

The Mental Watchman

watchman, blow the trumpet! Warn the people: Eze 33:2.

O earth! earth! earth! hear the word of the Lord. Jer. 22:29.

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EARTHQUAKE OF LISBON.

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IN these days when earthquakes are so frequent, and their destruction of life and property so great, it is with fear and trembling we read accounts of these destructive agencies. Perhaps no greater earthquake ever took place than at Lisbon in 1755. It was on a holy day, when churches and convents were filled with people, that "a sound of thunder was heard under ground" the inhabitants of the city were all seized with fear and ran in every direction, those in the churches to the images and priests for protection, and others to get away from buildings, to the quay. As at other times when strange occurrences have taken place, the people have thought the world was coming to an end, so then, the people, terror stricken, horrified by the groans of the earth, beating their breasts, went about

crying "Misericordia! the world's at an end!" Soon buildings were being shaken from top to bottom, and one after another fell to the ground, until every church and convent had fallen, burying priests and people in its ruins. The population of Lisbon at that time was 150,000, of whom it is variously estimated 60,000 to 90,000 were destroyed. Fires broke out in different parts of the city and raged for several days until the place was laid in complete ruins. The wharf, to which many people ran, had just been built a short time before, and was made of solid marble. In going to this the people thought they would be safe from falling buildings, but what greater catastrophe could have been imagined! The quay with all its wealth of human life sank down, and not one of the dead bodies, we are told, ever came to the

surface. Boats and vessels near by, many of them filled with people, went down into the whirlpool, and not ever a fragment of these was ever seen again; and the place where the quay stood has been said by some to be unfathomable. That no parts or pieces of these boats ever came to the surface seems strange, and can only be accounted for by supposing that the earth opened up beneath the water and engulfed the whole in its grasp, and then closed again.

While the effect of this earthquake was being so keenly felt at Lisbon, other parts of the world were by no means insensible to it. Portugal and Spain and Northern Africa being near, realized the quaking of the earth at this time. Near Morrocco the shaking was so violent that the earth opened up, and a village with eight or ten thous-

and persons with their cattle and stores was swallowed up. Vessels at sea, long distances from Lisbon were shaken, and strained by the agitation of the sea. Even in Norway, Sweden, Germany, Holland, Switzerland, Italy, and Corsica movements of the ground were felt, and in England, the lakes, rivers, and springs gave evidence of the oscillations of the earth. Along the coast of Northern Africa and Spain the sea rose far above its usual mark, and at Cadiz it is said to have been 60 feet high.

The reader can scarcely form any adequate idea of the terrible destruction which this earthquake caused. One day Lisbon was a thriving city with many busy people and many happy homes and hearts; the next, it was a mass of ruins, with half its inhabitants destroyed and others destitute, being bereft of their homes and friends, were left to find food and shelter wherever they could.

Predicted in the Bible.

The Lord is ever true to His promise. He does nothing but what He reveals to His servants,—“Surely the Lord God will do nothing, but He revealeth His secret to His servants, the prophets” Amos. 3. 7. So in the instance of this great disaster, God had foretold it to His servant John, and, while as a panorama, the events spoken of in Revelation, one after another came before the Revelator, while banished upon the lonely isle of Patmos, he beheld a great earthquake just as the sixth seal was opened which was without doubt the earthquake of Lisbon, Rev. 6. 12.

A study of the seals, of which there are seven in number, as spoken of in Rev. 6 and 8, clearly reveals them to be a forecast of the church from the Christian era down through to the end of time, and one after another depicts clearly the condition of the church at different stages of its development. It first started in its purity as shown by the white horse, Rev. 6. 2, and as its purity was lost another symbol is taken to represent its condition, and when the third seal is opened a black horse is seen, which is entirely opposite to the white horse. No truer symbols could have been given to show the decline in the early church than this. From virtue and purity it gradually departed until it became poisoned with impurity and vice, and instead of being filled with love for souls, a desire for worldly gain came in, and the rider of the black horse is seen with a pair of balances in his hand,—thus bringing a spirit of bartering into the church, and the agency ordained for spiritual advancement became engrossed in worldly gain.

The opening of the fourth seal marks another step in the downward course of the apostate church and the fourth horse, pale in its appearance, has a rider whose name is Death, followed by Hell. No better symbol could have been used to represent the sickly condition of the church, and the world during the long period of the dark ages. One writer has said “the mortality was so great during this period that it would seem as if the pale nations of the dead” had come

upon the earth” This seal no doubt covers the time when the papacy held complete control over the consciences and lives of men, and as spoken of in the same connection a sword and power to kill were given unto the rider of the pale horse and his companion. How terribly this sword was used by the fallen church cannot be told in words, but a record of 50 millions of martyrs alone can tell the dreadful persecution by the apostate church during the dark ages which began in the sixth century, and continued on until the dawn of the reformation.

As the fifth seal is opened, John “saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held”; the cry of these souls came up before God and was heard. The light of truth which had almost been extinguished by Romanism received a new inspiration in the Reformation that followed. This brings the reader to the opening of the sixth seal, and the great earthquake at Lisbon in the year 1755. The next event that passed before John was the darkening of the sun and moon which took place May 19th 1780, and the falling of the stars which occurred November 13th, 1833. Thus far the events recorded in the sixth chapter of Revelation are all in the past, but the remaining portion is yet to be fulfilled.

“The heaven has not yet departed as a scroll.” That takes place in connection with the coming of Christ. Chapter seven brings in the work of the sealing of the people of God. As this work must be done before Christ appears the second time, it is evident that this chapter is thrown in parenthetically between verses 13 and 14 of chapter six.

Thus we see that one short chapter gives the history of the church during the past 1900 years and on down to the close of time. To give a detailed history of these events would include volumes, and the mind would be wearied in its detail, and forget the great lesson which God designs to teach, so only an outline marking clearly the path already gone over, and pointing out that which lies before us, has been given, in order that we may know what God has been doing and still proposes to do. This we may know if we will only study the outline as given in this chapter and many others in His Word.

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“Watchman Blow Ye the Trumpet in Zion.” Why? “For the day of the Lord cometh, for it is nigh at hand.”

The scarcity of food is not alone in India, A large portion of the Russian Empire is again facing famine. The terrible heat and small amount of rain have wrought destruction. After the drought, very heavy down pours of rain and hail followed by innumerable pests, have brought the poor people of the famine district face to face with starvation. It has been estimated that the population of the famine district numbers 43,000,000. There shall be famines and pestilences and earthquakes in diverse places, Matt. 24. 7.

In the text just quoted, earthquakes in diverse places were predicted by Christ in telling them of the events to transpire upon the earth before His second coming. To show the increase of these destroying agencies through the advancing centuries, we give the following chronologically arranged table of earthquakes found in “Coming Earthquakes” by T. D. Taylor, quoted from Ponton and Mallett. See “Facts for the Times,” page 73.

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

CONVENIENT DEAFNESS.

THROUGH the prophet Isaiah, the Lord exclaims: “Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?” Isa. xlii. 19. This implies that oftentimes the Lord's servants are blind to situations which it would not be wise policy to see or pay any attention to, and deaf to words and charges, to hear and take notice of which would only stir up strife and ill feeling. C. H. Spurgeon understood the right course to pursue, as the following anecdote will show:—

While Spurgeon was still a boy preacher, he was warned against a certain virago, and told that she intended to give him a tongue-lashing.

“All right,” he replied, “but that's a game at which two can play.”

Not long afterward, as he passed her gate one morning, she assailed him with a flood of billings-gate. He smiled, and said, “Yes, thank you, I am quite well; I hope you are the same.”

Then came another burst of vituperation, pitched in a still higher key, to which he replied, still smiling: “Yes, it does look as if it is going to rain; I think I would better be getting on!”

“Bless the man!” she exclaimed; “he's as deaf as a post; what's the use of storming at him?” And so her ravings ceased, and were never again attempted.

Here is an instance in which the messenger whom the Lord had sent was deaf; and how much better to be so, in order to preserve the bond of peace, instead of retorting upon, or entering into a controversy with, one who is, or soon will be, beyond the control of reason, and blind and deaf from passion, and so make a scene that devils would delight in, and unbelievers long scoff at!

Selected.

IN proportion as persons help lift up others, and the more unfortunate the race, and the lower in the scale of civilization, the more do they lift up themselves.—*B. T. Washington.*

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SOULS are made sweet, not by taking the acid fluids out, but by putting something in—a great love, a new spirit, the Spirit of Christ. The Spirit of Christ, interpenetrating ours, sweetens, purifies, transforms all.—*Drummond.*



Bible Studies in Christian Life.

THE SLAVERY OF SIN.

WHERE sin abounded, Romans 5: 21 says that "sin hath reigned." And to reign is "to hold and exercise sovereign power," "to exercise commanding influence; to dominate; to exercise control over; control as by right or superior force;" "to prevail irresistibly; exist widely or to the exclusion of something else." That is what the Word of God says that sin does in men and with men as they are of themselves. And until that fact is recognized, no man can be delivered from the power of sin. The word used, and translated "reigned," is a word that signifies and relates to governments and the reign of sovereigns. And when the Word of God thus speaks, he wants us to understand that men in sin are under the government and sovereign power of sin, just as men who are in an earthly kingdom are under the power of that government.

Again, the Scripture describes the condition of the sinner thus: "I am carnal, sold under sin." In those times a man who was sold was a slave, and was in all things absolutely subject to his master. Why, then, is this statement used with reference to men under sin, unless that is the actual condition of men under sin? Yet more than this: this statement was originally written to the saints who were in Rome. The figure was taken from the Roman system of slavery. And when the brethren in Rome read it, it was the system of Roman slavery that was suggested, and that was intended to be suggested, to their minds as an illustration of the condition of the sinner under the power of sin.

