officers lay dead in the ruins of St. Pierre, and the barque "Orsolina" was far at sea, on her way to France.

When the morning of May 8 dawned, bright and sunny, there was nothing in the appearance of the volcano to excite apprehension except the immense column of vapour rising from the main crater, and at two minutes past eight, the volcano suddenly exploded.

In times like these, men are needed who are willing to row against the tide. It is so easy to float along, saying and doing as others do. In Noah's day it was easy to laugh at that old farmer, as they might have called him, who was building a boat to save men's lives. It was easy to scorn and ridicule, but on Noah's part, it took heroic courage to persevere and build

that boat, to take his family and all his possessions, and enter the ark and remain seven days, but it paid in the end to row against the tide of popular feeling and ridicule. It brought salvation then and the same spirit will bring salvation to-day.

WHAT DO THESE THINGS MEAN?

ONE event of destruction follows another in quick succession, and as the news of these disasters flashes along the wires, we ask ourselves the question; What do these things mean? These are but the judgments of God in the earth to teach his people righteousness: "For when thy judgments are in the earth, the inhabitants will learn righteousness." At this time the islands of the sea are speaking forth the judgments of God in no mistakable words. With the disaster of Martinique fresh in our minds comes the news of the destruction by tidal wave in the Pacific which overwhelmed the Society Islands. Between 5,000 and 10,000 people have lost their lives. The islands were only 20 feet above the level of the sea, and the tidal wave being a wall of water 40 feet high, swept across them, and covered them for miles. The inhabitants took refuge in cocoanut trees, but all did not escape, some trees gave way, and those clinging to them were drowned.

We understand more clearly than ever before that prophesy given by our Lord concerning the time just prior to His second advent, "The sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth." Luke 21: 26. England has also been sharing in disasters thru the agency of the elements in the air, and tidal waves have been flooding a portion of the French coast. These events but speak forth the power there is in nature; and in it all God is speaking to His people. In various ways he seeks to warn man and draw him to himself. Sometimes it is by thunder and lightening as at Sinai, and again it is by "the still small voice" as in the days of Elijah. In whichever way it be, those who are listening will hear.

"MEN WANTED."

If such an advertisement as this were placed in the window of any business-house in London, it would not be long before a company of eager and hungry men would throng the doors seeking employment. The words "Men Wanted" are greeted with an eye of gladness by honest men everywhere, both in England and in India, who are destitute of the necessities of life and are willing to work to obtain them.

To all such there is good news: an Heir to the throne of heaven has put out the notice "Men Wanted." He is eager to get men. He is doing all he can to spread

far and wide this announcement. He is sending his messengers to every corner of the earth to make clear the notice. Who will listen? Who will hear? Every starving man may be saved from hunger if he only complies with the conditions: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

God wants the heart, and when that is given to him, he will look after temporal needs. "The eyes of Jehovah run to and fro throughout the whole earth, to show himself strong in behalf of them whose heart is perfect toward him." Have you a feeling of sympathy toward the depressed classes in all parts of the world? Have you done all you can to bring relief? Then pass the good news along to all you meet: "Men Wanted," "Hearts wanted." God wants men, he wants hearts of every class and colour, of every condition of life, old and young, rich and poor, high and low. He is pressing home the invitation. He wants every man to hear the call. Are you a man? God wants you. Have you a heart? God wants it. Hear and heed the call is our duty, and to pass the good word on is our work, which becomes as we assume it, a glorious privilege.

THE ORIGIN AND END OF EVIL, NO. 2.

FROM the Scriptures already examined under this heading, the conclusion is inevitable, that, as God cannot be the author of evil, his original plan could not have been otherwise than that of a clean universe; and because of his infinite power, wisdom, and love, His original plan can never be permanently defeated: therefore there will be a clean universe again in the future. In the carrying out of this plan, evil will have to be put out of existence. All evil is caused by the wrong action of evil doers; and the thought now brought before our minds, involves the question of the final and eternal destiny of those who do not like God's original plan; those who continue to defile the universe by choosing evil instead of good. We will divide this into four questions: "When?" "Where?" "How?" and "How long" will the wicked be punished?

1. When?

When will the wicked be punished? At the day of their death, or at the day of judgment? 2 Peter 2: 9. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Will the perdition of ungodly men be at death, or at the day of judgment? 2 Pet. 3: 7. "But the heavens and the earth which are now, by the same word are kept in store reserved unto fire against the day of judgment and perdition of ungodly men."

Will the damnation of the wicked be at the time of their death, or at the time of their resurrection? John 3: 28, 29. "Marvel

not at this for the hour is coming in which all that are in their graves shall hear his voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

2. Where?

Will the punishment of the wicked be in this world, or some other world? Rev. 20: 9. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

3. How?

Rev. 20: 9: "And fire came down from God out of heaven and devoured them."

What! does it burn them always? or does it burn them up? Matt. 3: 12. "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

What! burn up all the wicked? Mal. 4: 1. "For behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

How much will be left of them? Mal. 4: 1. "It shall leave them neither root nor branch."

Will they be reduced to ashes? Mal. 4: 3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

What else besides ashes? Ps. 37: 20. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

Will they cease to exist? Ps. 37: 10. For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be."

Will they become entirely extinct? Will they finally be as tho they had never existed? Obadiah 16. "They shall be as tho they had not been."

4. How Long?

Will this fate be for a limited time? and will they afterward be restored from it? or will this be their everlasting punishment?

Matt. 23: 46. "And these shall go away into everlasting punishment; but the righteous into life eternal."

