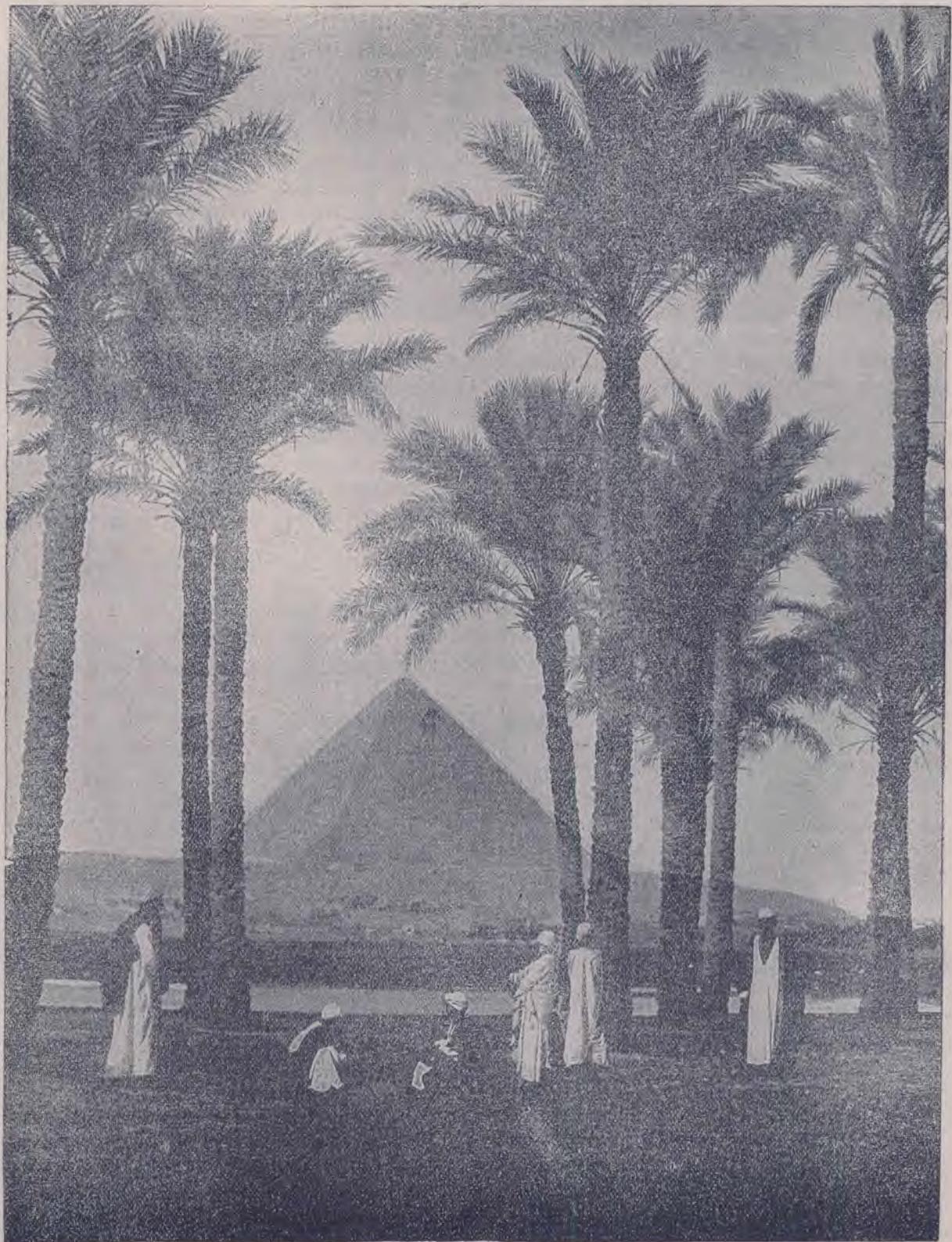


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THE PYRAMIDS PROBABLY BUILT WHILE THE ISRAELITES WERE IN EGYPT.

NEARNESS OF HIS COMING



SOME FACTS
WHICH SHOW THAT
THE PRESENT CON-
DITION OF THE WORLD IS PRE-
PARING THE WAY FOR THE
COMING OF CHRIST.

THERE is no theme around which cluster events of greater meaning than the coming of our Lord. It has been for years the longing desire of His waiting ones and is still their thrilling theme. As we look down the lines of prophecy which meet their end in the coming of Christ, we watch the mile-posts one by one as they have come and gone: each one bringing us nearer to that great event which is the consummation of our hopes. As we see how fully and completely prophecy has been and is now being fulfilled, hope grows still more bright. Though shadows hover over the immediate future and men and nations seem troubled with perplexity, we should rejoice. These very perplexities, disasters, and wars, make more certain the near coming of the King of Kings. The following paragraphs taken from the *Southern Watchman* give in a clear and convincing manner very definite assurance that the end is very near:—

"In Matthew's account of the words of our Saviour, as he sat with his disciples upon the Mount of Olives, answering their questions as to the signs of his coming and of the end of the world, we find it stated as a prophecy, that there should be "wars and rumors of wars," and Luke, in his account, adds, "And upon the earth distress of nations with perplexity." Matt. 24: 6; Luke 21: 25.

Wars, rumors of war, distress of nations, with perplexing accompaniments, have characterized the history of the world from time immemorial. Our Saviour, therefore, would not have given these as signs of the end of the world, unless, in connection with them, there were to be circumstances that would make them stand out in historic annals with

marked boldness, either because of their frequency, their magnitude, or their horror and calamitous results, or else because of a combination of all these, that should mark them as examples far in advance of anything of the kind the world had previously witnessed—so marked, indeed, as to be sure and unmistakable signs that the end must be close at hand.

This Prophecy being fulfilled.

Therefore we ask, Has there been, in recent years, anything connected with the history and mutual relationship of the nations, which would stamp it as reliable evidence of the fulfilment of the prophecy quoted? All through the ages the world has been one vast battle-field, over which ambitious men have swept with armies of conquest. As a result, famines and woes of awful severity have followed as a natural consequence of strife among nations. Kingdoms have arisen through strife and bloodshed, only in their turn to sink again into oblivion, baptized with their own crimson tide, before another and mightier conqueror. How, then, can it be that, even granting that we are living in the last days, there can be anything in the strife, and bloodshed, and calamities of our time which shows them to be incontrovertible signs fulfilling prophecy?

We answer that their magnitude, the vastness of the interests involved, the stupendous character of the engines of destruction employed, the immensity of the forces pitted against one another, the alarming effect upon the agricultural interests of the world by the withdrawal of the cream of the youth from peaceful avocations, and the wide-spread destruction and desolation and havoc produced, mark the modern conflicts as immeasurably in advance of anything the world has ever known of war and its attendant consequences. Even to the casual observer, the truth is carried home with convincing force, that unless some power intervenes to stay the tide of slaughter, every nation must be blotted out, and the entire race become victims.

Consider for a moment the bearing of the following facts:—

At least seventy-five per cent. of the entire revenues of the continental nations

of Europe is consumed in maintenance of their armies and navies, each one having an army of over 1,000,000 men, and navies to correspond, the entire fighting force of the nations being estimated at 8,000,000 men.

Even the smaller powers yearly increase their armies and fighting capacity, until any one of them has a war footing far in excess of even the great nations of the past, or of Napoleon in the height of his glory.

Japan, which thirty years ago was looked upon as an insignificant heathen island power, to-day stands before the world as one of the foremost fighting nations, second only to England in her naval strength, challenging the great empire of Russia to mortal combat.

China, a vast country teeming with a population of more than 400,000,000, yet heretofore treated with contempt, now, since the war with Japan, has become a terror to Russia, and a menace to the peace of all Europe.

How is it that these insignificant heathen people are suddenly awakening and joining the older and civilized nations in battle array?

Joel's Prophecy.

There is a prophecy in the book of Joel which evidently applies here, and answers the question. These nations, "great and small," are being arrayed preparatory to taking part in the great battle of the day of the Lord, soon to be ushered in.

"Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put you in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

Paul wrote Timothy, "In the last days perilous times shall come, for men shall

be lovers of their own selves." 2 Tim. 3:1, 2. That is, because of their cultivated, inherent selfishness men should become so supremely selfish at last as to make it perilous for them to dwell together in communities. As the individual, so is a nation; and therefore in the latter days we may expect such an exhibition of selfishness in national governments as will make them not only jealous and fearful of one another's advancement and commercial prosperity, but to such a degree as to make each one a menace to all the others.