Now the Roman government was a sheer despotism of the worst sort. The relation of the government to the citizen was such that he was but a slave. Who has not read or heard these words? "The Roman Empire filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies; to resist was fatal, and it was impossible to fly." That was the condition of a *citizen* under the Roman government; but the figure used in this scripture is not of Roman citizenship but

of Roman *slavery*. And when that was the condition of the Roman citizen, what must have been the condition of the Roman slave! Roman slavery was a system of bondage imposed upon men by a government that stood toward its own citizens as this quotation describes. The slave was confined in the hands of his owner by such a government as this. The master had absolute power in all things, even to life or death, over the slave. The owner could torture his slave to death or kill him out of hand, and no one could question it; for the government, such a government, confirmed the owner in the absolute possession and control of the one whom he had bought with his money.

And the figure furnished by that system of government and of slavery, is adopted by the Lord in defining the relationship of the sinner to sin, and the condition of the sinner under the power of sin. And the lesson which we are taught in these words of Scripture, and which we are expected to learn from these words, is not simply the fact of sin, but the *power* of it. And if people would only see this more and recognize it so, there would be more salvation from sin in the world and among those who profess to be Christians, and there would therefore be much more Christianity in the church.

This same thought is expressed in the same way by Jesus, in the following words: "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." This is the way the King James Version reads, and so on the face of the text its force is lost; for when people read it nowadays, they know that the position of a servant is such that he can leave at any time, and cease to be a servant. Looking at it that way, they decide that they can leave the service of sin at any time, by their own power, and by their own power cease to be servants of sin.

But this is not what Jesus said. What He really said, is this: "Verily, verily, I say unto you, Whosoever committeth sin is a *slave* of sin." The Greek word is *doulos*, and signifies "properly, a *born bondman*, or *slave*." Note, it is not simply one *made* a slave; but one *born* a slave. That is

what Jesus said; and that is what the Word says yet to every one that is under the power of sin. Thus in the words of Christ here, as in the other places, it is the power of sin over the sinner, rather than the fact of sin upon him, that is taught, and that He wants men to understand. And He wants us to understand that this power is properly illustrated only in the system of Roman slavery as it was then in the world.

This power is shown to be such that in its reign, in its mastery over the man who knows only the birth to slavery, the natural birth, it keeps him back from doing the good that he would do, and causes him to do the evil that he would not do, and that he hates. For it is written: "I am carnal, sold under sin;" and, "What I would, that I do not, but what I hate, that I do." "For *will* is present with me; but how to *perform* that which is good I find not."

But why is this? Why is it that a man does the evil that he hates? Why is it that he does not the good that he would? Why is it that he cannot perform the good that he wills? Oh! "It is no more I that do it, but *sin* that dwelleth in me." I would not do it; but *sin* that dwells in me causes me to do it. I would do good, but sin that dwells in me holds me back, and will not let me do it. "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me?"

How could the supreme, sovereign, and absolute power of sin be more plainly shown than it is in the Scriptures cited in this article? And how could the complete, abject, and helpless slavery of the man who knows the natural birth be more fully depicted than in these same Scriptures? O that men would believe it! O that they would recognize it, and confess it, always! Then they could be delivered. For there is deliverance. There is deliverance as complete as is the captivity. There is freedom as absolute as is the slavery. There is the reign of another power, as certainly supreme and sovereign as was ever the power of sin. But until we recognize and confess the power of sin as the Word of God declares it, we cannot know the power of God as the Word of God presents it. Until we acknowledge the complete sovereignty of the power of sin, we cannot acknowledge the complete sovereignty of the power of God.

A. T. JONES.

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"It is not the keeper of the law who execrates the law. It is the man who is transgressing law or contemplating transgressing it, that objects to its enforcement. Likewise it is true that the man who wishes God's law abolished is the man who wishes to do something that the law forbids. It is always the evil-doer that hates every good law and its enforcement."



UNION OF CHURCH AND STATE



STRUGGLES IN ENGLAND FOR RELIGIOUS LIBERTY.

THE struggles of the people of Great Britain for liberty in matters of religion form an interesting and important part of their national history. With the history of those struggles all should be familiar. It is replete with lessons of warning and instruction.

These struggles began as far back as the time when Augustine opened his mission in England for the Church of Rome; and they were caused by Augustine's efforts to compel the people to embrace the religion he taught.

Augustine was well prepared to disregard the rights of conscience, and to employ force in the propagation of religion. He had adopted the theory of his master and model, Augustine, the African Bishop. Augustine the Bishop lived about two centuries before Augustine the missionary to England. He was one of the greatest of the Latin Fathers. He thus states his views as to the expediency of using compulsory measures in religious matters—

"I was formerly of opinion that no one ought to be compelled to return to the bosom of the church, under the impression that we ought not to use any other arms than words; that our contest ought to be no other than argument; and that such only ought to be esteemed as a victory which is gained through the force of conviction; for otherwise those would become feigned Catholics who before were avowed heretics. But some of my companions have since pressed me closely, not with reasons, but with facts, which they quoted to me in great numbers, whence I have been induced to adhere to their opinion. For they argued with me from the example of my own residence (Hippo) which, having formerly decided in favour of the heresy of Donats, was afterward restored to the Catholic unity by means of the decrees of the emperors."—*Clarke's Hist. of Intolerance*, p. 313.

Again he says:—

"It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development."—*Neander's History of the Christian Religion and Church*, vol. 2, sec. 2, part 3, div. 1.

The Germ of Spiritual Despotism.

OF Augustine and his theory as expressed above, Neander says:—

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism of intolerance and persecution, which ended in the tribunals of the Inquisition."—*Ibid.*, sec. 3, part 2, div. 3.

That is the truth. The theory that leads one man to attempt to compel another man by any means whatever to embrace religion, or observe any form of religion, contains the germ which will develop into spiritual despotism, intolerance, and persecution. No other results are possible.

Augustine's theory was woven into the whole fabric of the Church of Rome.

Consequently that church employed the most drastic and cruel measures conceivable to compel men to enter her fold. That church arrogantly asserts that:—

"Everyone is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority."—*De Harbe's Full Catechism of the Catholic Religion*.

All who deny this, and refuse to submit to her authority, are anathematized and denominated heretics. The law of that church for the treatment of heretics is this:—

"Heretics must be sought after, and corrected or exterminated."—*Directory for the Inquisitors*, p. 212.

"The secular powers shall swear to exterminate all heretics condemned by the church."—*Decretals of Gregory IX.* book 5, title 7.

The First Struggle for Liberty.

WITH this theory and with such instructions, Augustine, the missionary, under direction of Pope Gregory I., entered England in 597 to unite the ancient Christians of Britain with the Church of Rome. He demanded that they should "acknowledge the authority of the Bishop of Rome." To this imperious demand they replied:—

"We desire to love all men, and what we do for you, we will do for him also whom you call the pope. But he is not entitled to call himself the father of fathers, and the only submission we can render to him is that which we owe to every Christian."—*D'Aubigne's History of the Reformation*, book 17, chap. 2.

This was a noble reply, but not the sort that Augustine desired. Finding that these Christians were resolute, he exclaimed:—

"If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them stroke of death."—*Ibid.*

Thus began the struggles of the people of England for liberty in matters of religion. Not long after this conflict began, twelve hundred of these noble Christians were slaughtered by Edelfreid, one of the Anglo-Saxon kings.

"Thus did Rome loose the savage pagan against the primitive church of Britain, and fastened it all dripping with blood to her triumphal car."—*Ibid.*

Rome pushed her conquests in every direction throughout Britain. The Scots offered a consistent and heroic resistance to the usurpations of the church; but they fell, and for centuries the people were deprived of their liberties. The kings laid their crowns at the feet of the arrogant pontiff of the Church of Rome. The country swarmed with monks and friars, who extorted money from the people on every imaginable pretence.

Edward III. and Wycliffe.

By the middle of the fourteenth century, the oppression became unbearable. "The monks and priests of Rome," was the cry, "are eating us away like a cancer." Edward III, who had ascended the throne, was summoned by Pope Urban V., to recognize him as the real sovereign of England, and to pay him a large sum annually as feudal tribute. Edward rejected the haughty demands of the pontiff and appealed to Parliament.

John Wycliffe, who about this time began to expose the wickedness of the priests and assert the rights and liberties of the people, united with the king and the Parliament in their efforts to cast off the Roman yoke. Parliament declared in no uncertain tones "that if the pontiff should attempt to proceed against the king as his vassal, the nation should rise in a body to maintain the independence of the crown." "And the Papacy has ceased from that hour to lay claim—in explicit terms at least—to the sovereignty of England."

Besides defending the civil rights of the king, Wycliffe proclaimed the religious rights of the priest-ridden people. He directed their minds from earthly priests to Christ, their great High Priest.

An Open Bible.

Wycliffe's greatest work—that which did more than anything else to deliver the people of England from their spiritual servitude—was the translation of the Scriptures into the English. This was accomplished in 1380. Copies were multiplied, and the book received a wide circulation. This brought the wrath of the pontiff and his emissaries upon Wycliffe.

For centuries the Bible had been chained, and the people had been held in bondage. Now, that the word was let loose, the liberty of the people was proclaimed. From all sides great pressure was brought to bear upon Wycliffe and his work.

Wycliff's Bold Petition.

IN 1382 Wycliffe presented the following petition to Parliament:—

"Since Jesus Christ shed His blood to free His church, I demand its freedom. I demand that everyone may leave those gloomy walls [the convents], within which a tyrannical law prevails, and embrace a simple and peaceful life under the open vault of heaven. I demand that the poor inhabitants of our towns and villages be not constrained to furnish a worldly priest, often a vicious man and a heretic, with the means of satisfying his ostentation, his gluttony, and his licentiousness—of buying a showy horse, costly saddles, bridles with tinkling bells, rich garments, and soft furs, while they see their wives, children, and neighbours dying with hunger."—*D'Aubigne's Hist. of the Reformation*, book 17, chap. 8.

This petition led Parliament to order the repeal of a persecuting statute that had been drawn up by the clergy and approved by the King.

This is the beginning of the emancipation of the English people. Many struggles followed, however, and the story of the growth of the idea that every man has the Divine right to believe or not to believe, so far as it concerns his fellowmen, is a story of bitter persecution and suffering and noble endurance.

At the beginning of the fifteenth century we find a struggle going on in England for religious liberty.