Will their "everlasting punishment" be everlasting misery, or everlasting torment? or will it be everlasting destruction? 2 Thess. 1: 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

If the wicked are to be "destroyed from the presence of the Lord," will they have any place to exist? Ps. 139: 7-10. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

G. K. OWEN.

A SECRET FOR YOUNG MEN.

TWENTY clerks in a store, twenty hands in a printing office, twenty apprentices in a shipyard, twenty young men in a village,—all want to get on in the world and expect to do so. One of the clerks will become a partner and make a fortune; one of the compositors will own a newspaper and become an influential citizen; one of the apprentices will become a master builder; one of the villagers will get a handsome farm and live like a patriarch; but which one is the lucky individual? Lucky! there is no luck about it. The thing is almost as certain as the rule of three.

The young fellow who will distance his competitors is he who will master his business, who preserves his integrity, who lives cleanly and purely, who devotes his leisure to the acquisition of knowledge, who gains friends by deserving them, and who saves his spare money. There are some ways to fortune shorter than this old dusty highway; but the staunch men of the community, the men who achieve something really worth having, good fortune, good name, and serene old age, all go on this road.—*Moor's Rural New Yorker*.

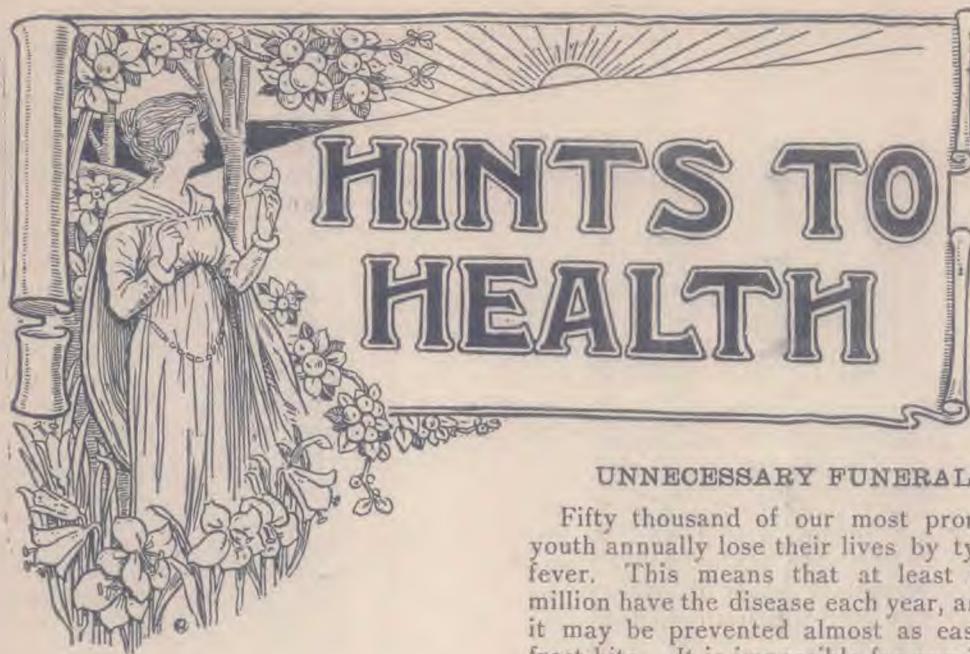
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SIXTEEN LOST, ONE SAVED.

AT a public dinner given to General Harrison, when he was a candidate for the office of President of the United States, one of the guests, rather conspicuously, "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favour me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said, in the most dignified manner:

"Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Tho you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink, That vow I have never broken. I am one of a class of seventeen young men who graduated at College together. The other sixteen members of my class now fill drunkard's graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"

The effect on the company may be imagined.—*Selected*.



HOW TO TREAT CONVULSIONS IN BABIES.

THE nervous system of the young infant is extremely sensitive and quickly responds to any irritation either from within or from without. When a baby has a rise of temperature it is very likely to have one or more convulsions.

These spasms often occur during teething, but are not necessarily due to that fact; they are more often due to irritation of the nerve centers which is caused by fermentation or decomposition in the alimentary canal.

Convulsion is often a source of deep anxiety, not only to mother but also to the physician. For the benefit of those mothers who cannot secure the services of a family physician immediately, I will suggest some simple treatments which it will always be safe to use in any case of convulsions or spasms. Put the child at once into a warm full bath, at a temperature of about 100 degrees. At the same time keep the head cool by pouring cold water over it constantly, or by keeping cold cloths on it. Allow the child to remain in the bath until its muscles are relaxed. Between the attacks a warm enema should be given. If there are no facilities for giving a bath, then warm blankets may be used, wrapping the baby up in them and at the same time keeping the head cool.

Careful attention should be given the child that is subject to convulsions. Its diet should consist of easily digested foods. It should have regular hours of sleep. As it grows older, it should not be allowed to attend school at an early age. It should be encouraged to play out doors much of its time until it builds up a robust constitution.

M. W. PAULSON, M.D.

UNNECESSARY FUNERALS.

Fifty thousand of our most promising youth annually lose their lives by typhoid fever. This means that at least half a million have the disease each year, and yet it may be prevented almost as easily as frost bite. It is impossible for any individual to contract it unless he swallows either contaminated food or water. As the typhoid fever germs are readily destroyed by heat, the only precaution that is necessary is to boil every particle of food or drink, when there is any reason to suspect typhoid fever contamination. At such times, it is equally important to avoid washing in unboiled water, fruit or vegetables, which are served without cooking.