John, in his vision of the condition of the governments in the latter days, describes them as living in wrath toward one another. He says "the nations were angry," and adds that it is at a time when the wrath of God is to be poured upon them; "the nations were angry, and thy wrath is come." Rev. 11:18.

A veritable craze for the acquisition of territory seems to have taken possession of even the second and third rate nations. Any pretext, however insignificant, is seemingly sufficient, if backed by superior force, to justify the seizure of places of vantage and possible profit.

All this, naturally, necessitates a constant preparedness for war, for defence and attack, and so, when even a small nation increases its land or naval strength, to possibly only a moderate degree, its more powerful neighbours are forced, unwillingly it may be, to overawe by a greater display, in order to maintain supremacy and the public peace. And so this arming and re-arming has been going on year after year, until the fighting equipment of the nations is something simply appalling, and men are inquiring, "What next?" Where will it end?"

Our Saviour said that at this time, when the nations would be angry, and the time for God's wrath should come, men's hearts would fail them "for fear, and for looking after those things which are coming on the earth." Why? "For the powers of heaven shall be shaken, and then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:26, 27.

Why, then, should it be thought unreasonable to believe and assert that the troublous times upon which we have entered are surely and inevitably leading up to the end of the world, and the great day of God Almighty?"

WATCH!

GOING slow with God, says one, is our greatest safety. It is dangerous to live with a thousand live wires around us, against which we may jostle at any time by not keeping calm and thoughtful in our movements. In factories of multiplied and complicated machinery, a man must needs move cautiously, and especially when wheels and bands, and electric motors, and sharp cutting instruments are running with lightning speed, and a wrong step or a foolish move of the hand, or a frightened, jerky movement may cause instant and horrible death. In many respects we are moving amid just such unseen and complicated machinery, and walking quietly and slowly with God is the only safe way to escape the swift flying bands and pulleys of mighty laws, as well as demoniac snares. There are more religious delusions at the present day than since the fall of man, and every one of them could be traced to a rash, impetuous taking up with thoughts and things, without taking time to wait on God in perfect humility and teachableness of spirit.—*Vanguard*.

—:o:—

DISCOURAGED.

ONE of the most fatal things in the Christian life is discouragement. One of the most helpful is cheerfulness. A very wise man once said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint, then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us.

The following allegory very forcibly illustrates this truth:—

Satan called together a council of his servants to consult how he might make a good man sin. One evil spirit sprang up and said, "I will make him sin."

"How will you do it?" asked Satan.

"I will set before him all the pleasures of sin," was the reply. "I will tell him of its delights, and the rich rewards it brings."

"Ah," said Satan, "that will not do; he has tried it, and knows better than that."

Then another started up and said, "I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights and brings no reward."

"Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it, and knows that wisdom's ways are pleasantness, and all her paths are peace."

"Well," said another imp, starting up, "I will undertake to make him sin."

"And what will you do?" asked Satan.

"I will discourage his soul!" was the short reply.

"Ah, that will do!" cried Satan. "That will do. We will conquer him now." And they did.

An old writer says, "All discouragement is from the devil." We wish every Christian would take this to heart and remember it. We must fly from discouragement as we would from sin.—*Words of Faith*.

—:o:—

OH, THE CRUELTY OF FASHION!

THE traffic in destruction of bird-life has become tremendous and infamous. A consignment of goods to a London firm recently, according to an English paper, had the following items: Osprey plumes, 11,352 ounces; vulture plumes, 186 pounds; peacock feathers, 215,051 bundles; birds of paradise, 2,362 bundles; Indian parrots, 228,289 bundles; bronze pigeons, including the goura, 1,677 bundles; tanagers and sundry birds, 38,198 bundles; humming-birds, 116,490 bundles; jays and kingfishers 48,759 bundles; impeyan and other jungle fowl, 4,952 bundles; owls and hawks, 7,163 bundles. Read this, and think of the millions of sweet songs hushed forever of the living, moving, resplendent forest bouquets plucked to adorn "Christian" women's hats. In a fashionable English paper, an item of news from Paris reads: "Birds are worn more than ever, and blouses made entirely of feathers are coming into fashion." O, sisters in Christ, are not your hearts touched by this wanton, wicked slaughter of God's songsters? Will you not forego decorations which must be purchased at such a price of pain and sacrifice of the most harmless and beautiful of God's creatures?—*Signs of the Times*.

"A MORE SURE WORD OF PROPHECY."

AN EXPOSITION OF REV. 14: 9-11 IN FOUR PARTS.

"THE BEAST." NO. 2.

THIS beast received "his power and his seat and great authority" from the "dragon." The preceding chapter describes this "dragon, and identifies it as the power which sought to destroy the infant Son of God. Verse 4. That attempt was made by Herod, the Roman governor of Judea. But Herod, and the pagan empire which he served, were agencies of Satan, through which he manifested his hatred and his power against Christ and His followers. The "dragon," representing primarily the devil (verse 9) also stands for that which then visibly represented the devil's power in his opposition to Christ, and through which his evil purposes were carried out. That was pagan Rome; and this power gave to the "beast" his "power, and his seat, and great authority." This is exactly what was done for the Papacy when by the removal of the pagan seat of empire to Constantinople, Rome, the "eternal city," with all the prestige and authority which were hers from having been for centuries the mistress of the world," became the seat of the Papacy.

But this beast is still further identified by his character and the work which he does. "There was given him," we read, "a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months, and he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." Verses 5-7.

The power which, above all others has spoken blasphemies and overcome the saints is the papal power. It is the "man of sin" "who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. 2 Thess. 2: 4. The Pope claims titles and prerogatives which belong alone to God. Leo X. was "the Lion of

the tribe of Judah;" Leo XII., "the Lord our God." Martin V. called himself "the most holy and most happy, who is the arbiter of heaven and the lord of the earth, . . . the appointed of the Lord, the master of the universe, the father of the kings, the light of the world." One of the latest encyclicals of Leo XIII. is addressed "To the Princes and Peoples of the Universe;" and in it he says, "We hold the regency of God on earth;" that is to say, he governs in God's minority, absence, or disability! for that is the office of a regent. He assumes to be infallible when he speaks "from the chair of blessed Peter" touching a doctrine of faith or morals. He claims the power to forgive sin. In brief, he sets himself forth as God on earth a visible head to the church, supplanting the invisible One who is the church's real head, and who has said to His church. "Lo, I am with you always, even to the end of the world."

The Papacy has made "war with the saints" and "overcome them." During the long dark period when it wielded temporal as well as spiritual power, it put to death scores of millions of "heretics," employing in its terrible work the civil arm, and that instrument of its own creation, the Inquisition. The modern claim of Rome, that she has never persecuted, since it was the civil authority which passed and executed sentence of death upon the "heretics," is as baseless as the claim made by the Jews that their ancestors did not persecute Jesus Christ, since He was put to death by the power of pagan Rome in the person of Pontius Pilate.

This blasphemous and persecuting power was to continue "forty and two months," three and one half years, or 1260 days (thirty days making a month by the ancient Bible reckoning). In prophetic language a "day" signifies a year. Eze. 4: 6. The establishment of the Papacy as a kingdom possessing what it has ever claimed as its right—spiritual authority and temporal power—dates from the overthrow of the last of the temporal powers that opposed the claims of the Bishop of Rome, which was accomplished in A. D. 538. Previous to this the Emperor Justinian

had declared the Bishop of Rome to be head over all the churches. But two Arian powers, the Vandals and Ostrogoths, still opposed the claims of the Papacy. A third Arian power, the Heruli, had been overthrown in A. D. 493. Justinian turned his arms against the two remaining powers, subduing the Vandals in 534, and the Goths, who held possession of Rome, in 538.

Thus was "taken out of the way" that which "hindered," and "that wicked," the "man of sin," was "revealed," and left in undisputed supremacy at Rome, where, ever since the removal of the seat of empire to the East by Constantine, he had been centring upon himself, as its chief person, the glory and prestige which still clung to the "eternal city."

From this date 1260 years reach to the year 1798; at that date the "forty and two months" end. And in that year, as we have noticed, the French general Berthier entered Rome with an army, took the Pope prisoner, and carried him into exile, where he died. From that day the temporal power of the Pope has waned, until, as he now complains, he is but "the prisoner of the Vatican."

Such are the fulfilments of history which identify the power designated by the remarkable symbol introduced in the thirteenth chapter of Revelation. It is seen first to be a symbol of Rome; and then by its character and work, to designate Rome in its papal form,—the great spiritual kingdom which was to rule over men with greater power and authority than pagan Rome had known. And this is the power—the "beast"—after which the world wonders, and against which the warning is given, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever."