Thousands saw in Wycliffe's teaching emancipation from the tyranny they had so long endured. They asserted their rights and moved forward in the new light. But not fully enlightened on the principles of liberty, and desiring to see their cause move with greater rapidity, they resorted to the State for help. They sent a petition to Parliament asking it to reform abuses in the church. This led the opposing forces to unite to secure the aid of Parliament in putting down the Wycliffites.

During the 15th century the wrath of the church assisted by the State was poured upon those who dared to protest against the abuses in religion.

England Breaks with Rome.

THE next century saw the rise of the Protestant Reformation in Europe, under Luther, and then the breaking away of England from Rome over the quarrel between Henry and the Pope. Because the Pope would not divorce Henry from Catherine, Henry divorced England from Rome.

But the separation affected by this monarch was not the kind of separation that was needed. It was not based upon right motives. "The emancipation of the human mind from the bondage of superstition, and the attainment of liberty of thought and freedom of conscience, formed no part of the object of the actors in this revolutionary drama."

About this time Tyndale's translation of the New Testament was placed in the hands of the people. By the year 1534 twelve editions had been circulated throughout England. Great numbers of persons became,—

"Very expert in the gospels, and all other things belonging to divine service. They refused to go on pilgrimage or to fast on saints' days, saying that salvation could not be obtained by good deeds; . . . that it booteth not to pray to images; that the sacrament of the altar was not, as it was pretended, the flesh, blood, and bone of Christ; . . . that it is sufficient for a man or a woman to make their confession to God alone; . . . that saints are not to be invocated or honoured; and that no human constitutions, or laws, do bind any Christian man, but such as be in the gospel, Paul's epistles, or the New Testament, and that a man may break them without any offence at all."

Such were the clear, bold opinions formed by the laity of England from a study of the Holy Scriptures. But as these opinions did not harmonize with the views of the clergy, the latter resorted, as usual, to

persecution. The controversy came before the king, who had assumed the title:—

"Henry the VIII, by the grace of God, King of England and of France, Defender of the Faith, Lord of Ireland, and in earth Supreme Head of the Church of England."—*Fuller's History of the Church*, book 5, secs. 34, 35.

As supreme head of the church the king argued that "it most chiefly belongeth unto our charge, diligently to foresee, and cause that not only the most holy word and commandments of God should most sincerely be believed, and most reverently be observed and kept by our subjects; but also that unity and concord in opinions, namely, such things as do concern our religion may increase and go forward, and all occasion of dissent and discord touching the same be repressed and utterly extinguished."

In order to utterly extinguish dissent and discord, and to secure faith and harmony, the king formulated a creed and passed religious edicts. The new creed defined and enjoined the doctrines and practices that all should follow. There was general discontent at this effort to make religion a matter of Government declaration. Many had tasted the sweets of gospel liberty, and refused to bow the knee to the new creed. Soon hundreds were shut up in dungeons.

The struggle was severe, and lasted until the death of the monarch. But the king's efforts proved a dismal failure. He could not stifle the consciences of his people; nor could he by creeds and acts of Parliament secure the unity, love, and faith that he had always pleaded as the reason for his interference in religious matters. This is abundantly proved by statements of the king himself near the close of his reign. He says:—

"I see, and hear daily, that you of the clergy preach one against another, teach one contrary to another, and inveigh one against another, without charity or discretion. . . . Thus all men almost be in variety, in discord, and few or none do preach, truly and sincerely, the word of God according as they ought to do. . . . For of this I am sure, that charity was never so faint amongst you, and virtuous and godly living was never less used, nor was God Himself amongst Christians never less reverenced, honoured, and served."

This is truly a pitiful testimony to bear to the results of religious legislation. It shows how utterly impotent Parliamentary laws are, even when enforced by the energy of the sovereign himself, to secure unity of faith and harmony of life.

The Sovereign of the universe never intended that force should be used in matters of religion. He declares that whatsoever is not of faith is sin. He, Himself, has never coerced one of His moral creatures. How foolish for puny man to attempt to do so.

Yet how slow men are to read the lessons of history or to understand the nature of true religion. In this our own day, against all the warnings of the Word of God and of history, the churches are turning toward the world and seeking worldly power, and striving to advance religion (their own view of religion) by force of civil statute.

A. G. Daniells.

The Burden-Bearer.

Oh! the blessed promise, given on the hills of Galilee.
To the weary, heavy laden, still is made to you and me,
Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.
Many a broken, contrite spirit, lonely, sorrowing, and sad,
Felt the mighty consolation—heard the heavenly tidings glad.
And the dying gazed with rapture,
Trusting in the Saviour's name,
On the land of rest and refuge,
When the Burden-bearer came.
Lazarus lies unfed and fainting, Peter sinks beneath the wave,
Loving Mary fingers sadly near the Saviour's guarded grave,
Blind Bartimeus by the wayside
Begs his bread disconsolate;
For the moving of the waters,
At the pool the suffering wait.
In the wilderness the leper; wander outcast in their pain;
Paul and Silas in the prison bear the fetter and the chain.
Mary Magdalene weeping,
Friendless in her sin and shame—
But their burdens all were lifted,
When the Burden-bearer came.
Every phase of human sorrow fills the path we tread to-day;
Harps are hanging on the willows, souls are fainting by the way.
But there still is balm in Gilead,
And though here on earth we weep,
God within the many mansions,
Giveth His beloved sleep.
On the cloud His rainbow glitters, shines the star of faith above;
God will not forsake nor leave us—let us trust His truth and love;
And beyond the shining river,
We shall bless His holy name,
That to bear our sins and sorrows,
Christ, the Burden-bearer, came.

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IS IT SAFE?

Is it safe to *learn* to use tobacco, and thus become a cringing slave to the filthy, expensive, poisonous, and debasing habit?

Is it safe to frequent the dance hall, theatre, etc., in view of the evil associations and corrupting influences of these places?

Is it safe to profane God's name when He will not hold them guiltless that do it?

Is it safe to gamble, when so many have been made penniless and ruined by engaging in it?

Is it safe to reject the Bible, when the evidence that it is God's word is so conclusive?

Is it safe to neglect seeking Christ, when it is absolutely certain that those who reject Him will not be saved?

It is safe always to shun those things that tend to sin; and it is *always dangerous* to neglect those things that have a good tendency.

Reader, are you on the safe side?—Bud and Blossoms.

—: :—

ONE of the surest ways to be miserable is to be watching how other people treat you. So surely as you do you will find slights enough to make half-a-dozen unhappy.



"HE WILL COME."

A LITTLE TIME.

THIS same Jesus, whom unnumbered hosts of angels delight to adore, is coming again to fulfil His promise, and receive those who love Him unto Himself. Have we not great reason to rejoice? "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." The consummation of our hope is at hand; the faithful will soon enter into the joy of their Lord.

A little time is given that the inhabitants of the world may hear the warning, and that those who will may prepare for the coming of the great King. We must not be like the foolish virgins. They did not provide oil for their lamps, and at the very time when the cry was raised, "Behold, the bridegroom cometh," their lights burned dim and went out. Are there not many who are pursuing the same unwise course? They profess to be followers of Jesus, but they are making no preparation for His glorious appearing and kingdom. They go on, taken up with the affairs of this world, and have no realization of the great events about to come to pass.

Christ warned us in view of this very time that we should not be engrossed in the cares of the world, to the neglect of eternal interests; but how many of us allow the things of this life to interpose between our souls and the great gift of Heaven! How few are living for the glory of God and the good of humanity! How few are telling their children of the love of Christ, of the mansions of Heaven, of the necessity of faith and obedience! How few are warning their friends and neighbours of the fast-hastening judgment!

We may have a right to enter into the city, to eat of the tree of life, and to share in the unending joy of the redeemed. We may listen to the voice of Jesus, sweeter than any music that ever fell on mortal ear, as He welcomes His children to their eternal home. Those who have chosen His service will hear Him say, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world." And oh, what a kingdom! There

will be no night in the city of God. God and the Lamb will be its light. There are homes for the pilgrims of earth. There are robes for the righteous—crowns of glory, palms of victory. All that perplexed us in the providences of God, will then be made plain. The things hard to be understood will then find an explanation. The mysteries of grace will unfold before us. Where our finite minds discovered only confusion and broken purposes we shall see the most perfect and beautiful harmony. We shall know that infinite love ordered these experiences that seemed the most trying and hard to bear. As we realize the tender care of Him who makes all things work together for our good, we shall rejoice with joy unspeakable and full of glory.

Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity." One rich tie of happiness will flow and deepen as eternity rolls on.

Think of this, children of suffering and sorrow, and rejoice in hope. Strive with all your God-given powers to enter into the kingdom of heaven; for "many will seek to enter in, and shall not be able." Jesus has promised, "I will come again, and receive you unto Myself." "But who may abide the day of His coming? and who shall stand when He appeareth?" This is the question we should put to our souls. The careless and indifferent, whose chief care is for their personal and earthly interests, will be left in outer darkness, but those who are waiting for their Lord, with their lamps trimmed and burning, will go in with the heavenly Bridegroom to the wedding.

MRS. E. G. WHITE.

"The peace of God is that—with which God Himself is at peace."—*Augustine.*

A PLEASING INTERVIEW.

MR. ADAMS.—Good morning Mr. Brown.

MR. BROWN.—Good morning neighbor Adams. You have come over early this morning.

MR. ADAMS.—Yes, ever since you came to live in our neighborhood, I have desired to talk with you; for I was informed on the day of your arrival, that you are one of those who keep the seventh day, instead of the first day, as the sabbath. I have come over to convince you that you are wrong; and then we shall agree. Do you not think it far better for neighbors to agree than to disagree?

MR. BROWN.—Yes, indeed I do think it decidedly better to know the truth, and agree in regard to it, than for one to believe an untruth, and thus disagree with the other, or, still worse, for both to believe an untruth, and both of us disagree with the Author of truth. So we have a common interest to know what truth is; and I am really glad that you came over to talk with me on this subject; for more truth is just what I am seeking.

MR. ADAMS.—And I am glad to find that we both hold to the same foundation principles; and this gives me confidence that you will very soon be convinced of the truth of my first proposition, namely: "It makes no difference what particular day we keep, if we only keep a seventh part of time, or one day in seven; that is to say: 'A seventh day,' instead of 'The seventh day.'" Now, if you can accept of this at once, I think we shall soon find ourselves on the same ground in regard to the whole matter.