The fact that many who are exposed do not contract the disease, shows the importance of building up vital resistance. For this purpose nothing is so effective as daily cold baths followed by vigorous friction sufficient to bring on a good reaction. The best physicians now use cold baths in the treatment of fever, and what will cure the disease after it has set in, will certainly cure it before it begins.

The most effective way to treat a typhoid fever patient is to wrap him in a sheet that has been wrung out of water at 75 degrees, then wrap several dry blankets around him for a few minutes until the sheet is warmed, then wrap him in another cold sheet, and repeat this, until the temperature has been reduced to about 101—then apply over the entire abdomen, a cold compress which should be changed as often as it becomes heated. Before the temperature again rises to 103, the cold sheet treatment should be repeated.

Another effective method is to put the patient in a bath at a comfortable temperature, then cool it, so that in twenty minutes it will be down to 80 or even 75 degrees. Meanwhile one or two attendants should rub the patient every moment. This should be continued until the temperature is brought down to 101 and repeated as often as it rises to 103. This kind of a bath is now used in all the great hospitals of Europe.

The diet should consist of fruits, fruit juices and gruels made from Granose Biscuit or gluten, and no harm will result from using small quantities of zwieback, softened in fruit juice.

When patients are treated in this way, they rarely become delirious, and are not likely to have the dangerous symptoms which are so commonly seen.

There is scarcely a community that does not have some deaths from typhoid fever each season. This has prompted us to devote this brief space to its consideration.

LIFE BOAT.

THE CAUSE OF DECAY OF THE TEETH.

THE discovery is recently announced that decay of the teeth, like other forms of decay, is wholly dependent upon the action of microbes. The germs are always present in the mouth, and when sweet, starchy substances are retained upon the gums or between the teeth, they set up a sort of fermentation, which produces an acid capable of dissolving the enamel. Pure cultures of these microbes have been found capable of producing an acid which rapidly softens teeth exposed to its action. This discovery explains the deleterious effect of candies and other sweets upon the teeth. The teeth of children are often destroyed by the free use of sweets before the permanent teeth have fully made their appearance. As a consequence, the second set are defective, and also decay early.

J. H. KELLOGG.

PHYSICAL EFFECTS OF ALCOHOL.

"The immediate effect of a moderate amount of alcohol is," says a writer in "The North American Review," "a feeling of increased vigour. Ideas are increased in quickness, but lose in concentration. The system soon demands the stimulant more frequently. Abstinence is followed by suffering. The hand loses its steadiness, the brain its clearness. Insomnia adds to the drain on nervous forces, and the patient instinctively resorts for relief to the poison which is the direct cause of his condition. In time these symptoms become intensified, and evidences of chronic degeneration manifest themselves."

CARRYING THE BABY.

The accompanying suggestions and illustrations, for which we are indebted to *Leonard's Illustrated Medical Journal*, are worthy of attention:

"The child should always be lifted with both hands, held lightly but firmly, the entire length of the back and the head being carefully supported. One of the most common and dangerous errors is leaving the back or the head unsupported. When this is done, the movements of the body of the mother or nurse in walking or indeed the sudden lurching of the baby itself may seriously effect the head and spine."



SOME POINTS REGARDING FOOD

Starch the Chief Food Element.

GRAINS are the most universal of all foods; and it is fortunate that it is so, for they contain practically the proper proportion of food elements to nourish the human system. The most abundant of these is starch, and that fills exactly the same place in the body that coal does in the furnace,—it supplies heat and force. Another important food element is the proteids, or albumen. Foods of this class can be represented by the furnace itself, for they build up the tissues. So if one should attempt to live wholly upon starch, he would have plenty of heat and energy; but the structure of the body itself would crumble away, and he would gradually grow weaker. Altogether too many, in taking up diet reform, do not take pains to learn how properly to substitute foods for those which they leave off. We require from fourteen to sixteen ounces of starch a day, while we only require from two to four ounces of proteids and one to two ounces of fat. So starch is the most abundant food element we take in, and much of the subject of proper cookery must cluster around the starch question.

The human system can digest raw albumen and raw fat; but it can do nothing with raw starch, at least not until it has passed on into the small intestines. So the cook-stove lifts a great load off the digestive organs, and cook-stove energy is a great deal cheaper than nerve energy. Raw green fruits contain an abundance of starch, just the same as the potato does; but as the fruit ripens, nature goes on, and not only brings it thru the cooked

stage of starch, but actually changes it into sugar, so the work of digestion is practically done for the starch. That is why fruit is such a valuable food in fever; it really needs no further digestion. No such change takes place in the potato; therefore it positively needs cooking, while the fruit does not, except in some of the coarser varieties to soften up the cellulose or woody matter.

—O—
VEGETABLES.

VEGETABLES are largely made up of water and woody substances. In some respects they resemble fruit, but they do not contain sugar, as fruit does. Potatoes are perhaps the most valuable vegetable we have. Vegetables are chiefly valuable for the fact that they furnish bulk to the food, and give variety. Those, however, who eat largely of grain products and fruits will secure abundance of bulk, and variety as well. The attempt to remove all the coarse elements of food is disastrous. It causes inactivity of the bowels, and is also rapidly producing a toothless race. Dr. Lauder Bronton, an eminent English authority, explains the reason that American dentists are more skilful than English dentists. He says that the American millers have discovered a process of removing all the coarse products from the flour, so there is no exercise for the teeth; therefore the dentists have such an enormous business that they have abundance of opportunity for practise. Some one has suggested that the future gold mines of the world will be found in American cemeteries. It is probable that during the last three years more gold has been put into American teeth than has been dug up in the Klondike regions.