E. J. WAGGONER.

LIFE IS TOO SHORT.

LIFE is too short for any vain regretting :
 Let dead delight bury its dead, I say,
 And let us go upon our way forgetting
 The joys and sorrows of each yesterday.
 Between the swift sun's rising and its setting
 We have no time for useless tears or fretting :
 Life is too short.

Life is too short for any bitter feeling :
 Time is the best avenger if we wait :
 The years speed by, and on their wings bear
 healing :

We have no room for anything like hate.
 The solemn truth the low mounds seem
 revealing
 That thick and fast about our feet are steal-
 ing :
 Life is too short.

LIFE is too short for aught but high endeav-
 our—
 Too short for spite, but long enough for love,
 And love lives on for ever and for ever :
 It links the worlds that circle on above :
 'Tis God's first law the universe's lever.
 In this vast realm the radiant souls sigh
 never :
 Life is too short."
 —Ella Wheeler Wilcox.

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A TOUCHING INCIDENT.

ONCE a little boy came to a city missionary, and, holding out a dirty and well-worn bit of printed paper, said, "Please, sir, father sent me to get a clean paper like that."

Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:—

"Just as I am, without one plea,
 But that Thy blood was shed for me,
 And that Thou bidst me come to Thee,
 O Lamb of God, I come!"

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," said he, "in sister's pocket after she died; and she used to sing it all the time when she was sick, and loved it so much that father wanted me to get a clean one to put in a frame to hang it up. Won't you give us a clean one sir?"

The little page, with a single hymn on it, had been cast upon the air, like a fallen leaf, by Christian hands, humbly hoping to do some possible good. In some little mission school, probably, this poor girl had thoughtlessly received it, afterwards to find in it, we hope, the gospel of her salvation.—*Selected.*

WHERE TO LEAVE CARES
 OYERNIGHT.

I SLEEP. That is "good medicine." I used to be foolish enough to go to bed to think of my sins and my mistakes and my foolishness and my misfortunes, and all the things that happened to me and were going to happen to me.

When I put out the light, the room would become luminous with cares and lurid with regrets. But it dawned upon me that a bed wasn't made for that sort of thing. It was made to sleep in; and I proposed to use it for that purpose. It was no easy task to overcome the evil habit which long indulgence in the luxury of bed-time worry had fastened upon me. But I did it. And now when I want to go to sleep, I can. I don't care what the trouble and fret, the irritation and the trial, the blunders and the disappointments of the day have been; I leave them at the door; they are on the outside. They may lie in wait for me as I come out next morning, but they have to abide out in the cold and gloomy hall all night. They do not come to bed with me. And the next morning I am all ready for them, after a long, sound sleep.

But most of them die during the night from exposure and loneliness. Nothing requires more tender and constant nursing to keep it alive than worry. You don't worry because you have to: you worry because you like it; you enjoy it. I used to myself; used to like to get away from people; used to be glad when bed-time came so that I could worry over my troubles comfortably, without being interrupted. By and by I had some real troubles; then I learned to do better.—*Robert F. Burdette.*

—:o:—
 CLOUDS.

A FRIEND of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble in her little room; but she always seemed cheerful. She knew the Rock. "Why," said he, "Mary, you must have very dark days; they must overcome you with clouds sometimes." "Yes," she said, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said, "when I am very low and dark I go to the window, and if I see a heavy cloud, I think of those precious words, "A cloud received Him out of their sight; and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides Him, and so you see there is comfort in a cloud."—*Selected.*

ENDLESS INFLUENCE.

MAN dies and passes away to rest. Not so with our actions and example. No good action, no good example dies. It lives forever in our race. While the frame moulders and disappears, the deed leaves an indelible stamp, and moulds the very thought and will of future generations. Time is not the measure of a noble work; the coming age will share our joy. A single virtuous action has elevated a whole village, a whole city, a whole nation. "The present moment," says Goethe, "is a powerful duty." Man's best products are his happy and sanctifying thoughts, which when once formed and put in practice, extend their fertilizing influence for thousands of years, and from generation to generation. It is from small seeds dropped into the ground that the finest productions grow, and it is from the in-born dictates of conscience and the inspired principle of duty that the finest growths of character have arisen.—*Samuel Smiles.*

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DISHONESTY OF DEBT.

WE all remember the aphorism of Mr. Micawber on this theme: "Earn twenty shillings a week, and spend nineteen—happiness! Earn twenty shillings a week and spend twenty-one—misery!" To live within one's income is not only a prudent thing: it is a right thing and a necessary thing; and the smaller the income, the greater the necessity. Let a young man cut off every extravagance, and deny himself even food, rather than plunge into debt, in the foolish hope that things will come out right some day. To the man of fine conscience there is a sense of degradation in debt. He knows that the debtor is nothing more nor less than a thief. He is deliberately keeping in his own pocket that which ought to be in somebody else's pocket. He has sold himself into slavery to his creditor. The clothes on his back are not his own, and the very meal he eats is stolen. To the upright man such a condition of things is torturing and intolerable, and that is what every youth ought to feel.—*Forward.*

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FAITHFULNESS.

Is never to break a promise given,
 And never to forsake a friend,
 And never to doubt the love of Heaven,
 And never to work for a selfish end.

—*Selected.*



OUR LONDON LETTER.

Religious Gatherings.

Not least interesting by any means, among the many institutions peculiar to London, are the so-called "May Meetings" which have been under way now for some weeks, and which will continue for a few weeks to come. These gatherings, which take their name from the fact that the largest number fall in the month of May, have their centre in the well-known Exeter Hall on the Strand, the headquarters of the London Y.M.C.A., and they bring to London representatives from missions in all parts of the world, as well as a large number of people in various parts of the British Isles who are especially interested in such enterprises. Not only Foreign Missionary Societies, but various organizations working at home, as missions to London Jews, Missions to Seamen, to Prisoners, Open Air Missions, etc. have their annual meetings at this time, and the careful attendant at Exeter Hall, Queen's Hall, the Metropolitan Tabernacle, Newington Green, and other large halls used in connection with these gatherings will be brought in contact with a wealth of missionary effort of every kind.

The meeting of the Religious Tract Society was a most interesting occasion. This Society has been especially active the past year in India and Africa. In the former country it circulated in one year 918,000 tracts in the Bengali language, and over 100,000 books.

The Royal National Mission to Deep Sea Fishermen reported 10,000 patients treated the past year, 5,000 missionary visits made, 2,323 Services held, 431 pledges taken, and over fifty-two tons of literature distributed. This mission ministers to the forty thousand men who are always afloat in the home waters. The British Jews Society for the Propagation of the Gospel to the Jews reported numerous serious difficulties which make the work go slowly. Only forty converts had been baptized during the past year, but this was partly owing to the severe pains and penalties incurred by undergoing the rite, as a result of which some

were said to believe in secret without making open profession. The China Inland Mission has had, on the whole, a prosperous year, and its meetings were marked by much of the Lord's spirit and real enthusiasm.

A few days ago the Christian Endeavourers held their fourteenth British convention. This body has had a remarkable growth in the past ten years. In 1894 there were only 160 societies in the metropolis; to-day there are 717, with a membership of 32,361. The Royal Albert Hall was crowded at the opening rally, there being considerably over 10,000 people in attendance. An afternoon demonstration in Hyde park was one feature of the meeting, at which temperance reform received considerable attention, a stirring address being given by Dr. J. Q. A. Henry in which he denounced the church's complicity with the Trade."

Political Situation.

So much for the religious gathering of the past month. Politically it has been rather favourable to the present government, whose sun seemed almost ready to set a couple of months ago. The budget has been disposed of, and while it called for the addition of an extra penny in the pound on the income tax and another twopence per pound on tea, with some additional taxation on tobacco, it was taken on the whole with very good grace. The Licensing Bill has also passed its first reading with a very fair majority, though it is liable to further attack while passing through the committee stage. This bill provides for the remuneration of publicans whose licenses are withdrawn; it also limits the power of the magistrate to refuse to grant licenses at his discretion. Thus it operates to strengthen the hands of the publicans, and to hinder the efforts of reformers to lessen the trade in intoxicating liquors, which is proving such a terrible evil at the present day. How critical is the situation of Great Britain from the standpoint of intemperance can only be realized by one who spends some time in the country and studies the real situation of the working in people. Whole families are besotted; thousands of children are cruelly treated and half-starved owing solely to drink. The other day a father gave his five-year old boy a drink of whisky, which resulted in the little fellow's dying within a few hours. Here is an item appearing in a London daily a couple of days ago:—

"For being drunk while in charge of their seven-year-old son, who was also found helplessly drunk in the street, a shipmaster and his wife were yesterday fined at Swansea."