MR. BROWN.—But you would not expect me to assent to this, without taking a little more time to consider the matter?

MR. ADAMS.—No! no! I am more than willing to argue the subject with you to any length that may be necessary; for I have had many long arguments, and I think successful ones, on this subject.

MR. BROWN.—Shall we condense your proposition into the form of a resolution, as I have written it here on this paper?

"Resolved that it makes no difference what day we keep."

MR. ADAMS.—Good! That includes every essential point for which I wish, or need to contend. And now, as I proceed with my argument, I wish you to feel free to stop me at any point where you have a thought to introduce, that will throw light upon the truth for which we are seeking.

MR. BROWN.—Then you will kindly pardon the interruption, if I ask your consent to lay this resolution on the table, until we can notice a few points on which I feel certain we can agree.

MR. ADAMS.—Yes, that will please me; for the more points we can first establish, on which we can agree, the more time will be saved in our argument, and the sooner we shall reach the right conclusion.

Mr. Brown.—To agree with any one on a principle of truth is a pleasure for which I always seek; and which I shall find on the present occasion, if we can, in the first place, agree upon this point:—

"It is a better plan for all to keep the same day."

Mr. Brown.—Yes, yes! That is one of the strongest points that I care to have established; and that will help you to get into harmony with the people of this country. The very thought of a different day being introduced right here in our neighborhood, has caused me many sleepless nights of late.

Mr. Brown.—Then we agree that "it is a better plan for all to keep the same day;" and surely we must agree that

"God is wiser than we are."

Mr. Adams.—Most certainly! And O that we could convince all of our fellow-citizens of this important truth.

Mr. Brown.—Then I will present a third point:

"God knew as well as we do that it is a better plan for all to keep the same day."

"Mr. Adams.—If you indorse that point as fully as I do, I feel certain that the object of my visit will soon be accomplished.

Mr. Brown.—Then brother Adams we agree on three points:—

1. "It is a better plan for all to keep the same day."

2. "God is wiser than we are."

3. "God knew as well as we do that it is a better plan for all to keep the same day."

Mr. Adams.—Amen! Brother Brown.

Mr. Brown.—And now for the fourth point:—

"God adopted that better plan."

Mr. Adams.—Amen and amen! Brother Brown. Thank you for admitting the whole question. And now you will not stand any longer as an exception to God's plan here in this country, will you?

Mr. Brown.—I assure you that it is my exceeding great desire to be in perfect harmony with all the plans of our wise and loving Creator; but let us just pass over these four points again and write the conclusion in the form of a resolution.

1. "It is a better plan for all to keep the same day."

2. "God is wiser than we are."

3. "He knew as well as we do that it is a better plan for all to keep the same day."

4. "He adopted that better plan."

Conclusion:—

"Therefore it makes a great difference what day we keep."

Mr. Adams.—Yes, I can fully indorse that resolution. It was the object of my visit this morning to lead you to that very conclusion; and here you have done the most of the leading; but little do I care for that, if you will only help to carry out that better plan, God's plan, and all keep the same day hereafter. Will you?

Mr. Brown.—Before replying to that question, there is just one more step to take in our investigation. Let us now take that

first resolution from the table and place our last one under it.

1. "It makes no difference what day we keep."

2. It makes a great difference what day we keep."

That first resolution was wrong, was it not my dear brother?

Mr. Adams.—Oh! Oh! Oh! What ails my head? What have I been admitting? Where am I? Surely something is wrong? I am strongly impressed that there is some serious mistake on my part; and I will not trust myself with any attempt at argument or explanation, until I have taken time to investigate my own mental condition. Please allow me time to collect my thoughts. Will you be so kind as to let me carry home that paper on which you have written those four points on which we have both agreed, and also those two resolutions? I shall take an hour for rest, if I find resting a possibility; and then I anticipate an interesting study. Can we meet again at the same hour to-morrow morning?

Mr. Brown.—With great pleasure, if Providence so favor us.

Mr. Adams.—Good day Brother Brown.

Mr. Brown.—Good day Brother Adams.

G. K. OWEN.

(To be concluded).

Many Start for the Celestial City with a pack on their back, like the one that oppressed "Christian" on his journey from the City of Destruction, and it gets them into one difficulty after another just as his did.

They are deceived into thinking that they must bear this galling yoke and heavy burden all the way through and in their distress, they listen to the words of Worldly Wiseman, hoping to find relief. Don't carry that heavy pack any farther, it is burdening you down with care and trouble, and your life is full of sorrow, when it should be filled with peace and joy. Take the words of Jesus in simple faith: "Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

The United States have undertaken the education of the Philopinos with considerable vim, and has sent as her first installment, to educate the rising islanders six hundred school teachers. We can but wonder what the outcome will be of the first year's experience. Among a different people, with a different language, and entirely new and strange surroundings, perchance some of them may long for their native land.

"My dear children," said an old clergyman to the children of his flock, "never forget to keep on the *right* side of the public-house, and that is the *outside*. Many a poor convict would have been saved from a life of misery, and many a man from the scaffold, had he never tasted the intoxicating cup."

"The Old, Old Story."

TELL me about the Master!
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light,
Light with a radiant glory
That lingers about the west;
My poor heart is aweary, aweary,
And longs, like a child, for rest.

Tell me about the Master!
Of the hills He in loneliness trod,
When the tears and the blood of His anguish,
Dropped down on Judea's sod,
For to me life's seventy mile-stones
But a sorrowful journey mark;
Rough lies the hill country before me;
The mountains behind me are dark.

Tell me about the Master!
Of the wrongs He freely forgave;
Of his love and tender compassion,
Of His love that is mighty to save;
For my heart is aweary, aweary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that, whatever of sorrow
Or pain or temptation befall,
The infinite Master has suffered,
And knoweth and pitieth all,
So tell me the "old, old story,"
That falls on each wound like a balm,
And my heart, that was bruised and broken
Shall grow patient and strong and calm.

—Selected.

THE POWER OF SIMPLE CONFIDENCE.

A YOUNG man distressed about his soul had confided his difficulties to a friend, who discerned very quickly that he was striving to obtain eternal life by great efforts. He spoke of "sincere prayers" and "heartfelt desires" after salvation, but continually lamented that he did not "feel any different in spite of it all." His friend did not answer him at first, but presently interrupted him with the inquiry, "Did you ever learn to float?"

"Yes, I did," was the surprised reply.

"And did you find it easy to learn?"

"Not at first," he answered.

"What was the difficulty?" his friend pursued.

"Well, the fact was, I could not lie still; I could not believe or realise that the water would hold me up without any effort of my own, so I always began to struggle, so of course down I went at once."

"And then?"

"Then I found out that I must give up all the struggle, and just rest on the strength of the water to bear me up. It was easy enough after that; I was able to lie back in the fullest confidence that I should never sink."

"And is not God's Word more worthy of your trust than the changeable sea? He does not bid you wait for feelings, He commands you just to rest in Him, to believe His Word, and *accept His gift*. His message of life reaches down to you in your place of ruin and death, and His Word to you now is, 'The gift of God is eternal life through Jesus Christ our Lord.'" Rom. 6. 23.—Selected.

HEALTH HINTS

SIMPLE TREATMENTS FOR FEVER.

THERE are a few acute diseases which are not accompanied by a rise of temperature, ordinarily called fever. The practice of giving drugs to reduce fever has become so common that we have drugs put up as fever drops, antipyretics, etc., on account of their known properties of checking fever. Let us briefly consider, first, what fever is, and, secondly, what is the best method of reducing it.

Fever, as we ordinarily consider it, is characterised simply by a rise of temperature above the normal body temperature, which is about 98.5 deg. The increase of temperature may be slight, perhaps .5 deg., or it may be from five to eight degrees above the normal. A temperature of 105 deg. F. is usually considered quite dangerous to older people. In children this is not uncommon. Whenever the temperature rises to 103 deg., or more, it is considered as high fever. But knowing the mere fact that the temperature is above normal does not tell us what the fever is. We must get at the cause to understand it.

Fever of any kind is an evidence of the accumulation of poisons of some kind in the body, usually of the normal waste products which have not been properly eliminated, but have remained in the system and broken down into other more poisonous substances. This rise of temperature is an evidence that nature is making an effort to eliminate them. In cases of high fever, there is also increased action of the heart and lungs, respiration being two or three times as fast as when normal, and the pulse-rate nearly doubled. Thus the blood circulates with abnormal rapidity, waste products are carried much more rapidly to the lungs and skin, and all the processes of the body are intensified.

Shall we then work against the processes which nature has set up, and attempt to stop the fever directly? or shall we assist nature in eliminating the poisons from the body, thus allowing the fever to subside? The answer is self-evident,—the proper method of treatment for fever of any kind is to assist nature in destroying and eliminating the poisons, and never to attempt to check the fever, as such, but simply to remove the cause.

Some drugs have the effect of stopping the action of the tissues, slowing the heart's action, lessening the respiration, and by thus checking the functions of the body causing its temperature to return to normal. It will be noticed that this leaves in the body all the poisons which nature was attempting to remove, and although the patient

seems better,—the fever is gone,—his condition is much worse than when his temperature was at the highest; for his body now contains not only all the poisons which nature was attempting to remove, but also the added poison given in the form of a drug. This accounts for the occurrence of relapse in cases in which the fever has been suddenly checked by means of drugs.

Other drugs which are used for fever have a tendency to make nature work much harder, removing the waste products by causing profuse sweating. These drugs are also injurious on account of the increased action of the tissues which is produced, and may go so far in their action as to injure the different organs of the body permanently; and although the patient apparently recovers from the fever, he is never well again.

Some Simple Remedies.

As fever almost invariably indicates that the system is clogged with poison, the first thing to do is to see that the different organs of the body which can be treated by simple remedies, are encouraged to perform their functions thoroughly. For instance, in many acute cases where there is marked rise of temperature, the cause will be found to be a constipated condition of the bowels, and absorption of poisons from the colon; the temperature may be very quickly reduced by means of a copious enema. The enema is, therefore, one of the first treatments to be resorted to in case of acute rise of temperature, and may with advantage be repeated several times, so as to produce thorough elimination. This alone will sometimes reduce the temperature, and in a day or two the patient will be well.