When vegetables are eaten, it is well to avoid the use of fruit at the same time; for if the digestion is weak, fermentation will result. Fruit digests in about an hour, while vegetables require from four to five; but the fruit has to be retained in the stomach until the vegetable fiber has been disintegrated, and by that time, in the stomach where the digestive powers are weak, fermentation has already begun.

There are many who think that too great stress is laid on the question of diet in health and disease; but there are really but few diseases that do not have their headquarters in the stomach. More diseases come from without than from within and undoubtedly more of them come by the avenue of the stomach than all other sources combined. The adoption of correct habits in diet would shortly banish a large percentage of the diseases which are to-day afflicting mankind, and would so build up the system as to enable it far more successfully to cope with that class of diseases which do not naturally originate from this source.

DAVID PAULSON, M.D.

RECIPES.

Nut Croquettes.—Chop one cupful of walnut meats, and add one cupful each of mashed potatoes and fresh bread crumbs; moisten with one-fourth of a cupful of the water in which the potatoes boiled, and season with salt. Beat until light the yolks of three eggs, and add them to the mixture with the whisked white of one. Mix thoroly, form into small croquettes, and crumb them, and bake in a moderate oven until a golden brown. Serve hot.

Nut Roast.—Mix together one cupful Dahl and one cupful of finely chopped nuts. (English walnuts are good.) Season with sage and salt. Make a dressing from four slices of zwieback, by pouring over it boiling water, and then covering. Let it stand a few minutes, then with a fork break it up, and pour over it one-half cupful of cream, and season to taste with sage, salt, and a bit of grated onion. Line an oiled baking dish with one-half of the first mixture, put the dressing in, then cover with the remainder of the mixture with the nut in it. Pour over the top half a cup of rich cream, and bake for one hour and a half. Serve in slices with cranberry sauce, and garnish with a sprig of green.

Corn Custard.—To one cupful of grated corn pulp add three beaten eggs, a half teaspoonful of salt, a cupful of milk, a teaspoonful of finely chopped parsley, and a teaspoonful of grated onion. Mix thoroly, and cook in an oiled mold, standing in hot water in the oven. The custard may be cooked in one large mold or in several smaller ones. Turn out of the mold before serving with cream sauce.

GOOD HEALTH.



"AS ONE WHOM HIS MOTHER COMFORTETH."

I WOKE in the dark and was sore afraid ;
Outside was the wind and the rush of rain ;
A nameless shape of the shadows made
Crept by the edge of my counterpane.
A cry ! She came who was ever near,
Sleeping or waking, to soothe and bless ;
With a mother's magic my fears were laid,
While she comforted me with with a long caress,
And walled me in with her tenderness.

I woke in the awful night of doubt,
Beleaguered by shapes of a chill despair ;
The heavens above were blotted out,
And horror poised in the turbid air !
A cry ! He came who is never far,
And His smile illumined the voids of death ;
His arms encompassed—His loving arms !
Then I remembered the words He saith,
"As one whom his mother comforteth!"

—Emma H. Weed.

A LITTLE TEMPER.

He's the very best boy in the worlds ; his only fault is a little temper." This was the text from which Mrs. Keyes had preached since the time when Willis was old enough to make his demands in broken, cooing words, and beat his head upon the floor with loud screams if these demands were not complied with. Sisters, cousins, and aunts had echoed the chorus, until, as Willis grew to manhood, he began to look upon his uncomfortable disposition as an enviable distinction, and was quite free in his contemptuous allusions to the boys "who hadn't a bit of spunk." In his own home, the brief restraint he had experienced from his father ended with the latter's death, when the boy was five years of age. Neither mother nor sisters dared venture to oppose his wishes, lest opposition should bring on one of his attacks ; and friends became cautious and reserved in his presence, since the people who were attracted by his bright, handsome face, his generous, open ways, were disenchanted when they came in contact with the stubborn self-will and selfishness which lay concealed under that prepossessing exterior.

Yet it seemed hard and unkind to call Willis selfish. He never shirked his duties ; he was fair and generous with his playmates, ready to bear his part in school or playground. He had risked his life more than once for his fellows on the skating pond or in rescuing the inexperienced from the deep waters in summer. He would watch with a sick schoolmate night after night, tending him as kindly and carefully as a woman, and he had a natural aversion to what was low and base, which made him a sort of mentor among the younger boys.

Counting over to himself his numerous virtues, as was often his custom, he could never understand why it was that the boys feared him rather than loved him, and shut him so completely out of their confidences. "You know I was a little out of temper," seemed to him ample apology for any deed committed during these frequent outbursts.

Time went on, and Willis graduated from the law school, which had succeeded the academy. His joy was unbounded when he received from an old friend of his father—a famous lawyer in another part of the State—a proposal to enter his office.

"I make you this offer," wrote Judge Caton, "not only because of my old friendship for your father, but because I have heard from your instructors such favorable reports of your talents, morals, and business habits. Without these recommendations I should not have felt justified in taking you into my office, however strong my wish to help the son of an old friend might be."

It was a letter which stimulated Willie's self-conceit to the utmost. As he boarded the train which was to take him to his destination, his only feeling was, not that so great good fortune had befallen him, but that he so well deserved it.

The station where they stopped for dinner was close and crowded, and he rushed out on the platform to see, as he supposed, his valise, which he had left for a moment, vanishing up the steps of the rear car in the grasp of an elderly woman.