Passive Resistance is still an active force in the country's politics, and there is considerable talk of coming to terms. So many of the first citizens of the country have refused to pay the school rate owing to the provisions of the late education bill for denominational instruction in the tenets of the church of England that the dignitaries of that body are beginning to realize the need of some understanding. It stands to reason that dissenters who make up about half the population of Great Britain should not submit tamely to having their children taught that there is no salvation outside the pale of the Church.

In the public schools, the Ritualists are stronger and more self-confident than ever. Owing to the increased prevalence of Popish customs in churches all over the countries, a Commission has been appointed to make a careful inquiry into the whole matter; with a view of disciplining the Romanizing clergymen; but they have no fears whatever, and it is altogether likely that the Commission was appointed simply as a convenient means of shelving an unpleasant problem for a couple of years.

Naturally the war in the far East is followed with considerable interest, and in nearly all cases open sympathy is expressed with Japan. The recent understanding with France is considered a great diplomatic triumph for which the King gets most credit. The feeling in England is that Germany is now isolated. Still, the British people are by no means without anxiety, and still talk earnestly about keeping their navy superior to the combined navies of any two great world powers.

M. E. OLSEN.

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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, 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 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.—*Bible Echo*.

BIBLE READING.

SPIRITUALISM.

ANCIENT.

Whence came the doctrine of spiritualism, and what medium was employed?

Gen. 3: 4: “And the serpent said unto the woman, Ye shall not surely die.”

What spirit spoke through the serpent?

Rev. 12: 9: “And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world he was cast out into the earth, and his angels were cast out with him.”

What law forbade spiritualism?

Deut. 18: 10-12: “There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, (one who pretends to hold communication with the dead). For all these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee.”

What was the penalty for violating this law?

Lev. 20: 27: “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.”

What medium did Saul seek at Endor?

1 Sam. 28: 7: “Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and

enquire of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor.”

What apparition deceived?

Verse 14: “And he said unto her, what form is he of? and she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.”

Would God answer Saul when he enquired of Him?

Verse 6, “And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.”

To whom did the heathen offer sacrifices?

Ps. 106: 28: “They joined themselves also unto Baal-peor, and ate the sacrifices of the dead.”

To whom was that really offering sacrifice?

1 Cor. 10: 20: “The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.”

Abuse of the medium.

Who was used as a medium?

Mark. 9: 17: “And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit.”

How was this medium treated?

Verses 18, 20, 22: “And wheresoever he taketh him, he teareth him: and he foameth and gnasheth with his teeth, and pineth away: . . . the spirit tare

him; and he fell on the ground, and wallowed foaming. . . . And oft-times it hath cast him into the fire, and into the waters, to destroy him.”

MODERN.

The doctrine of devils have come from the mouths of what three prominent religious teachers, as the foundation for modern spiritualism?

Rev. 16: 13: “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the false prophet.” (To understand the character and work of these three teachers, study the history of Pagan Rome, the Papacy, and corrupt Protestantism.)

What spirits spoke?

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

Devils teach what doctrine?

Gen. 3: 4, 5: “Ye shall not surely die.”

When will this doctrine be especially popular?

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

Modern spiritualism is to act a part in preparing the world for what great battle?

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

G. K. OWEN.

THE
ORIENTAL WATCHMAN

Editorial.

HE WISHES TO BE TRUSTED.

GOD wants us to trust Him. It is very natural that He should. We know how much we love to be trusted. When very small children, even in our mother's arms, we loved to be trusted. When some treasured keepsake was trusted in our hands what joy it brought to our hearts. As we grew a little older, father's watch was given us to wear. We were trusted to run errands and later on to do business for him. How glad we were that father trusted us; and how it drew our hearts toward him. Then knowing how much we love to be trusted, is it any wonder that Father, our Father in heaven wants to be trusted. He has made many exceeding great and precious promises and He wishes us to believe them and trust Him to fulfil them; for in this lies our eternal welfare.

God can not draw us to Himself in the bonds of everlasting friendship unless we trust Him, for trust is the basis of all friendship. "Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God." He won the endearing name, the "Friend of God," because he trusted Him.

The Lord told Abraham to look in every direction as far as eye could see. And that he would give this land to him and to his seed for an everlasting possession. Abraham believed this when as yet he was a pilgrim and a stranger. With the eye of faith he looked forward to the future. "He looked for a city which hath foundations, whose builder and maker is God." For so doing we know him and God knows him as the "Friend of God."

Now God wishes us to be his friends and He wants that friendship to endure for ever. Christ said: "I have called you friends," How long shall be this friendship. If we do not believe his promises, and never learn to trust Him there will come a time, when He can no longer call us friends. His efforts for our friendship will end. But O if we

accept His word, if we believe his promises, if we learn to trust Him, we shall have friendship and be his friends for ever.

It is so sweet to trust Him now and have His abiding friendship; what will it be to have it evermore! Let us trust Him.

WORDS ABOUT WAR.

WE were recently conversing with a Hindu student who had been reading the sermon of Christ on the Mount. He was very much charmed with the teaching of Christ in this sermon, but he said, he could not harmonize the statements contained in it, with the movements of the Christian nations of Europe, who were so eager for war and so anxious to annex territory. We had to acknowledge to him our inability to harmonize Christ's teaching with the war spirit prevalent among nations of Europe. We cannot harmonize such doings; nor can God. The following thoughts on war from the pens of preachers, statesmen and others, show war in its true light.

They who defend war, defy the Gospel.—*Erasmus.*

War is national infidelity, a denial of Christianity and God.—*Parker.*

War is a vast system of man-slaughter even in its most excusable points.—*Ballou.*

Men who have clear notions of religion have no business to be soldiers.—*Wellington.*

Shall Christians assist the prince of hell by telling the world of the benefits of war?—*John Wesley.*

We must upset the notion that a government may lawfully do what an individual cannot.—*Henderson.*

I have led a military life, and am a Roman, but I am now a Christian, and I have abandoned my profession of a soldier.—*Testimony of Tarachus and the Early Church.*

The necessity for war is in proportion to the number of unjust persons who are incapable of determining a quarrel but by violence.—*Ruskin.*

Esau filled his life with regret for trifling one day. Esther's was full of glory for one day's courage. Peter slept one hour and lost a matchless opportunity. Mary's name is fragrant for ever for the loving deed of a day. Do your best now.—*Matthie D. Badcock.*

WHY WILL JESUS COME AGAIN?

"I WILL come again, and receive you unto myself." These are the words of promise that Jesus spoke to His disciples. His Ministry was nearing its close, and as He gathered His little company of faithful ones together, He tried to cheer them with hope and encouragement, for they were sad. They were filled with sorrow because Jesus had told them, that He was about to leave them,—He, their king, the one whom they confidently expected would set up His kingdom after having broken the Roman yoke,—and now, after all their expectations, to learn that He was really going away. The thought of separation was more than they could bear, and, being exceedingly desirous of remaining with Jesus, Peter said, "Lord, whither goest thou? Jesus answered him; whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto Him, Lord, why cannot I follow thee now? I will lay down my life for thy sake."

Why cannot I follow thee now?

This expression of Peter is a manifestation of the feelings which filled the hearts of the disciples. And Jesus saw into the depth of their sorrow and was grieved. He therefore thought to comfort them by pledging His Royal Word to return to them again. He did not design that they should go with Him, for He had yet a work for them to do for Him in the earth, even as He had a work to do for them in heaven. But to Peter and those disciples, and to every disciple, He said, "thou shalt follow," or go with, "me afterwards."

Jesus loved the companionship of man, and nobly laid down His life for mankind, drinking the bitter cup of sorrow to the dregs. The disciples also suffered, but He was acquainted with all their grief and carried all their sorrows. He also sorrowed to leave them, but comforted himself with the thought of reunion. "For the joy that was set before Him He endured the cross," looking forward to the day when He should see of the travail of His soul, and be satisfied. So He said unto them, Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

"Receive you unto Myself."

You will observe in reading these words of Christ, how tenderly He expresses himself to them. No mother could have spoken to her child more lovingly or with more compassion. And yet He did not seek to buoy them up with a false hope that He perhaps might not go, but He told them the truth, the whole truth. For in telling them plainly that He was going, and why He was going, He also told them that He was coming again, and why He was coming again. I am going to prepare a place for you, and then I am coming again to receive you unto myself, said Jesus. And that is what the coming of Christ means to every true disciple to every member of the church of Christ—Reunion with Jesus. The second coming of Christ then is the one great theme for the church to live for, and that life will be the proclamation of a message that will "make ready a people prepared for the Lord."