Accompanying this, however, a warm pack or warm full bath, or even a warm sponge bath, to insure vigorous action of the skin, will be found very beneficial. All these warm treatments should be accompanied by cold applications to the head, in order to regulate the circulation of blood in the head. Such treatment should always be accompanied by a hot foot bath, or at least by the application of hot bags or bottles to the feet. If the skin is hot and dry, and the patient enjoys cool treatments, a cool sponge bath may be given. Warm treatment is always safe, but cool treatment is safe only as suggested,—when the skin is hot and dry, and the cool sponge bath feels refreshing. If there is a tendency to chill, or if the skin is cool and clammy, or if the patient is sweating, cool treatment should never be applied.

The kidneys should also be remembered in fever, and the patient allowed to drink freely of either hot or cold water, or water containing the juice of a lemon unsweetened.

It will be noticed that the principle underlying these few simple suggestions in regard to the treatment of fever is the same principle which we always naturally employ in the use of water under any condition,—a washing out and cleansing. Water is the

great cleansing agent, and when properly applied, will cleanse the accumulated poisons from the system, and start nature on the right road again quicker than any other treatments. Rather than give poisonous drugs in simple fever, it is much better to give the patient all the water he wishes to drink, to restrict the diet to fruit or fruit-juice for a few days, and to have the patient rest in bed. Nature is the great restorer, and if allowed to do her work, she will accomplish it much more readily by herself than when hindered by some drug intruder.

W. A. GEORGE, M. D.

THE PATENT-MEDICINE MANIA.

"WORTHY organizations have for many years been waging war against the drink habit and other deteriorating influences which are undermining our modern civilization; but, so far as we know, says the *Good Health* magazine, no one has yet taken up a crusade against the patent-medicine mania. The vast quantities of these nostrums which are annually sold, indicate very clearly that the drug habit, or the medicine-taking habit, is a most extensive and growing evil. The amount of patent medicines, "home remedies," decoctions of roots and herbs, pills, potions, syrups, elixirs, extracts, and nostrums, along with regular and irregular drugs of various sorts, annually swallowed, would, if collected, constitute a mass of most prodigious proportions.

Those who swallow these are doubtless unaware of the fact that every drug taken into the stomach, if absorbed, calls upon the liver for extra labour in order to prevent its destructive influence upon the body as well as upon the skin, the kidneys, and other organs for increased effort to effect its removal from the body. Whatever constitutional effects are produced by drugs upon the body are due, not to any property which they possess whereby the injured parts may be repaired or the weakened vital forces invigorated, but to the resistive action set up against them on the part of the body.

It is thus apparent that those who habitually make use of drugs to produce constitutional effects are simply playing upon the vital forces of the body. The use of cholagogues, or so-called "liver stimulants," as certainly results in a weakened, enervated, or torpid condition of the liver, as does the liberal use of the whip upon a tired horse result in further weakening and exhaustion of the animal. The use of stomach tonics, stimulants, and the great variety of digestive agents manufactured, such as pepsin, pancreatin, etc., ultimately result in increasing the debility and weakness of the organ; and the same is true of every other class of drugs.

Medicinal agents are often useful, sometimes essential, but it should be remembered that the benefit to be derived from them cannot be more than temporary. The

beneficial effects which they may appear to exercise should be recognized as merely palliative. Any lasting curative result must be obtained from the use of some more thoroughgoing remedy,—some agent which is capable of eradicating the cause of the morbid condition present.

Such curative agents are not, however, to be found in *materia medica*; we must turn instead to *materia alimentaria*, and to such therapeutic processes as are included under the general head of hygienic or physiological agents, or diet, water, exercise active and passive, sunshine, and other natural agencies. A quarter of a century ago the use of such measures was regarded as quackery, but at the present time the most intelligent and advanced members of the medical profession every-where are recognizing the worth of remedies which cure, and the comparatively small value and restricted utility of those which do not cure, but merely palliate."—*Selected*.

—o—
TEN HINTS

TO THOSE WHO WOULD LIVE WHILE THEY LIVE.

I.

FIX deeply in mind the grand truth that life power rules the body, and that it alone can cure disease.

II.

Life power lives upon air, water, and food only; all else is hurtful.

III.

Few starve for food, but many for air. Breathe deeply a hundred times daily. Wear no tight clothing. Above all, ventilate your sleeping-room.

IV.

Beware of gluttony. If the appetite is dull, eat fruit only, or eat nothing. Use no fiery condiments, but live chiefly on natural grains, vegetables, and fruits. Never ask your stomach to chew your food—employ your teeth. Adorn your table not only with viands, but with flowers and smiles and kindly words.

V.

Shun stimulants and drugs as you do pestilence. For tea and coffee, drink hot water; and in illness let the same magic fluid be your physic.

VI.

Thick blood causes colds and countless other diseases. Keep the lungs active by deep breathing, the skin by baths and friction, the kidneys by free draughts of warm water, the bowels by correct eating; and the blood will be pure.

VII.

Make cleanliness your motto, and watch against filth in both house and grounds.

VIII.

Deformity is not awkwardness only, but danger. A high chest will give freedom to

breathing and digestion, and help to cure many diseases.

IX.

Spend part of each day in muscular work, part in study, and part in good deeds to men and in the worship of God.

X.

You are a triune being—mental, moral, physical. A sound mind and pure morals depend much upon bodily health. Therefore make health a part of your study and of your religion.—*Frederic M. Heath in "Why do Young People Die?"*

—o—
HEALTH CRUMBS.

Don't worry. Don't hurry.

Simplify! Simplify!

Don't overeat.

Court the fresh air day and night.

"A light heart lives long."

Think only healthful thoughts.

Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.—*Selected*.

—o—
THE IDEAL FOOD.

My simple fare is as consistent with happiness as with health. A table set with fruits, grains, and nuts nourishes not only the body but the soul. I eat not merely with the appetite of the flesh, but my soul's hunger for beauty is fed as well. When my table is set it is a fit subject for an artist. But what artist would choose a rib of beef or a mutton chop for a picture? A golden musk melon, fragrant and sweet; a bunch of purple or white grapes; a few peaches and plums; a section of watermelon, with its brilliant black seeds set like gems in the rich red tissue; a plate of ripe, red tomatoes, glowing with colour; such food as this would furnish a subject for a picture.

We are told that fruits, grains, and nuts will not furnish the body sufficient nutriment, and that meat and coarse vegetables must be added. I cannot decide the question for another, but it seems to me that what is purest and best in me is well nourished by fruits and nuts. If there is a beast in me craving for flesh, I prefer to let him starve. He cannot die too soon for the good of my higher nature. To speak more distinctly, I believe that our diet is chiefly an indication of our constitution, and our habits of thought and life. If I can live purely enough, dwelling in the highest realm of my being, I believe that the daintiest and purest foods will satisfy my needs. But if I live coarsely, I must eat coarsely. The beast in me eats only when he is active. If I can put him to sleep, he will not growl for his meat.

I do not advocate a reform by arbitrary methods. I do not believe that character is determined by diet, but diet by character. I wish to reform the man, and then let him reform his diet. When higher ideals have taken possession of the mind, when the

soul loves purity so much that impurity and uncleanness in food have become offensive, then a reform is instituted which will be lasting. But to eat from prescription, to weigh and analyze one's food, to feed by rule, I would not sanction.—*Salon Lauer*.

—o—
SIMPLICITY OF DIET.

Variety is needed; but the general tendency is to supply our tables with too many kinds, and to prepare each dish in the most elaborate manner, until, in many households, the cooking of food has become almost the chief end of life.

Eating simply for the gratification of the appetite is a degrading custom. A great variety of foods at one meal exerts a potent influence in creating a love of eating, and is likewise a constant temptation to overeat. Let us have well-cooked, nutritious, and palatable food, and plenty of it; but not too great a variety at each meal.

The prevalent custom of loading the table with a great number of viands upon occasions when guests are expected is one to be deplored, since it is neither conducive to health, nor necessary to good cheer; but is, on the contrary, a laborious and expensive custom which debars many from social intercourse because they cannot entertain as others do. Upon this subject a well-known writer has said, "Simplify cookery, thus reducing the cost and labour of living," and how many longing individuals would thereby be enabled to afford themselves the advantages of culture and social intercourse. When the barbarous custom of stuffing one's guests shall have been abolished, a social gathering will not imply, as it often does now, hard labour, expensive outlay, and dyspepsia. Perhaps when that time arrives we shall be sufficiently enlightened to demand pleasures of a higher sort. True, entertainments then will be more costly than now in one respect, for cake comes easier than culture. The profusion of viands now heaped upon the table, betrays poverty of the worst kind. Having nothing better, we offer our guests victuals

MRS. E. E. KELLOGG.

—o—
A DECIVER.

"WINE is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."—*Prov. xx. 1*.

A hungry man takes a drink of whisky and benumbs the nerves of his stomach, so that he does not feel hungry. Alcohol puts to sleep the sentinels which nature has set in the body to warn us of danger. A man who is cold takes alcohol and feels warm, though he is really colder. He lies down in his false comfort and freezes to death. A tired man takes a glass of grog and feels rested and strong, though he is really weaker than before. A poor man gets drunk and feels so rich that he spends what little money he has. The alcohol confuses his mind, and steals away his good sense. Thus alcohol is always a deceiver.—*Dr. J. H. Kellogg*.



MAKING IT PLAIN.

ON the sixteenth day after the battle of Gettysburg, I entered the room where a young wounded colonel was apparently near to death. As I entered, he was roused from his stupor, and beckoned me to his bedside, and threw his feeble arms around my neck.

"O my father, how glad I am to see you! I was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me all about dear mother and sister."

I soon perceived by the appearance of those in the house, that there was no hope entertained of his recovery. But as I could no longer endure the agony of suspense, I at last inquired of the doctor, "Doctor, what do you think of my son's case?"

"Entirely hopeless."

"But is there nothing more that can be done to save him?"