Willis' anger was at its height. He rushed through the crowd of hurrying passengers, elbowing his way to left and right, to the alarm and dismay of the belated host, pushed an officious brakeman to one side, swung himself to the platform, and, crowding down the aisle, brought the offender to a standstill, as he roughly snatched the valise from her grasp.

"This is my property, madam !" he began in thunder tones ; "and I would advise you in future to be careful as to whose belongings you appropriate."

The roused, indignant look in the lad's eyes, as she turned toward him, only added to his wrath. Unheeding her attempt at explanation, he poured forth a torrent of rage and vituperation, until the conductor's hand upon his coat collar brought him to his senses.

"This car is for ladies and gentlemen," said that official, with a quiet emphasis on the last word. "Madam, if this valise is your property, will you kindly demonstrate it by opening it."

As she took a key from her purse and fitted it to the lock, Willis, rapidly recovering his senses, saw how refined and beautiful was the face turned toward him, how elegant the finish of the dark, plain traveling suit.

The lock yielded beneath her fingers, and the satchel opened, revealing a mass of tucked and ruffled muslin, which brought the color in a sudden flood to her accuser's cheeks.

"Is the young man satisfied ?" she asked, with quiet irony.

And, followed by the jeering laughter of his fellow-passengers, Willis, covered with shame and confusion, sank into his seat to brood over his discomfiture.

He had not yet recovered his spirits when he presented himself the next morning at his employer's office, nor was he reassured by the look of surprise and disappointment Judge Caton bestowed upon him.

"And you are Willis Keyes," he said slowly, piercing him thru and thru with his sharp glance, "For your father's sake I will pay your fare home ; but I regret to say that I can not take you into my office."

"But, sir, I do not understand," faltered Willis.

"Let me explain. I was on the train yesterday at Newmarket, and witnessed the disgraceful scene in which you were the principal actor. Nothing would induce me to take into business with myself a young man so utterly lacking in deference to age and womanhood, so oblivious of the common proprieties of life, and so completely destitute of self-control. Go back to your home, young sir, and remember that no man need expect to conquer the world till he has first learned to conquer himself."

It was a bitter lesson ; but Willis, in his humiliation, did not deny his need of its teachings. Then and there he registered a vow that this enemy should be struggled with and overcome. There were many battles to be fought, many temptations to meet, but in the end he conquered ; and now, in his own beautiful home, surrounded by the wealth and beauty he has acquired thru years of faithful and persistent toil, the one fault which is never condoned in his children, which is constantly held up before them in all its enormity, is "a little temper." —*Christian Weekly*.

—o—
THE PATCH OF GRASS.

The day was hot and stifling. In South Australia the heat is sometimes so great that it can hardly be borne. The coolest part of the house will be sought, and that will probably be the cellar. As for sitting under the shade of trees then, you would not think of it. Everything would be scorched, and the ground would be dazzling in its brown bareness. The sight of a bit of green would be most refreshing, and, here and there, such patches of green are found.

A farmer managed in such heat in Australia to keep a patch of long grass green. Indeed, all round his house it had been planted, and by care had flourished. The cattle were fed with bunches of it night and morning. Carts laden with it were even sent to a neighbouring town and sold in penny lots.

But the grass served not only to nourish horses and cattle, and to fill the farmer's pocket, but it was most useful in another way which I am about to tell.

In the great heat a lighted match, carelessly thrown down, may set fire to a large tract. One was thrown away by a tramp after he had lighted the fire under his billy-can. Speedily the flame spread in the dry-grass, then it caught the bushes, ran up the gum-trees, and rapidly spread.

The man had time to escape, but the flames so wild and swift spread for miles. Forest section after section went down before it. Farmhouses and sheds were burnt. All the strong people of the neighbourhood did their best by spade, by axe, and by branches to check or beat back the flames.

In vain, for it spread for miles. It swept right past the homestead of James Macintosh. As he heard the rush of the flames, and felt the hot breath of the forest fire, he thought that his homestead, the result of many years' labour, was doomed.

They raged round it. The farmer was struck with horror as he saw the great fire coming nearer. It had come so suddenly that he had had no time to get his wife and children away. Indeed, he knew not where to send them.

He could only think of the well as a place where they might be lowered, and hidden for a time from the heat. He knew it was very shallow, and that the three might stand in the water up to their waists without danger, and they could keep bobbing under if the heat was too great. He had made up his mind to lower them down, and then to follow them, but the changing of the wind slightly had brought the forest fire too rapidly for him to do so.

"Good-bye, my darlings," he said, as he hurriedly kissed them. "God will protect you. I will go, and, it may be, beat back some sparks." Poor fellow, he hardly expected but that he himself, in a few minutes, would be a charred and blackened mass; and as for his loved ones, well, he dared not think. He could only pray, "God save them."

The heat of a furnace smote him outside. Sparks flew over the homestead. A sea of flame was around. The outer rim of the uncleared forest was roaring away as tree after tree fell crackling and crumbling into glowing embers.

The wheat-field was soon swept over and left a blackened mass. Everything was consumed by the hungry flames, but they seemed to stop at the green lucerne patch. The fire scorched the outer edge of it, but did not leap over it. The farmer had not thought that it was wide enough to protect his dwelling, but it did. The flames seemed to have a command, "Thus far and no farther."

Peeping ever and anon from behind a slight shelter, the farmer could see that the fire was losing its power. The green fodder for the cattle had in it too much moisture to burn. It was withered and shri-

veled, but was not consumed, and became a barrier to the flames.