"Be with me where I am."

This is another expression of Jesus, and these words were uttered in fervent prayer when commending His earthly children to the care of His heavenly father. He prayed, "And now I am no more in the world, but these are in the world, and I come to thee. Holy father keep through thine own name those whom thou hast given me, that they may be one, as we are. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Christ could have prayed for the translation of each disciple and could have taken them all with Him at His Ascension. But He did not. Neither did He say "you will all go to Heaven when you die." It is the poet that has said,

"Oh you must be a lover of the Lord,
Or you can't go to heaven when you die."

But Jesus said nothing about going to heaven when you die, He turned the attention of His disciples to the day of His coming as the foundation of all their hope and joy. They were not to be left orphans. Even though cold death should cause them to sleep, they were exhorted to lay hold of that faith which looks beyond the grave, and sees the fair morning of the resurrection, when every pious sleeper, from righteous Abel, will rise from his dusty bed at the sound of the voice of Jesus. This is the desire of Christ for He continues, saying, "Father I will that they also, whom

Thou hast given Me, be with Me where I am; that they may behold My glory, which thou hast given Me.

"That they may behold My Glory"

What a beautiful character. There is no partiality or selfishness in Jesus. He desires that those whom He shall save, shall be fellow-heirs of all His inheritance. That is what the fellowship of Christ means. Sharing alike, brotherhood, having all things in common they are not only to see His glory, but share it with Him, at His appearing and kingdom. The translation from all things earthy for both the quick and the dead takes place when He comes. So we read, "Christ the first fruits, afterward they that are Christ's at His coming."

"And So."

"For this we say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This then is the translation scene as presented by the word of the Lord. The Lord Himself will come from heaven to receive all His children, both the living and the dead, to Himself. "And it shall be said in that day, Lo this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

H. A.

—:o:—

"DID THE APOSTLES KEEP SUNDAY?"

THE above question has been asked me several times, and in reading the New Testament, I conclude they did not. I find that the Scriptures were read *every Sabbath day*. Acts 13:27.

There is only one meeting recorded as being held on Sunday (Acts 20:7), and that was a night meeting (Acts 20:8), after the Sabbath was past, on what we call Saturday night, and Paul continued his journey the next day (Sunday) on foot to Assos. Acts 20:13. This he would

not have done had he observed it as the Sabbath, the distance being about nineteen miles.

To offset this one meeting on Sunday, I find the following meetings on the Sabbath recorded:—

Acts 13:14-16	1 Sabbath-day meeting		
" 13:44	1	"	"
" 16:13	1	"	"
" 17:2	3	"	"
" 18:4-11	78	"	"
Total	84	"	"

Now, if the apostles kept Sunday, why did the Gentiles ask that these words be preached to them the next Sabbath (Acts 13:42-44) instead of the next day, which was Sunday? If meeting once on Sunday to break bread (Acts 20:7), proves it to be the Sabbath, as, with no reason whatever, men sometimes claim, then all days are proven to be Sabbaths, for they continued daily breaking bread from house to house. Acts 2:46.

Every one claims the ten commandments as the law of the Jews. Paul said he had not offended against the law of the Jews (Acts 25:8), so he must have kept the fourth commandment. He also said, near the close of his life, "I have committed nothing against the people, or customs of our fathers." Acts 28:17. But it was their *custom* to keep the *seventh day*. Did Paul keep Sunday?—C. L. Clarke, in *Sabbath Recorder*.

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REMEDY FOR DOUBT.

If you are troubled with unbelief, leave both truth and doubt alone for a time, find out what little you do believe, and then ask yourself if you are living up to that little. It may be only a belief in simple honesty and kindness. Whatever it is, carry it out in your life completely. Further developments may be left to look after themselves. You will soon find out that any fault is not in truth but in yourself, and having learned how weak and untrustworthy you yourself are, you will be glad of a truth that will help you to more life of the right kind. The reason why this is an age of unbelief is because there is so little honest obedience to truth. Men naturally want to get rid of that which condemns them, and unbelief is their flimsy excuse for their own weakness. How much better to confess that the fault is in self, and believe on Him that justifieth the ungodly. Rom. 4:—*Present Truth*.

HEALTH AND TEMPERANCE.



HARMFULNESS OF TEA, COFFEE AND CHOCOLATE.

THE coffee bean contains about two-thirds per cent caffeine, and the roasting does not seem to reduce the percentage at all, and since almost all the caffeine is extracted by the ordinary culinary preparation, a cup of coffee, therefore, contains from one and one-half to three grains of caffeine. The aroma of tea, coffee or chocolate are due to their volatile oils.

Tea contains a larger percentage of caffeine (about two per cent), but as less tea is used than coffee, each cup may be considered to contain one and one-half to three grains. In green tea there is a considerable quantity of a volatile oil which also passes into the infusion (tea), but this is not present in black tea, owing to the greater heat used in its manufacture.

The bitter taste in tea that has been prepared too long is due to the tannic acid passing into solution (tea). There is nothing more detrimental to the poor stomach than tea or coffee.

The wakefulness and the relief from fatigue which are produced by tea and coffee are undoubtedly due to the caffeine contained in them, and are chiefly to be ascribed to its stimulating action on the brain. Coffee and tea retard considerably the digestive function of the stomach. Coffee has no effect on the bowels, while tea contains seven per cent of tannic acid and contributes materially in producing dyspepsia and constipation.

Chocolate contains from one-half to one per cent. of theobromine instead of caffeine, and besides this a large amount of fat, starch and albumins. The starch and fat are assimilated by the body, so that chocolate is more a food, while tea and coffee must be regarded as stimulants. Coffee makes the heart beat more rapidly. —*The House Keeper.*

VIRTUE IN LEMONS.

Most people seem to think that about all, the juice of lemons is suited for, is for lemonade, and for flavouring other refreshing drinks during hot weather, but lose sight of the fact that during cool, or cold weather hot lemonade is equally good, if not better.

The citric acid contained in the juice aids digestion and keeps the liver and kidneys active, thereby removing bilious matter from the system and regulating the bowels. A grave mistake is too frequently made in extracting the juice from the core of the lemon and disregarding the oil contained in the thin, yellow outer rind, which, besides imparting a pleasant, aromatic odor and flavour, is slightly stimulating, like tea. Recent scientific investigation has demonstrated the fact that lemon juice, diluted with water in proper proportion, at least two parts of water to one of juice, will without injury to the human system, destroy the microbes which cause many of the diseases that human beings are subject to.

It has long been known that lime and lemon juice are a specific against scurvy, but it is not so well understood that it is equally efficient against malaria, biliousness, fevers, indigestion, rheumatism, sore throat, etc. The strained juice of three lemons, if put in the bath water, will give it a delicious sense of cleanliness. The acid removes all stoppages of the pores caused by accumulation of saline substances. Nothing is better than diluted lemon juice to cleanse the scalp and remove dandruff. It will also cleanse and soften the skin, heal chapped hands and sores. In fact, it is a most valuable article for both internal and external purposes. There has until recently been one drawback to the free and constant use of lemons; that is, that the fresh fruit keeps for but a limited length of time, and consequently the loss by decay is considerable, besides the inconvenience of squeezing lemons whenever a little juice is wanted; for fresh juice will not keep.

That difficulty, however, has now been overcome since a process has been invented and perfected, by which lemon juice is refined and prepared so it will keep for a long time in any climate, while sealed air tight in bottles, retaining

the essential property and flavor of the lemon, without being adulterated with preservatives or any injurious substances."

"Lemon juice removes stains from the hands.

"A dash of lemon in plain water is an excellent tooth wash. It not only removes tartar, but sweetens the breath.

"Lemon juice (outward application) will allay the irritation caused by the bites of gnats or flies.

"No family should be without lemons. Their uses are almost too many to enumerate.

"Lemon peel (and also orange) should be all saved and dried. They are a capital substitute for kindling wood. A handful will revive a dying fire.

"The juice of a lemon, taken in hot water, on wakening in the morning is an excellent liver corrective, and for stout women is better than any anti-fat medicine ever invented.

"Glycerine and lemon juice, half and half, on a bit of absorbent cotton, is the best thing in the world wherewith to moisten the lips and tongue of a fever-parched patient.

"The finest of manicure acids is made by putting a teaspoonful of lemon juice in a cupful of warm water. This removes most stains from the fingers and nails, and loosens the cuticle more satisfactorily than can be done by the use of a sharp instrument.