"No, Sir. Every thing that human skill and kindness can do has been done. Your son has been a brave and very successful officer; has been a great favourite in the army; has won the highest esteem of all who have known him, but he now must die. Immediately after the amputation the gangrene set in, and defies all efforts to arrest it."

"Well, doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour. We are constantly fearing that an artery will give way, and then it is all over with the colonel. What you wish to do in reference to his death, you would better do at once."

"Have you, or has any one, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting your arrival for several days."

As I entered the room with the dreadful message of death pressing on my heart, the eyes of my son fastened on me.

"Come, sit by my side, father. Have you been talking with the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."

"He told me you must die."

"How long does he think I can live?"

"Not to exceed four days, and that you may drop away any hour,—that an artery may slough at any moment which you cannot survive."

With great agitation he exclaimed, "Father, is that so? Then I must die! I cannot. I must not die! Oh! I am not prepared to die now. Do tell me how I can get ready! Make it so plain that I can get hold of it. Tell me, in a few words, if you can, father, so that I can see it plainly; I know you can, father, for I used to hear you explain it to others."

'T was no time now for tears, but for calmness and light, by which to lead the soul to Christ, and both were given.

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty."

"Yes, that is it. I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes! That is what I want. Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well now, father, make it so plain that I can get hold of it."

At once, an incident which occurred during the school-days of my son, came to my mind. I had not thought of it before for several years. Now it came back to me, fresh with its interest, and just what was wanted to guide the agitated heart of this young inquirer to Jesus.

"Do you remember while at school in —, you came home one day, and I having occasion to rebuke you, you became very angry and abused me with harsh language?"

"Yes, father, I was thinking it all over a few days ago, as I thought of your coming to see me, and felt so bad about it, that I wanted to see you, and once more ask you to forgive me."

"Do you remember, how, after the paroxysm of your anger had subsided, you came in, and threw your arms around my neck, and said, 'My dear father, I am sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?'"

"Yes, I remember it very distinctly."

"Do you remember what I said to you as you wept upon my neck?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly. I never doubted your word."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell him you are sorry just as you told me, and ten thousand times quicker than a father's love forgave you, will He forgive you. He says, He will. Then you must take His word for it, just as you did mine."

"Why, father, is this the way to become a Christian?"

"I don't know of any other."

"Why, father, I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest. I sank into my chair and wept freely, for my heart could no longer suppress its emotions. I had done my work, and committed the case to Christ. He, too, I was soon assured, had done his. The broken heart had made its confession, had heard what it longed for, "I forgive you," and believed it. It was but a few moments of silence, but the new creation had taken place, the broken heart had made its short, simple prayer, and believed, and the new heart had been given. A soul had passed out from nature's darkness into marvellous light, and from the power of sin and Satan unto God.

I soon felt the nervous hand on my head, and heard the word "father," in such a tone of tenderness and joy, that I knew the change had come.

"Father, my dear father, I don't want you to weep any more, you need not. I am perfectly happy now." Jesus has forgiven me. I know He has, for He says so, and I take His word for it, just as I did yours. Wipe your tears. I am not afraid to die now. If it is God's will, I would like to live and take care of you and mother, but if I must die, I am not afraid to now, Jesus has forgiven me. Come, father, let us sing,—

"When I can read my title clear,"

and we did sing.

Now, father, I want you should pray, and I will follow you."

We did pray, and Jesus heard us.

"Father I am very happy. Why, I believe I shall get well. I feel much better."

From that hour all his symptoms changed—pulse went down, and countenance brightened. The current of life had changed.

The doctor soon came in and found him cheerful and happy—looked at him—felt his pulse, which he had been watching with intense anxiety and said,—

"Why, Colonel, you look better."

"I am better, doctor. I am going to get well. My father has told me how to be—

come a Christian, and I am very happy. I believe I shall recover, for God has heard my prayer. Doctor, I want you should become a Christian too. My father can tell you how to get hold of it."

In the evening three surgeons were in consultation, but saw no hope in the case, and one of them took his final leave of the Colonel.

Next morning the two surgeons, who had been in constant attendance, came in and began as usual to dress the wound.

On opening the bandage, they suddenly drew back, and throwing up their arms exclaimed,—

"Great God, this is a miracle! The gangrene is arrested, and the colonel will live! God has heard your prayers!"

"Why, doctor," replied the colonel, "I told you yesterday, that I believed I should get well, for I asked Jesus that I might live to do some good. I knew He heard my prayer, and now you see He has. Bless the Lord with me, doctor."

Meanwhile, "*Our son must die*," had gone over the wires, and made sadness at home. Next day, "*Our son will live, and is happy in Christ*," followed, and joy came again to the loved ones.

After his recovery, the colonel returned to the people whose sons he had led with honour through fifteen hard-fought battles. Among them he now lives in prosperity and honour; he is a member of the church of Christ, and the father of a happy family growing up around him, and consecrated to the service of his Redeemer.

I, too, was made a better man and better minister by that scene, where this dear son, struggling with his guilt and fear of death, was led to Jesus, and found the pardon of his sins. I there resolved never to forget that charge he made me, in his extremity:

Make it so plain that I can get hold of it.

I have made this the motto of every sermon I have preached, and God has blessed the effort.—*Selected.*

A GIRL IN POOR COMPANY.

COMING down to the office on a train a few mornings since, we noticed a girl of our acquaintance eagerly reading a book. Our seat was just behind the one occupied by her, and it was almost impossible not to see the title of the volume she was devouring. It was a well-known sentimental novel of questionable moral teaching. That evening we chanced to meet this young friend, just as we reached the station, and upon entering the carriage, we sat down together. Presently I said:—

"I was sorry to see you in questionable company on the train this morning."

The young woman looked startled and said:—

"Why, you are certainly mistaken; I was alone."

"No, not alone," we said; "and you

seemed to be very much delighted with your company."

"What do you mean?" our young friend demanded, her eyes flashing with indignation.

"Simply this," was the reply; "you were reading a silly book. You were reading it with evident relish. You were so held by its fascination that you noticed nothing that was happening about you, and looked up in real surprise when you found yourself at your journey's end. A book is a companion. A silly book is a silly companion. A silly companion is a questionable one. A questionable one is a dangerous one. You judge people by the society they seem to enjoy. Is it not fair to judge them also by the books they choose?"

The question was not pressed, and we passed on to more agreeable themes.

The books and periodicals we read influence us tremendously. Next to the people with whom we mingle, the literature we devour shapes our sentiment, determines our convictions, and makes us what we really are.

We cannot afford to spend one day, one hour, one minute, in the company of a questionable book.—*Selected.*

ONE THING AT A TIME.

"Early in life," relates a gentleman who has now spent many decades in the service of God and his fellow-men, "I learned from a very simple incident a wholesome lesson, and one which has since been of incalculable benefit to me.

"When I was between twelve and fourteen years old my father broke up a new field on his farm, and planted it with potatoes, and when the plants were two or three inches high, he sent me to hoe it. The ground of that place was hard to till—it was matted with grass roots and sprinkled with stones. I hoed the first row, and then stopped to take a general look at the task before me. Grass as high as the potatoes was everywhere, and looking at the whole from any point it appeared to be a solid mass. I had the work to do all alone, and as I stood staring at the broad reach of weedy soil, I had a good mind not to try to do anything further then with it. Just that minute I happened to look down at the hill nearest my feet. The grass didn't seem quite so thick there, and I said to myself: 'I can hoe this one well enough.' When it was done, another thought came to help me: 'I shan't have but one hill to hoe at a time, at any rate.'

"And so I went to the next and the next. But there I stopped again and looked over the field. That gave me another thought, too, I could hoe every hill as I came to it. It was only looking away off to all the hills that made the whole seem impossible. 'I won't look at it!' I said; and I pulled my hat over my eyes so I could see nothing but the spot where I had to dig. In course of time I had gone over the whole field, look-

ing only at the hill in hand, and my work was done.

"I learned a lesson tugging away at those grass roots which I never forgot. It was to look right down at the one thing to be done now, and not hinder or discourage myself by looking off at the things I hadn't come to. I've been working ever since that at the hill nearest my feet, and I have always found it the easiest way to get a hard task accomplished, as it is the true way to prepare a field for the harvest."—*Exchange.*

A TEST OF SINCERITY.

A CONTEMPORARY quotes the following anecdote from Dowling. It strikingly illustrates the insincerity of those who hold to the traditions of Rome, although, we doubt not, many really deceive themselves into the belief that they are sincere. It clearly points out the difference between superstition and real faith when brought to the crucial test:—

"A Protestant lady entered the matrimonial state with a Roman Catholic gentleman, on conditions that he would never use any attempts, in his intercourse with her, to induce her to embrace his religion. Accordingly, after their marriage, he abstained from conversing with her on those religious topics which he knew would be disagreeable to her. He employed the Romish priest, however, to instil his popish notions into her mind. But she remained unmoved, particularly on the doctrine of transubstantiation. At length the husband fell ill, and, during his affliction, was recommended by the priest to receive the holy sacrament. The wife was requested to prepare the wafer for the solemnity by the next day. She did so, and on presenting it to the priest, said: 'This, sir, you wish me to understand, will be changed into the real body and blood of Christ, after you have consecrated it?'

"Most certainly, my dear madam; there can be no doubt of it."

"Then, sir, it will not be possible, after the consecration, for it to do any harm to the worthy partakers? for, says our Lord, 'My flesh is meat indeed, and my blood is drink indeed,' and, 'He that eateth me shall live by me.'"

"Assuredly, the holy sacrament can do no harm to the worthy receivers, but, so far from it, must communicate great good."

"The ceremony was proceeded in, and the wafer was duly consecrated; the priest was about to take and eat the *host*, but the lady begged pardon for interrupting him, adding, 'I mixed a little arsenic with the wafer, sir; but, as it is now changed into the real body of Christ, it cannot of course, do you any harm.' The principles of the priest, however, were not sufficiently firm to enable him to eat it. Confused, ashamed, and irritated, he left the house, and never more ventured to enforce on the lady the doctrine of transubstantiation."

JUST AS JESUS WAS.