"God, I thank Thee for Thy mercy," he exclaimed. With a wet branch he hastened to put out some sparks that had fallen on wood-work, then he rushed indoors, fell on the neck of his wife, then clasped his two dear girls, "Saved, saved!" he cried, "the grass saved us!"

Sin is like a raging fire. Sins have a terrible habit of coming back upon us. We have to face them sooner or later. We have to bear the fearful consequences unless some shelter and safety be found.

There is a place of safety, it is Christ's Cross. He is as powerful to save us as the grass patch was to resist the flames of the forest fire. Tho our sins deserve great punishment, yet, if we are truly sorry for them, God will forgive them for the sake of His Son Jesus Christ, Who bore our punishment Himself on the cross.

Let us pray to God to give us His Holy Spirit to make us truly sorry for our sins, and help us to serve and please Him all the rest of our life.—*Fred Hastings in Tract.*

MOTHER'S COUNSEL.

BABY'S FIRST EDUCATION.

HABITS of temperance or intemperance may be inculcated in the baby, by the plan pursued in its feeding. The food, if given irregularly, is of necessity given intemperately, and the child is thus taught to eat for the gratification of the sense of taste, which is of itself the foundation of intemperance. If the child is fed every time it cries or to still pain, the lesson taught is to try to forget present discomfort by putting something into its mouth. It will not be surprising if a child thus taught follows out the teaching in maturity and attempts to quiet sorrow, to drown care, to deaden pain, by putting something into the mouth, learning after a time that alcohol has a charm that temporarily annihilates all grief. We thus come to see that the regular habit of feeding infants has in it a moral quality, and is worth our serious consideration.

In addition to irregularity as a cause of intemperance in eating, and leading indirectly to other forms of intemperance, we may enumerate the giving of soothing syrups to babies. I have myself distilled from one 25-cent. bottle of Mrs. Winslow's soothing syrup sufficient alcohol to make a blaze two inches high, which would burn some minutes. These nostrums contain a quantity of opium, and this adds to the evil education of the children quieted by their use.

The little nervous night-hawks who never sleep, nor let any one else sleep, have had a bad education, perhaps beginning before their independent existence, and no doubt continued afterward. Babies may be taught to sleep without rocking and in quiet darkness, or they may receive a directly contrary education. And this education also begins in the very first hours of life. Infants may be taught to require constant attention, to be held, amused, rocked, and walked with, or they may be educated to lie quiet until the inborn vital forces incite them to activity, and they will quietly follow their own investigations very happily if so permitted.

The majority of children need what the old lady called "a little wholesome neglect;" that is, a watchful, general oversight, while at the same time there is opportunity to develop according to individual needs thru refraining from interference with the right of the child to self-independence.

The importance of educating the infant to an acceptance of conditions can not be over-estimated. One of the fundamental laws of the family is that each one shall have opportunity for work or rest, and the baby must learn not to monopolize the attention of one or several. He can just as well learn to amuse himself as not. He can also be taught

that he does not get what he cries for. The education of the majority of children is that they will get what they wish if they cry long and loud enough.

MARY WOODS-ALLEN, M. D.

TRAIN THE CHILDREN TO GROW.

MOTHERS, train your children now. No work that you can engage in will ever pay you like the care of your children while they are yet young. An incident in my life when my boys were little children comes before me as I write. I had been to the florist's to get an ivy, and, not seeing what I wanted, the florist persuaded me to take a German ivy—"It would grow so fast," he said. I accepted his suggestion, and brought home the new plant, and arranged it so that it would form a border for my lace curtains,

I soon noticed that it grew fast, but I did not know how fast until my attention was especially called to it. In making some provision for its growth (for vines must have supports), I discovered something very strange. The vine had crept thru the lace curtains, and was growing on the other side of them, so that I could not get it back without destroying either the vine or the curtains. I looked at it closely, and saw how easily it might have been slipped back thru the lace bars at an early stage. And as I looked, I saw other vines that somehow slip thru on the other side of the lattice from where the parents want them to grow. And I wondered whether the cause were not the same as with my ivy—the proper early training had been neglected.

There was a time when all my ivy needed was just a little care, and I could so easily have kept it on the side I wanted it to grow; but I neglected it until it was too late. O, how many children slip thru some little opportunity that offers! How many boys are allowed to slip out into the street and grow on the wrong side!

I am afraid there will usually be found some early cause for growth on the wrong side; and all after attempts to get it back will prove as fruitless as my attempt to get back my ivy thru the bars of my window curtains. I could have prevented its going on the wrong side, but I could not get it back once it had gone thru.

O mothers, see to it that the little children do not get thru on the wrong side! The children grow so fast, and sin is of such rapid, insidious growth! Watch the children, and you will have the joy of seeing them, like bright olive branches, growing on the right side, and making the home beautiful by their loving thoughts and kind deeds.

MARGERET SANGSTER.

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CHILDREN'S PAGE.

TAKING HIS CHANCE.

IT was breaking-up day at school, and among all the happy faces none looked brighter or merrier than Horace and Charley Ashton's.

Not only were they glad to put away their lesson-books for a few weeks, but they were going to spend their holidays with their father and mother, whom they had not seen for some years, and who had only just returned from India and settled in a pretty house in the country.

The sun shone brightly, and all the country looked fair and green in its summer garb, and the train travelled so quickly that the boys were astonished when they found themselves at the little country station where their father was waiting to meet them and drive them home. Yes, home! How pleasant the word sounded after so many years of school-life, and how sweet it was to see their pretty gentle mother, surrounded by her girls, standing in the porch to welcome home her boys.