"Lemon juice and salt will remove rust stains from linen without injury to the fabric. Wet the stains with the mixture, and put the article in the sun. Two or three applications may be necessary, if the stain is of long standing, but the remedy never fails."—*Exchange.*

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HOW TO WAKE UP A SLOW LIVER.

A REFORM in diet is the first thing necessary. Discard everything hard to digest. Stop eating late dinner. Give great attention to chewing. Chew every morsel three or four times as long as usual. Take a cold bath every morning. Exercise out of doors one or two hours daily. After meals apply a hot bag over the stomach for half an hour. If there is no appetite, apply a

cold bag over the stomach for half an hour before meals. Keep the bowels regular, using the tepid enema, 75 to 80 degrees, every morning, or every other morning after breakfast, if necessary. Discard mineral waters, laxatives, and purgatives of all sorts. Live naturally. Eat natural, wholesome food.—*The Battle Creek Idea.*

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THE EFFECTS OF TOBACCO ON THE HUMAN SYSTEM.

ALL substances that, when taken into the living body, diminish the sensibility of the brain and nerves, are called narcotics or anesthetics.

The most important of these substances are opium, morphine, cocaine, tobacco, ether, chloroform and alcohol as it exists in fermented and distilled liquors, *i. e.*, beer, wine, whisky, brandy, rum and gin. All the substances enumerated gain access to the blood, either through the mouth and stomach, or through the air passages and lungs by inhalation. And in the blood they are carried to the brain, and to every other organ and structure of the living human body.

Next to alcohol in its relations to the public health and morals we must rank tobacco, as used for snuffing, chewing and smoking; not because it is more actively injurious than opium, morphine or cocaine, but because it is used by so much larger a number of people and in much greater quantities.

As is well known, the tobacco contains a small percentage of two most actively poisonous ingredients, called nicotine and oil of tobacco, which are absorbed through the lining membrane of the nostrils, mouth, throat, and air passages, sufficient to lessen the sensibility of the brain; also the nerve centres of respiration and circulation, when the tobacco is used either by snuffing, chewing or smoking. When those not previously accustomed to its use first begin either to smoke or chew, it is apt to produce severe nausea or vomiting and great sense of weakness. By repetition of the practice, however, the nerves become habituated to the impression of the drug and the nausea and vomiting cease to occur, while the diminished sensibility of the brain lessens mental anxiety and care, and substitutes therefore a fascinating feeling of ease and don't-care-itiveness, which continues from one to two hours after a smoke followed by a sense of weakness or depression with

dryness in the mouth and throat, suggesting the use of a glass of beer or wine, or another supply of tobacco. Those who use tobacco moderately generally take a smoke or a fresh chew directly after each meal time, and two or three in the evening. As tobacco, like all other narcotics, gradually diminishes the susceptibility to its effects, the tendency is to increase the frequency of its use until some persons smoke ten or fifteen cigars a day, or their equivalent of tobacco in some other form. The habitual use of tobacco lessens the activity and strength of the nervous and muscular structures of the body, and impairs the efficiency of both respiration and circulation, and in many extreme cases ends in sudden death from paralysis of the heart.

If its use is commenced in childhood and youth, as in the smoking of cigarettes, it retards the growth and development of both body and mind, as has been fully demonstrated by comparing the progress, mental and physical, of smokers and non-smokers, in the schools of France, and several of the colleges in America.

Perhaps the most injurious effect of both alcohol and tobacco consists in the impairment of the vital properties of the protoplasm of the blood and organized structures. By lessening the properties of the protoplasm, the atomic or metabolic changes that constitute nutrition, disintegration, and secretion, are diminished, thereby retaining both the toxic or injurious products of excretion, and the toxic micro-organisms imbibed from without, and rendering the individual much more liable to attacks of disease and much more liable to die when attacked. Consequently, all the efforts being made both in this country and Europe to prevent those two most prevalent and fatal diseases, pneumonia and tubercular consumption, must fail so long as the present rate of using alcoholic liquors and tobacco is continued, and the same may be said of the extraordinary prevalence of crime and recklessness of every grade. Then let all, whether old or young, who desire health, usefulness and length of life, totally abstain from the use of alcohol, tobacco and all other deceptive narcotics and anesthetic drugs.—*The Life Boat.*

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MAKE it a rule, and pray to God to help you keep it, never, to lie down at night without being able to say: "I have made one human being, at least, a little wiser, a little happier or a little better this day."—*Charles Kingsley.*

RECIPES.

Green Corn Soup.—Take six well filled ears of tender green corn, run a sharp knife down the rows and split each grain, then with the back of a knife scraping from the large to the small end of the ear, press out the pulp, leaving the hulls on the cob, break the cobs if long, put in cold water, sufficient to cover, and boil, for half an hour. Strain off the water, of which there should be at least one pint, put the corn water on again and when boiling, add the corn pulp. Cook 15 minutes or until the raw taste is destroyed. Put through a rather coarse Colander, add salt, and a pint of hot milk: if too thin thicken with a little corn flour. Boil up and serve. If preferred a teaspoonful of sugar may be added to the soup. A small quantity of cooked macaroni, cut in rings makes a nice addition. It may also be flavoured with celery.

Vegetable Soup.—Take two quarts of boiling water, one carrot, one turnip, one sweet potato, two white potatoes, one ear of corn, one cupful of peas, one cupful of beans, two tomatoes and one tablespoonful of rice. Put the water in a soup kettle, cut the vegetables in pieces. Put the carrots and turnips on first, and boil one hour. Then add all the other vegetables and rice, and boil until tender. A grated onion may be added if its taste is agreeable, season with salt and nut cream, or good milk; serve hot.

Cream Barley Soup.—Wash a cup of pearl barley, drain and simmer slowly in two quarts of water from four to five hours adding boiling water from time to time as needed. When the barley is tender, strain off the liquid of which there should be about three pints. Add to it a portion of the cooked barley grain, salt, and a cup of cream. If preferred, the beaten yolk of an egg may be used instead of cream.

Oatmeal Soup.—Put two heaping tablespoonfuls of oatmeal into a quart of boiling water, cook for two hours or longer, if possible, in a double boiler. Strain as for gruel and add salt if desired and two or three stalks of celery, broken into finger lengths. Cook again until the whole is well flavoured with the celery which may be removed with a fork. Add half a cup of cream or of good milk and the soup is ready to serve.

Steamed Fruit Pudding.—One tea-cup of stoned dates, one tea-cup bread crumb half tea-cup currants, half tea-cup seedless raisins, half cup of chopped walnuts, one spoon of butter and three eggs: mix and steam for three hours, or boil in a double boiler.

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FOR THOSE WHO THINK

Don't dally with your purpose.
Character is the poor man's capital.
If you hate another, it is slow suicide for yourself.
Men call their own carelessness and inactivity fate.
The lucky man is the one who grasps his opportunity.

THE HOME CIRCLE.

"HE IS FAITHFUL THAT PROMISED."

THE little room to which Mrs. Leicester retired every morning for an hour, always wore an air of mystery and awe in the eyes of her children. It was almost as bare as the cell of a nun, containing no furniture beyond a table and a chair, while on the wall hung a single engraving, a picture of our Lord in the agony of Gethsemane. Mrs. Leicester loved pictures of the Saviour, and in other rooms there were rare Madonnas, and beautiful scenes from his blessed life on earth: but in her little prayer-room there was only this one picture. A Bible, read over and over, and with many a tear-blotted page, lay upon the table, and when mother went into her closet and shut the door, Howard, Arthur, and Geraldine knew that she was reading and

mother so contrived that if they were in the house, they were kept out of sight and hearing of their father. They did not dream of the transformation into a demon which took place when Ralph Leicester was in one of his increasingly frequent debauches; when his temper became fiendish, his words blasphemous, and, for the time, he was a furious wretch, with whom it was dangerous to live. Drink simply maddened this man, and made him a maniac. Many a bruise on the wife's arms, many a blow, many an outburst of violent anger, God saw and knew, but only one faithful servant in the house ever did more than suspect the story of Emily Leicester's daily martyrdom.

Through it all, she went in faith, a faith

her youth, entered upon a season of most restful tranquillity.

She brought her children up in the strictest abstinence. Not a drop of any intoxicant was suffered in her house, for any reason. Ever there was an unspoken dread in her soul, that some one of her flock might have inherited the weakness of their father.

Geraldine was twenty, a most beautiful girl, when she lay stricken with typhoid fever. As she came back, after a long illness from the shores of the black river the doctor ordered her stimulants.

"Doctor Page," said the mother, "I would rather see my child die than expose her to this peril."