A PREACHER in the Far West was receiving several candidates into his church. To the question, "How will you be baptized?" some replied, "By sprinkling;" others, "By pouring." The last person was a good sister, who replied, "Just as Jesus was." The preacher said, "You misunderstand me, how will you be baptized?" Again she answered, "Just as Jesus was." "But you don't understand me; by what mode will you be baptized?" "Just as Jesus was." The disturbed preacher said, "Brethren, we will have to take her to the river."—*Christian Messenger.*



GRANDMOTHER'S SERMON.

The supper is over; the hearth is swept;
And in the wood fire's glow
The children cluster to hear a tale
Of that time so long ago.

"Life is a stocking," grandma says,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

"With merry hearts we begin to knit,
And the ribbing is almost play;
Some are gay coloured, and some are white,
And some were ashen grey.

"But most are made of many a hue,
With many a stitch set wrong,
And many times must be unravelled out
Ere the whole is fair and strong.

"There are long plain spaces without a break,
That in youth is hard to bear,
And many a weary tear is dropped
As we fashion the heel with care.

"But the saddest, happiest time is that
We court, and yet would shun,
When our Heavenly Father breaks the thread,
And says that our work is done."

The children come to say "Good-night,"
With tears in their bright young eyes,
While in grandma's lap, with broken thread,
The finished stocking lies.

Ellen A. Jewett.

GOD'S MESSENGERS.

ALL of you know the story of Jacob,—how he had to flee from his home because his brother Esau threatened to kill him. This was because of his sin in deceiving his blind old father Isaac, so that he might steal away his blessing from his older brother.

The first night after he left his home, he lay down to rest in a lonely place, with his mind full of sad thoughts. How lonely he felt, cut off from his mother and father, his brother anxious to take his life, and, worst of all, his sin separating him from the God of his fathers.

"And he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it."

Do you think that this was something new and strange, some special favour that God showed to Jacob? Oh, no; but in his dream God opened the eyes of Jacob so that he saw what is really going on all the time, although he had not known it; for when he awoke, he said, "Surely the Lord is in this place, and I knew it not."

In the first chapter of the Gospel of John, we learn what is this wonderful ladder that

rests on the earth, and reaches right up to the throne of God. Jesus said to Nathanael, "Ye shall see heaven opened, and the angels of God ascending and descending upon the Son of man."

Jesus Himself is "the Way," the only way by which any good thing can come to us from God. When man by his sin had cut himself off from God his Father, Jesus came to be the Way by which God could come down to him, and he could come back to God.

Jesus is called "the Arm of the Lord," because by Him God reaches down to His fallen children upon this earth, to comfort them, to help them, and to bring them back to himself. Nothing good can come to us except through Jesus, but by this Way "every good and perfect gift cometh down."

This is what God was teaching Jacob in his sad and sinful condition, showing him that through Jesus, the Friend of sinners, He could still send His angels with messages of love to him, to help him and keep him on his journey.

The earth is full of God's messengers; not those only that we cannot see, the angels who are "all ministering spirits sent forth to minister" for us; but all things that we see around us are God's messengers to us. They all come to us by the one Way, Jesus, and bring as sweet messages from God as the angels carried to Jacob.

For Jesus is "the Life," as well as "the Way," and wherever we can see that there is life, we know that there is Jesus, the Way from heaven to earth, and from earth to heaven,—God reaching down to help and bless and keep us.

He is everywhere, for He fills heaven and earth, but He gives us all these sweet little messengers filled with His life, the birds, the flowers, the trees, and all living things, so that we may see that He is near, and not be like Jacob, who knew it not. "For that Thy name is near, Thy wondrous works declare."

The sweet, happy song of the bird, the fresh face of each wayside blossom, every butterfly and bee and tiny insect, is God's little messenger, sent to you, telling you to "rejoice evermore," because He is with you always.

The well-known traveller Mungo Park was once left alone in a dry desert place, without friends, no food, no water, no clothing, and his strength all gone. He sank upon the ground in despair unable to go any farther, and thought he was quite forsaken, and that he must die there.

But just then one of God's messengers came to him. He saw a tiny plant springing from the dry sand, a little speck of green moss. And as he looked upon it, and listened to the message that it brought, it filled his heart with the same joy and peace and hope that the angel messengers brought to Jacob. Like him, he said, "The Lord is in this place," and he began to rejoice, for "this little gleam of life assured

him that God must be near." So with fresh strength and courage he pressed on his way, and very soon found the help that he was sure would come.

Little children, do you not want to hear all the messages that your Father in so many sweet ways is sending to you all the time? Listen, and all the things that He has made will tell you that Jesus is near, the Way by which God can reach you, and talk with you, and lead you, and bring you to Himself to dwell in His house for ever.

"O give me Samuel's ear,
The open ear, O Lord,
Alive and quick to hear
Each whisper of Thy Word;
Like him to answer at Thy call,
And to obey Thee first of all."

EDITH E. ADAMS.

JACK.

JACK was cross, and nothing pleased him. After giving him the choicest morsels for his breakfast, and providing for his wants with tender care, while he did nothing but fret and complain, his mother finally said:

"Jack, I want you now to go right up to your room and put on every garment wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated. And she did mean it. Jack had to mind. He had to turn his stockings even; and when his mother came to him, there he stood—a forlorn and funny-looking boy, all lining and seams and ravellings—before the glass, wondering what his mother meant, but not quite clear in his conscience.

"Now this," said the mother, turning him around, "is what you have been doing all day—you have been determined to make the worst of everything. In other words, you would turn everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shame-faced; "can't I turn them right?"

"You may, if you will remember this: 'There is a right and a wrong side to whatever happens—I mean a pleasant part and a part you do not like so well; and you must do as you prefer to with your clothes—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out.'"

HOUSES OF SNOW.

THE natives of Alaska construct snow huts in about the time that would be required to pitch an ordinary wall tent. They select a place where the snow is about four feet deep. A space six feet by nine is marked out. Blocks two feet square are cut from the surface snow, and set up on edge around the excavation for side walls. At one end three feet of the space is dug down to the ground; in the balance about two feet of snow is left for a couch. The sides and

ends are built up tight, and the whole is roofed with broad slabs of crusted snow cut in proper dimensions to form a flat gable roof, and loose snow is thrown over all to chink in. At the end, which is dug down to the ground, a hole is cut just large enough to admit a man crawling in on his hands and knees.

The hut is now finished, and the bedding and provisions are packed inside. The arms and ammunition are generally left outside. After the outside work is finished everybody crawls into the hut, and the opening is stopped up from the inside with a plug of snow which has been fitted carefully, and no one is expected to go out until it is time to break camp. The combined heat from the bodies of the inmates, together with the lamp they use, soon raises the temperature, and a degree of comfort is obtained, no matter how cold it may be outside.

THE DEVIL'S FOUR SERVANTS.

THE devil has a great many servants, and they are all busy and active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities; they do business in the busy marts; they are everywhere, and in all places. Some are so vile-looking that one turns from them in disgust; but some are so sociable and pleasant, that they almost deceive, at times, the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names:—

"*There's no danger.*"—That is one.

"*Only this once.*"—That is another.

"*Everybody does so.*"—That is the third.

"*By and by.*"—That is the fourth.

When tempted from the path of duty, and "There's no danger" urges you on, say, "Get thee behind me, Satan." When "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment. If the Holy Spirit has fastened upon your conscience the solemn warnings of a faithful teacher or friend, and brought to your mind a tender mother's prayers for your conversion, do not let "By-and-by" steal away your confidence, and, by persuading you to put away serious things, rob you of your life. All four are cheats and liars. They mean to deceive you, and cheat you out of heaven. "Behold!" says God, "now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."—*Christian at Work.*

"A LITTLE CHILD SHALL LEAD THEM."

A FATHER, a professed infidel, observed his little son intently reading the Bible. "What book are you reading?" he said sternly. The boy looked up and said, with eyes swimming in tears, "Father, they crucified Him!" The unbeliever stood still. It was a word in season. God had spoken

to him through the lips of his own child. Ere long the scales fell from his eyes. His soul was prostrate at the foot of the cross, seeking peace and pardon from the Saviour he had rejected.

A minister prepared and preached, as he supposed, a most convincing sermon for the benefit of an influential member of his congregation, who was known to be of an infidel turn of mind. The sinner listened unmoved to the well-turned sentences and the earnest appeals; his heart was unaffected.

On his return from church, he saw a tear trembling in the eye of his little daughter, whom he tenderly loved; and he inquired the cause. The child informed him that she was thinking of what her Sabbath-school teacher had told her of Jesus Christ. "And what did she tell you of Jesus Christ, my child?" he asked. "Why, she said He came down from Heaven and died for poor men!" and in a moment the tears gushed from eyes which had looked upon the beauties of only seven summers, as in the simplicity of childhood she added, "Father, should I not love One who has so loved me?"

The proud heart of the infidel was touched. What the eloquent plea of his minister could not accomplish, the tender sentence of his child had done, and he retired to give vent to his own feelings in a silent but penitent prayer.

That evening found him at the prayer-meeting, where, with brokenness of spirit, he asked the prayers of God's people. In giving an account of his Christian experience, he remarked, "Under God I owe my conversion to a little girl, who first convinced me by her artless simplicity that I ought to love One who had so loved me."—*Selected.*

A COURAGEOUS LAD.

THE brave boys are not those who are ready to fight. Here is the story of one who showed the right spirit when provoked by his comrades.

A poor boy was attending school one day with a large patch on his trousers. One of the schoolmates made fun of him for this, and called him "Old Patch."

"Why don't you fight him?" cried one of the boys. "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake."

This was noble. That boy had the moral courage that would make him successful in the struggles of life. We must have courage in our struggle if we hope to come out right.—*Selected.*

"Abstain from all appearance of evil."

—PAUL.

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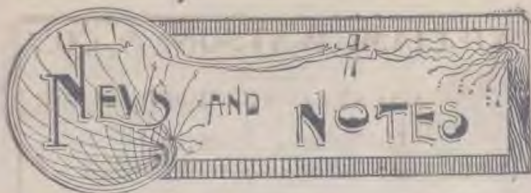
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"The Mexican Government has taken a decided stand against gambling. No more licenses are to be issued to gambling houses and all public officials found frequenting places where gambling is carried on are to be dismissed at once from the service, and turned over to the civil authorities."