It would be difficult to tell whether the boys or the girls had the most to say, but there was a great deal of talking and merriment, and so many questions to be asked and answered that the afternoon passed only too quickly.

Early in the evening, Mrs. Ashton, who wanted a little quiet talk with her boys, proposed a stroll in the garden. Charley ran at once to fetch a light shawl for his mother, and Horace, who was growing quite a tall fellow, drew himself up, and proudly offered her his arm, and looked very pleased when she accepted it.

They walked about the garden, and admired the flowers, the tall trees, and the smooth lawn, the fruit trees, and the bee-hives, and felt how good it was to have a home once more.

"Now, my boys," said Mrs. Ashton, "let us talk a little about the life you lead at school. I know you write a good deal to me, but you cannot tell me nearly all I want to know."

"No," cried Charlie, "we can't tell you half the fun of our cricket-matches. I wish you would come down to see one, mother; we are going to practise in the holidays, and there is to be a match directly we go back."

"Cricket is all very well in its way," said Horace, rather grandly, "but we want to start a bicycle club. Three or four of our fellows have them, and there is a beauty at Brown's to be drawn for next month, ten shillings a member. Such a lot of us are going to have a try for it, and Brown only wants twenty."

"Are you thinking of drawing for it?" asked Mrs. Ashton gravely.

"Yes, mother, I am. I can't afford to buy one, and I should like to get this one very much, and it isn't much to risk. I don't see any reason against it, do you?"

"Suppose you do not win, my boy, what then?"

"Oh, then—why, of course I should have to do without it, but it would be tiresome."

"Some must be disappointed, for if twenty try for it only one can succeed. Do you think it fair to let others pay for your amusements?"

"Well, you see, we all take our chance," replied Horace.

"Yes, dear, I see that, but I should really be much better pleased by your losing than by your winning."

"Mother!" he said in an astonished voice.

"Indeed, I should, dear Horace, for I think that the success may be very hurtful to you. We may safely suppose that all the boys who try for the bicycle want to get it, so that if one draws it nineteen will be disappointed. And tho," she said, with a little smile, "tho I have no doubt that your schoolfellows are very good boys, don't you think some of them will be a little envious of the successful one?"

"I am sure Jones will be," cried Charley, "for he says that he has made up his mind to get it, and if Barton has it he will be awfully savage."

"But I wouldn't care if the fellows were envious; they ought not to be," argued Horace.

"I am afraid you would grow proud and careless of their feelings, although they had each given you the twentieth part of the bicycle, and that is why I think it would be better for you to lose than to win. When you say your prayers day by day you pray, 'Lead us not into temptation, but deliver us from evil,' and are you not running into temptation, when you open the door for envy, jealousy, and pride, and other evil passions to which this lottery is likely to lead?

"This seems only a little thing, but it is of the nature of gambling, and that, you know, has led to almost every crime. In the very beginning of it we find selfishness, for it is altogether opposed to the golden rule of Christ, 'As ye would that men should do to you, do ye also to them likewise?'

"When Jesus came on earth to die for us, He did not even hold fast to what was really His own—the glory which He had in heaven before the world was made. He was equal with God the Father, but He gave up what was really His own for our sakes. And should we then snatch at what

is not our own? My boy," she added earnestly "do you think you can ask God's blessing on this lottery?"

"No, mother," he answered softly. "I had not thought about it; I only felt that I wanted to get the bicycle, and that I would take my chance. I know that I should be disappointed if another fellow got it, and should feel that my money had gone to enrich him because I could not help it. There wouldn't be any kindness in that, would there? I shall give it up, and try in future to be content with what I can afford to buy."

—Selected.

TEACHING POLITENESS.

A MOTHER noticed a remarkable change in the deportment of her six-year-old son. From being rough, noisy, and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought out more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked finally, "if Miss Smith doesn't say anything, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as anything."

That was all he could tell about it, and his mother began to see thru the mystery.—*Educational News.*

BE COURTEOUS.

CHILDREN, be courteous. Among the children of to-day there is seen a great lack of respect for their elders, and especially for the aged. Age, no matter where it is found, or under what conditions, should appeal to the tender feelings of the youth and children. Many a time have I seen an aged woman, who evidently earned her living by gathering old clothes, being tormented, as she passed along the streets, by both boys and girls who made fun of her, and called her names. When she would sit down on some doorstep to rest her weary limbs, a lot of children would gather around, and make her angry by their rude speeches, and loud and boisterous laughter.

Honour is due to the aged, either man or woman, by reason of their age. The Bible says, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord."

I hope that none of the children who read this page have been guilty of showing disrespect to the aged. Children, they have nearly run their race in this life, and the grave lies just before them, and a little child's smile and kindly help will do much toward helping them over some rough places that they may yet have to pass.

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*The Standard
Chicago, U.S.A.*

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A SHORT TALK WITH OUR SUBSCRIBERS.

I AM glad to learn by word and letter of the interest you have in the Second Coming of Christ. Surely a theme so great and grand should have a large place in the heart of every one who is looking for His soon return. He is our Elder Brother, who has gone to a far country, and why should we not be interested in His return? We look thru His letters in which are the revelation of His will, and as we study these our hearts leap for joy as we see how near His coming is. Many events enumerated in those letters have taken place, some are now transpiring, and we watch the few remaining signs with eager eyes. We want to see this Elder Brother. We have read of His life, and we long to be like Him, and so with expectant hearts we look for Him, for we know that "when He shall appear, we shall be like Him; for we shall see Him as He is." Being sick of sin and wanting to be like Him, should we not watch for His coming?