"SHE NEVER CEASED TO PRAY FOR THEM."

praying, that she was communing with her Unseen Friend. They never disturbed her then, and as they grew out of childhood, it did not escape their watchful observation that, however sorrowful the mother's face might be when she went into her little retreat, when she came out, it always shone as with a light from heaven. In her darkest days, her face was serene when she emerged from her watch alone with Jesus, for he gave her an assurance of his presence, and the most perfect peace.

The children did not wholly realize in their early days, how sad was their mother's life. They saw in their father, a genial, indulgent, boyish comrade, who was never harsh nor fretful. Sometimes, at intervals of several weeks, there were periods when they did not see him at all. They were sent away on visits, or the

that never wavered, though her heart was breaking, to her little room, and kneeling there, committed her husband to the great love and mercy of God.

At last the strain was ended. One stormy night, as Ralph was coming home late from a carouse, his horse stumbled and threw him to the ground. The horse found his way home, riderless: the man, insensible, hours afterward was carried into the home he had profaned by his excesses. He did not die at once, there were a few days of weakness and suffering; but death came, and before it, repentance.

"There is life for a look at the crucified One," and Ralph Leicester found pardon at the eleventh hour. And when he was gone, his wife, though she grieved for the lover of

"There is no peril," said the physician deliberately. "She will take the wine as a medicine merely. It will do her no harm. She must have it, and I cannot let her die, even to save your scruples."

Geraldine lived. The mother was right in her terror, the doctor, wrong in his opinion. I have myself seen locked up buffets in houses where Geraldine was a guest: locked up lest she should stealthily visit them; have seen her fair skin bloated and covered with eczema: have steadied her staggering feet on the sidewalk, and all this before twenty-three years had gone over her head. She became at last that dreadful thing most revolting in a woman—a confirmed inebriate.

Her brothers, first Howard, then Arthur, as they went to college and to business, followed

in her footsteps. Not a single child of Ralph Leicester escaped the taint. Gifted, graceful, debonair, charming,—each was handicapped by an irresolute will; each was unable to say no; each plunged a dagger in the mother's heart, as she saw the wreck of her hopes, and witnessed the degradation of her children.

But she never ceased to pray for them. Day by day, not once now, but often, she went to her oratory and wrestled, with God for her dear ones. He is faithful that promised was her exceeding comfort, for comforted she was, else she could not have borne her burdens. Geraldine lost cast in society. People did not want in their houses a young woman who might at any moment disgrace them, who, if she could get nothing to appease her appetite but the eau de cologne on the toilet table would drink that. The mother stood by her daughter with a divine forbearance and a compassion that never failed. It was impossible for the boys to succeed anywhere; they were notoriously unsteady, and nobody could trust them, but their mother was invincible in her gentle firmness, sheltering, shielding, and protecting them by every means in her power. One cable held, the cable of mother's love, and by that, they were heaven-lifted from the deepest abysses of despair.

And always, in the little, bare room, beneath the pictured face of her Master in his agony the mother prayed.

There came a beautiful Christmas morning but in the Leicester home there was no mirth, for in her own chamber, the faithful mother lay dying. The presents she had bought for her children were labelled, the happy festal preparations were completed, and she had been in her usual health, until two days before Christmas, when pneumonia stole in upon her, like a thief in the night, and she had no strength left for resistance.

On the wan countenance of the dying woman, an ineffable brightness glowed. She looked unutterably happy and reposeful, to the marvel of those who stood beside her, counting the fainting heart-beats. The children were there, all of them, not one of them quite sober. It was a pitiful sight, but the mother did not seem to mind. She had sailed out into a calm sea, and the reefs near shore vexed her no longer. Her Pilot was at the helm. No sorrow in this crossing of the bar.

"Emily! Emily!" cried a friend, who had been as a sister since her girlhood. "Emily, do you still trust God? Does God answer prayer?"

She raised herself with a sudden and amazing strength. "He is faithful that promised!" she said in a clear, triumphant voice. "All my children shall be saved."

The next instant she fell back on her pillows, and was gone.

By what thorny paths they walked, by what anguish they conquered only Christ can tell, but one by one, while the mother lay in the death-cold sleep in her home her children sought her sacred little room, and, one by one, they came forth victorious. Years have passed. One son is in the Gospel ministry; another is a business man of unimpeachable integrity and large success, Geraldine's sweet presence is seen in the homes of want and

penury. She is indefatigable in rescue work, and has peculiar tact and wonderful discretion in dealing with those whom others consider as hopeless.

And, over that rescued family, what joy is there not in heaven?

There were ninety and nine that safely lay.

In the shelter of the fold.

But one was lost on the hills away.

Away from the gates of gold.

And, let us say it over and over, and never weary of that song of redemption, the Shepherd sought that sheep till he found it.

O Jesus, ever patient,

To thee thine own will come,

And, day by day, to thee will pray,

Till safe thou bring them home

—Margaret Sangster.

—:o:—

HOW FATHERS MAY AVOID MAKING FAILURES.

Of all relations among individuals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood; and fatherhood comes next. The mother may be represented as a dove, with love and gentle care brooding over the young; the father as an eagle, strong, eager to defend and help. The mother should be an embodiment of sweetness and gentleness; the father, a citadel of strength.

A father, then, to avoid his failures, must be of fine, large quality, strong, sane and loving; a self-forgetful, pleasant guide, a chum for his boys, a lover for his girls, a comprehending husband, a comfortable man. With a father like this, and a mother such as we have sometimes seen and often dreamed of, the pathway of childhood becomes not one of thorns, but one besprinkled with flowers, and life is changed from a dreary round of mistakes and failures into a comfortable, successful and beautiful journey, brightened by cheerfulness, gladdened by comradeship, sweetened by love, and enjoyed alike by mother, father and children.—*Selected.*

—:o:—

POLITENESS.

POLITENESS has been well called "Christianity in trifles."

When a young girl opens a door for an older woman, permitting her to pass first, and then closes it after her, or, when calling upon another girl, rises from her chair when her friend's mother enters the room, and does not resume it while that lady remains standing, she not only proves herself a well-bred girl, but the attitude of respectful courtesy strengthens her own reverence for age.

It involves sometimes a little self-discipline but so do all other courtesies. Unselfishness is at the foundation of every one of them.

That is why true politeness is so fine a thing, is not every little child taught that, in the division of apples or sweets, he must give to his comrade the "larger half?"—*Success.*

SCATTER YOUR FLOWERS AS YOU GO.

THERE is no law by which a man, any more than a rose, can withhold and yet receive. He must give first, and give generously, broadly, magnanimously, if he would develop a magnificent character, if he would accumulate soul-wealth. Give or starve! This is nature's fiat. Give of your sympathy, of your money, of your encouragement, yourself, or starve, mentally, morally.

The man who refuses to give, to share what he has received, is as foolish as the farmer who was so wrought upon by the conviction of a coming season of drought and the probable destruction of crops, that he refused to plant his corn. He said that he would keep it in the crib, that he would not risk putting it into the ground, lest it might rot and he be left without provisions for the winter. The drought did not come, however, and the result was that he went hungry, while his neighbours who had planted generously, reaped an abundant harvest.

A great philanthropist said that he had saved only what he had given away, that the rest of his fortune seemed lost. What he gives away has a wonderful power of doubling and quadrupling itself on the return bound. It is the greatest investment in the world. It comes back in geometrical progression. Give! give! give!!! It is the only way to keep from becoming like a sucked orange—juice insipid.

Selfishness is self-destructive. The man who never helps anybody, who tightly shuts his purse when there is a request to give, who says that all he can do is to attend to his own affairs who never gives a thought to his neighbour who hugs all his resources to himself, who wants to get all and give nothing in return, is the man who shrivels and dries up like the rosebud; who becomes small and mean and contemptible.

We all know those poor, dwarfed souls who never give, who close the petals of their helpfulness, withhold the fragrance of their love and sympathy, and in the end lose all they tried to hoard for themselves. They are cold, lifeless; apathetic; all their sympathies have dried up, they can not enter into the joys and sorrows, the higher and nobler emotions of human life. Their souls have been frozen by selfishness and greed. They have become so narrow and stingy that they fear to give even a kind word or smile lest they may rob themselves of something. They have rendered themselves incapable of radiating sunshine or happiness, and, by the working of an immutable law they receive none.

A strong man, watching one who was delicate and undeveloped exercising in a gymnasium, said to him, "My dear man, how foolish you are to waste your energy on those parallel bars and dumb-bells. You are weak, physically and ought to save that strength you have for your day's work. You can not afford to squander your vitality that way."

"Oh, but my good sir," replied the other, "you don't see the philosophy underlying the exercise. The only way I can increase my power is by first giving out what I have. I give my strength to this apparatus, but it returns what I give it with compound interest. My muscles grow by giving it out in effort, in exercise."