"It is reported that the customs officials of Dawson have seized 10,000 gallons of liquor, which had been brought to that city without permit. According to the present law, the whole shipment becomes confiscate to the Canadian Government."

"THE French press is making extraordinary claims for the new submarine torpedo boats recently constructed for the navy, claiming that these boats make the French navy now the equal, if not the superior, of any navy in the world."

"THE English Parliament now has under discussion the expenditure of \$ 130,000,000 for the purpose of increasing coaling facilities for English war-ships and also accommodations for docking the war vessels."

"General Maximo Gomez has refused the nomination for the presidency of the Cuban Republic."

The Great Strikes—In America if not brought to a settlement soon will serious demoralize the business of the country. The great steel trust with an estimated capital of over 30,000 lacks has been at a standstill in a dead lock against the labour federations. What the outcome will be is difficult to say.

While this giant struggle has been going on in the eastern part of the United States, the same spirit has been at work in the west; and in San Francisco the City Front Federation, comprising fourteen organizations of various kinds of labourers and mechanics have struck. Their chief object is to force nonunion men to join their force against capital, and the police authorities are vexed to their utmost to protect nonunion men while at their work from the violence of the infuriated mobs. As a result business is paralyzed, and many interests will suffer, especially in the fruit shipments. This is only another indication of the fulfilment of the prophecy "that in the last days perilous times shall come; for men shall be lovers of their own selves."

Let us have no substitutes for any of these dangerous drugs. We should not think of offering substitutes for lying, swearing, or stealing. The way to deal with any bad thing is not to try to find something else to take its place, but to discard it altogether, and to accept only the unquestionably good."

"A New Beast.—It seems strange indeed that in this advanced day there should be discovered a new beast—not the remains of a prehistoric animal, but a beast which is alive to-day in the African forests. *McClure's* magazine for September contains the first authentic account published in America of the discovery of the Okapi, the strange beast which Sir Harry H. Johnston, K. C. B., Special Commissioner for Uganda, British East Africa, found alive in the forests of Central Africa. According to the discoverer, who writes the article, the Okapi, is closely related to the giraffe, altho it has not the exaggerated development of neck and limbs. The frontispiece of the magazine is a picture of the Okapi reproduced in colors, from an original sketch by the author."

"The relation of the cigarette to crime was the subject of some startling statistics presented before the National Conference of Charities and Corrections of Cincinnati. Of the boys in the Illinois State Reformatory between the ages of ten and fifteen, ninety-two per cent. were confirmed cigarette-smokers, and 85 per cent. so addicted to the habit, at the time of their conviction, as to be termed "cigarette fiends" by the court.

The superintendent who compiled these figures, asserts that the cigarette works tenfold more injury to the boy under fifteen than do intoxicating liquors, and more than any other one factor starts him on the road to criminal life.

While it is true that not every cigarette fiend becomes a criminal, the fact remains that the habit is acquired through evil associations; it involves demoralizing deception on the part of the boy at home; and by enfeebling health and will, makes the lad an easy prey to temptation.

Professor DeMotte, of Bryn Mawr, visiting a tobacco house in Brazil, noticed a black fluid trickling slowly into the vat of tobacco about to be made into cigarettes. Upon asking what it was he was told, "Rum, molasses, and opium, to give spice to the cigarette." These are specific facts which admit of no controversy. Deductions thereupon can be easily made by every reader.—"*Our Youth*."

"Terrible floods are reported from the valley of the Yang-tse Kiang, in China. Reports received at Shanghai place the number of deaths at not less than 20,000 in the provinces of Kiangsi, Hunan, Hupeh, and Anhui. The floods came very suddenly, resulting from one of the heaviest rains known for centuries, so far as Chinese records go. For weeks the river has been dotted with the floating remains of men and animals. Many towns have been absolutely wiped out. In Japan the rainfall has been the heaviest that has been recorded during the thirty years that the weather bureau has been established."

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PAYABLE IN ADVANCE.

Engines of Destruction—are multiplying among the nations, and each new invention seems more deadly than its predecessor.

"The United States new rapid-fire gun will, it is said, hurl a steel projectile weighing 55 pounds a distance of 24 miles at the rate of 4,000 feet a second. At the highest point of its flight, the projectile rises 51,853 feet above the firing point, or nearly 10 miles. Ten shots a minute can be fired, so that it is possible to fire 18 shells, and have them all in the air before the first one strikes 24 miles from the gun, the time of flight of each projectile being 108 3-10 seconds. The chief feature of the new gun is centered in the construction, which embodies entirely new principles over the present built-up or hoop patterns now in use by our government. The tube and main body of the gun are composed of curved steel sheets one-seventh of an inch thick, extending the full length of the tube. These sheets are wound by square steel wire one-seventh of an inch thick. Ten miles of this wire is wrapped around the outside of the tube in order to harness in the enormous force and energy utilized by the weapon. The powder chamber is much larger than those of other types."

Each new discovery in the Electrical world seems more wonderful than its predecessor. The following from the Youth's Instructor gives the latest in electrical photography:—

"Two years ago, when, by means of a device called the 'telediagraph,' pictures of the first gun fired at Manila were ticked across the country over telegraph wires for publication in various large cities, the achievement was regarded with wonder. But this feat has lately been surpassed by transmitting pictures through sixteen feet of space, and a wall, on the crest of an electric wave. In performing these experiments both the telediagraph and the wireless telegraph are used. A description of the process would be unintelligible save to electrical experts, but the fact itself is very interesting. The inventors declare that if pictures can be sent this distance, and overcome the obstacle of a thick wall, the perfected appliance will be able to master longer distances."

This is another proof that we are living in the days foretold by the prophet Daniel. "But thou, O Daniel shut up the words and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

CHINA ARMING.

THE China papers contain statements that show quite plainly, that China is not going to give herself away to the powers of the West without a struggle in the end. The Celestial Empire, the weekly edition of a Shanghai, says:—

Affairs in Peking and the north are also in a very unsettled state, and the Chinese are arrogant and insolent. The movement of Chinese troops towards Peking is another sign that the Chinese are not yet subdued. There is also another sign that China is preparing for another conflict, viz., all arsenals throughout the empire are very busy manufacturing arms of all descriptions as well as ammunition, and they have likewise succeeded in importing immense quantities. China is complaining of being short of money, and being unable to pay the indemnities imposed on her, and yet she can afford to spend vast sums in arming herself. Viceroy Liu Kunyi has received orders to send the German-drilled garrison, now stationed at Kiangyin, at once to the North. It is stated that they are to proceed there for the purpose of protecting the Court when leaving Hsianfu, but it is thought that the real purpose is to collect as strong a force as possible of the best troops in China so as to be ready for any emergency.

Peace that comes, in order to prepare for war is no peace and cannot be relied upon. China is simply doing what western-nations have been and still are doing, preparing for war, and thus we see all nations both in the East and West preparing for a Great War in the future. Notwithstanding all this arming and the continued inventions, engines of destruction, yet we hear again and again from pulpit and press the cry of peace. How can we harmonize these glaring contradictions? Are not the words of the prophet Ezekiel finding their fulfillment even in our day? "Because, even because they have seduced my people, saying, Peace, and there was no peace."

CIGARETTE SMOKING.

A GOOD deal has been said about the evils of cigarette smoking, but one-half the truth has never been told. I have watched this thing for a long time, and I say calmly and deliberately that I believe cigarette smoking is as bad as opium smoking. I am talking now of boys, remember. The effect upon grown men is, of course, not so marked.

A cigarette fiend will lie and steal, just as an opium or morphine fiend will lie and steal. Cigarette smoking blunts the whole moral nature. It has an appalling effect upon the system. It first stimulates and then stupefies the nerves. It sends boys into consumption. It gives them enlargement of the heart, and sends them to the insane asylum. I am physician to several boys' schools, and I am often called in to prescribe for palpitation of the heart. In nine cases out of ten it is caused by the cigarette habit. Every physician knows the cigarette heart. I have seen bright boys turned to dunces, and honest boys made into miserable cowards, by cigarette smoking. I am speaking that which every physician and every teacher knows to be truth.—Selected.

"Evidence is accumulating that yellow fever is carried by mosquitoes. A Spaniard who had placed himself in the hands of the doctors at Havana for the purpose of experimentation, and was bitten by a mosquito which had bitten a yellow-fever patient, contracted the fever and died. Others have contracted the disease in the same way, and have developed most difficult cases. This, the doctors state, will stop further experiments, as the mosquitoes are more dangerous than had been supposed."

"It is thought that the Canadian Northern, Canada's new trans-continental railway, will be completed through the Manitoba grain fields in time to handle a part of this year's crop of wheat. At the terminal on Lake Superior, an elevator having a capacity of 1,000,000 bushels, will be ready for use in October."

"A terrible famine now exists in the province of Sian-Fu, China. Human flesh is being sold for food. Great distress is also reported from the southern part of Shansi province."

"The M. P. Government is said to have lost millions of dollars in New York through a conspiracy between a customs official and certain large importers of silk goods."

"Marquis Ito, Japan's greatest statesman, is going to America for a short stay, on advice of his physician."

A DAY OF THANKSGIVING AND PRAYER.

THE last Sunday of November 1901 has been set apart by the Methodist Episcopal Church of Southern Asia, as a day of thanksgiving and prayer. Among others, the following very timely reasons are suggested by Bishop Warne for such an occasion.

General deliverance from the severity of famine which prevailed last year.

Protection from the pestilence which continues to threaten so many parts of this country.

Peace and quietness throughout the land.

The harmony which prevails among ourselves and our friendly relations with other branches of the family of Christ.

The great opportunities before us.

The disposition to go forward.

The many signs of God's blessings upon our efforts to build up the Kingdom of Christ in this land.

"A TOBACCO journal states that in the year 1897 there were 4, 153, 252, 470 cigarettes manufactured in the United States; but that during the last three years the manufacture of cigarettes has fallen off by nearly one and one-half billions, the decrease being due to the active crusade which has been carried on against it."