The return of the Jews is a question which comes into a good many minds, as they contemplate the coming of Christ and some are in perplexity about it. In this number is the last of a series of three articles which take up the subject of the Return of the Jews, and go into the question very fully and make it clear. In order to get the train of thought in the writer's mind, it is necessary to read the two succeeding articles in the February and March numbers of the *Oriental Watchman*.

Spiritualism is also a subject upon which those looking for the coming of Christ should be informed. The astonishing growth of this cult should cause everyone to ask the question, Is it true or is it a delusion? If it is false should not the Christian know it from the Bible? The articles which began with the January number will continue until June. The able and interesting manner in which the writer deals with this question from so many points of view makes the reading of them indeed profitable. You cannot afford to lose a single one of this series.

Temptation at The Lord's Table.—A very convincing article appeared in the February number of "Light from the Orient" headed Temptations at the Lord's Table. Several instances cited by the writer Helen Richardson show the evil of fermented wines at the Lord's Table. The following is an extract from a letter she received from a minister of Glasgow:—

"One of our most respectable Churches in the city of Glasgow directed its attention to Mission work. The Missionary they employed saw his task to be a hopeless one, going with the Bible in the one hand, the intoxicating cup, though taken in moderation, in the other. He abandoned the use of intoxicating drink and became a total abstainer. "The Lord blessed his labours. A great many souls professed to have seen Jesus as their own Saviour, and to have accepted Him."

"In a year or two a Mission Church was formed. The Communion was to be observed, and the parent Church would not suffer unintoxicating wine to be used at it. The intoxicating cup was passed round at the table of the Lord, and *fourteen of the members*, all of whom had been previously victims of the drink curse, were swept away. The old appetite was easily raised within them."

"The Missionary begged the office bearer for Christ's sake to let them have unintoxicating wine for their after Communion. The unseemly and unwise answer was, 'If these fourteen souls fell before such a temptation, they were not worthy to be members of a Christian Church.'"

Why not use the pure juice of the grape which has no poison in it? Fermented wine has poison, and surely Christ did not ordain that man should injure his system by introducing a drug into it—a drug which causes the head to whirl, and revives in the reformed drunkard the craving for that which has been his ruin in times past.

The Good Health.—Are you a subscriber to the Good Health? If so, you must be interested in the excellent instruction given in this journal on questions of health. From cover to cover, it points the way to health. There will be no April number of Good Health for Indian subscribers, owing to arrangements being made for an Indian edition, to be mailed from Calcutta. The May number will be a special number. Do you wish a sample copy for yourself or friends, send an anna stamp with each name to the Good Health, 39/1, Free School St., Calcutta. Send your name or names to-day. Don't wait until tomorrow.

A Record Telegram.—An interesting telegraphic experiment has been made by the former President of the Erie Telephone Company. He is at present residing at Boston, Mass., but still takes a deep interest in the development of communication by wire. A few days ago he started a telegraphic message on a journey around the world as a test of the efficiency of telegraphic service. He telegraphed to Vancouver, B. C., with a request that the message should be sent all around the world. The manager of the office there entered enthusiastically into the experiment, and forwarded it by cable to Sydney, N. S. W., whence it was sent to Europe, and so forwarded until it was delivered to the gentleman from whom it emanated at

his hotel in Boston. It had taken thirty-nine hours and twenty minutes to make the circuit of the globe, including the time occupied in repetition.

Leprosy.—A plan for completely eradicating leprosy has been devised by Dr. Adolph Kazlaga. The doctor wants three islands somewhere in the tropics, placed at his disposal. To the one island he would take every male leper wheresoever found, and place him under treatment; to the second island every female leper. The mild cases, those that are not far developed, he would remove to a third island. He has a method of treatment which he claims if it does not cure will arrest the progress of the disease, and he claims if applied in its early stages will effect an absolute cure. He estimates that there are a half million lepers in the world; and he contends that if every case as soon as found were isolated and compelled to undergo treatment, there would soon not be a single case of leprosy. If leprosy is transmitted only thru infection, we can see how such a plan as this might work an end of leprosy. However it may be, without doubt, such a plan would lessen the progress of this hated monster, and if governments would work together such a plan might be effected. In South Africa, an island a little distance from Cape Town, is used exclusively as a home for lepers. All cases are taken to this island and cared for. The government of Cape Colony see that every case has kind and careful treatment; those who wish are allowed to work and busy themselves in various ways. Every one who visits the island speaks highly of the scheme and the care the lepers have, and without doubt it has been a means of reducing the disease in South Africa.

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THE CIGARET POISON.

The teacher of a public school in Chicago found that eighty of her scholars smoked from two to twenty cigarettes a day. Only six of these boys were able to do good work in their classes. The victims of the cigaret habit confessed that they were suffering constantly from headache, drowsiness, and dizziness.

Many declared they could not write well because their hands trembled. A number were "shaky" when they walked, and unable to run for any distance. They could not rouse themselves to meet the examination test. The teacher reported that they were sure to fail if asked to memorize anything. Several of the smokers were from four to five years too old for their grade, and it was found that after they began to smoke their progress ceased. Except in three instances, the scholars hardest to discipline were smokers. Truancy and theft were directly traced to indulgence in the habit. Boys who had reformed and joined the Anti-Cigaret Society said they "felt like different boys."—*Youth's Companion*.