A WISE CONCLUSION.

SAID Peter Paul Augustus: "When I am grown a man, I'll help my dearest mother the very best I can I'll wait upon her kindly. She'll lean upon my arm; I'll lead her very gently, and keep her safe from harm. But when I think upon it, the time will be so long,"

SAID Peter Paul Augustus, "before I'm tall and strong, I think it would be wiser to be her pride and joy By helping her my very best while I'm a little boy."

—Selected.

FOR MOTHER'S SAKE.

Mrs. Brown sat in her cosy room reading about nine o'clock one evening, when a timid knock was heard at the door. She went to open it, and there stood Jamie Todd, who lived only a few steps away. Jamie's mother was a widow, and her little boy, who was nine years old, and his little six-year-old sister, Rena, were her only companions at home.

Mrs. Brown stood looking at her small visitor, and before she could invite him in, he exclaimed:—

"O Mrs. Brown, I came to ask you what to do. Mamma went away this afternoon, and left Rena and me alone. She said she would lock one of the doors, and take the key with her, so she could get in when she came home; and then she told me to lock the others before I went to bed. But after she had gone, I found the key she said she would take with her in the door. Now if I lock them all, how will she get in when she comes back?"

"Can't you get up and let her in?"

"Oh, no, ma'am. I sleep so soundly at night I'm sure she could never wake me. They can roll me around like a log when I'm asleep, and I know nothing about it."

"Well, then, couldn't you leave the key outside in some place where she could get it?"

"But I'm sure she wouldn't think of that, and I believe the best way is for me to sit up till she comes home. I am real sleepy, but I think it is the only way. I thought I would like to ask you about it, and maybe you could think of some other plan."

"I believe your mamma would find the key if you left it outside," said Mrs. Brown kindly. "wouldn't you better try it?"

"I don't believe I'll risk it," said the brave little fellow. "I hate to sit up, but think I'd better. I can do that much for mamma's sake."

And then, bidding Mrs. Brown good night, he went home to sit up to watch for his mother. Rena had already been asleep several hours, and Mrs. Todd was not expected to return till midnight.

Boys and girls, don't you admire the courage of Jamie? I do; and I have wondered what you would do for *your* mother's sake. She has done more for you than any one else in this world. She prepares your food, makes your clothes, and when you are sick, even though she may be very tired, she will sit up all night, if necessary, to care for you. She loves you more than any other earthly friend you have.

It is right for you to go to her with your hurts and heartaches; but, in return, you should help her. She gets very weary sometimes working for you. Often while you are asleep, she is still toiling. What a dreadful thing it would be if, some day, you should have no mother! Then do all you can to help her now, and that may help to keep her well. When she asks you to do something, obey pleasantly; even though your duties may seem to be hard, yet perform them patiently and pleasantly "for mother's sake."—*Little Friend*.

THE DOGS AND THE TRAVELLERS.

THERE are high mountains in Europe, called the Alps, whose tops, like the Himalayas, are always covered with snow. Travellers crossing them are sometimes exposed to great danger. Large masses of snow fall from the sides of the mountains, blocking up the passes; snow storms also bewilder travellers, and render them unable to find the way. Many persons have thus perished.

Near the top of one of the ghats, there is a large building, in which some kind men live, who try to help travellers. When they go out in search of persons lost in the snow, they are accompanied by fine large dogs. The dogs run about smelling, and often, although travellers have been covered by the snow and cannot be seen, the dogs find them out. The men come to the place, remove the snow, and either revive the travellers benumbed with cold, or get them buried if dead.

Sometimes, a dog carries warm clothing round its body for the use of travellers.

One dog saved the lives of twenty-two persons, who, but for his help, would have perished. For many years this dog wore a medal round his neck, which was given him in honour of his deeds. He met his death at last in the following way:

A peon was employed to carry letters across the mountains. At one time, on his way back to his home, a terrible storm came on. With great difficulty he made his way to the building at the top of the ghat. The good men did all they could to persuade him to remain till the storm had passed away. The peon knew that his family would be anxious; he was afraid lest they should go out in search of him, and lose their own lives. He therefore would go on.

Two guides and two dogs were sent with the peon to help him in his journey. One of these dogs was the noble animal that wore the medal. But the peon never again saw his family. On his way down the mountain, a great mass of snow fell, burying beneath it the peon, the guides, and the dogs.

In this country dogs are often despised. When properly taken care of, however, they are faithful servants, and may be made useful in different ways.—*Choice Stories*.

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Prov. 20:1.

HEALTH IS WEALTH

In their eagerness to get wealth, people are often indifferent to the state of their health, but that health is "better than wealth" is seen from the fact that many, having lost it, would give all they possess if they could thereby regain it. How very much more sensible it would be to preserve our health while we have it, and as a means to this end, make an effort to secure a valuable book like either of these two, when our attention is called to it, and we are convinced of its merit.



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We have in mind two important promises: the first for the *sinner*. The second for the *soul-saver*.

The sinner's text.—Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. Heb: 7: 25.

The soul-saver's text.—Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Matt. 28: 20.

How soon and certain would be the evangelization of the world, if sinner and soul-winner should believe these promises. There would be a coming together and turning to God unprecedented in Gospel work. Men and women in the lowest depths of vice would be singing songs of victory, and soul-seekers, strong in courage would be going forth boldly helping the helpless and saving the lost.

Civilization in Japan.—We are told that nothing like the American saloon existed in Japan before the arrival of white men on Japanese shores. The drinking Japanese sent out for his bottle of *sake* and drank it at home. If he became intoxicated and was noisy and troublesome, he was confined at home. When the European came with his saloon, the general novelty of the thing and the universal encouragement given to it by the newspapers, won it a sure footing in the land. Now there is an infamous

district in Yokohama which goes by the name of "Blood Town," because of the murders committed there. It seems terrible to think that the light of the Gospel and the curse of drink come from the same land; and Japan is not the only country to have this experience. There is a wail of woe ascending in many homes in India caused by the introduction of liquor, introduced by so-called western civilization. It has been said that if England were to leave India, the greatest monument left behind would be the liquor bottles. How true this may be, we leave the reader to judge; it is certain that in the day of final reckoning there will be a tremendous weight of guilt upon those who have introduced into this country such evils as liquor and tobacco, which are maddening and poisoning the people.

much as possible on the score of its evil effects on the living.

The Worship of Wealth.—The consuming desire on the part of men and nations to amass wealth is probably unprecedented in the annals of history. The more the rich man gets the more he wants. The more the great nations get the more they want. And so men and nations are becoming intoxicated with the love of wealth and the desire to own money, lands, and provinces. Mr Montague Crackenthorpe, K. C., says in *the Nineteenth Century*,

"It is no exaggeration to say that the worship of wealth in England has now reached a point beyond anything that has ever gone before. To have accumulated it, ensures for a man the highest consideration and esteem. A man may have sacrificed his chances in life for the sake of what he held to be his honour. He may in consequence go poor all his days. Pity will be freely bestowed upon him: admiration, never."

The apostle James in describing the rich men just before Christ's coming, says:—"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

When Hypnotism becomes a complete success it will defeat not a few of its own promises, and disappoint the majority of its devotees. Among other things it promises to make its disciples successful business men, successful in leading others as the hypnotists will, successful lawyers, ministers, etc., successful in resisting the influence of others. Now, when all understand the science, when all have developed into hypnotists, what field will be left? The hypnotizer will find his subject resisting, the promoter of wildcat schemes will find his victims fortified; the sinners will through hypnotism resist the hypnotizing minister, and the judge and jury instructed by this new "science" will turn aside the power of the hypnotizing lawyer. What good will the "science" be? The simple fact is that the whole thing is based on Satanic principle, the control of another's intellect and will. It dates from the suggestion of the serpent in Eden of old. Any power that would place one human under absolute control of another is not of God. Any one who yields his will and mind to the control of the creature makes himself a slave in a worse bondage than Israel in Egypt ever knew. Never, never, yield your mind, your will, to any being in the universe save God. By yielding it to Him, He sets it free, and maintains its freedom.—*Signs of the Times*.

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- Which day is the Sabbath?
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- Is the End Near?
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Kissing the Dead.—It is only right that the leading papers should discuss the practice so common in India of kissing the dead. Of course it is done in love and it may seem unkind to speak in strong terms against the practice. Dr Charles Fere maintains that "kissing is one of the surest transmitters of diseases and other contagion" If kissing live people is injurious, how much more the kissing of people, who are dead. It is a pernicious practice and ought to be discouraged as