

# The Oriental 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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## The Guiding Word.

ARE you walking, O my brother! in the footsteps of our Lord?  
 Are you seeking for his wisdom from his holy sacred word?  
 Are you trusting in your merits just to cleanse you from all sin?  
 Or just looking unto Jesus, having Christ enthroned within?  
 Many souls, alas! are sinking into grief and dark despair,  
 Leaning but on human wisdom,—words that seem so good and fair,—  
 Passing by the chart and compass which our God has freely given.  
 As a light to guide our footsteps in the pathway up to heaven.  
 Human words and vain traditions never once have saved a soul;  
 Nothing but the blood of Jesus can atone and make us whole;  
 But we know that precious fountain, open wide, is given to-day,  
 That our sins and all uncleanness may be freely washed away.

HARRY ARMSTRONG.

## THE TREASURE OF TRUTH REJECTED.

IN Jesus Christ type met antitype. He was the One of whom Moses, in the law and the prophets, did write. He was the manifestation of the Father's love, the brightness of His glory, the express image of His person. Christ was the Author of truth; not a gem of thought, not a jewel of truth, but He originated. He saw the precious truth buried under a mass of superstition and traditions of men, and He came to rescue truth from its connection with error. Fallen man was to be raised from his low estate, lost man was to be recovered, sin was to be pardoned, the sinner saved, and the world was to see in Christ a representation of the Father's love. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

The Lord Jesus Christ came first to the Jewish nation. They thought themselves perfect; they were filled with self-righteousness, regarding themselves as rich and increased in goods and in need of nothing



in the way of spiritual knowledge. They thought they had no need of depending upon, and drawing from, the resources that

Jesus opened before them. He presented to them the field containing the hidden treasure, but they turned from it. The



bright and holy seraphim, the hosts of heaven, who wondered at the glorious plan of salvation, watched with intense interest to see how the people of God would receive the Divine Son of God clothed in the garb of humanity. The wisdom of God was in His only begotten Son. The tabernacle of God was with men. God was hidden in the habitation of humanity.

Step by step the angels followed the world's Redeemer as He unfolded His Divine wisdom in the truths He restored to humanity; but with amazement they saw that the Jewish priests and rulers, filled with their own self-righteousness, did not wish to be disturbed, and saw nothing desirable in a higher wisdom than they possessed. They had false ideas of God, and were deceived in themselves. They set themselves in resistance of Christ, and after once having taken the step, they were too proud to acknowledge their error, confess their sin, and retrace their steps. As they did not desire to repent and confess that they had erred, they continually beset the steps of Christ, acting as spies, and seeking to catch something from His lips, that they could turn against Him, and thereby secure His condemnation.

Jesus, the treasure-house of wisdom, came to our world to open to men the jewels of truth. In Him dwelt all the fulness of the Godhead bodily, and He desired to reveal the riches of God to the world. He said, "The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The field is to be explored, and the more it is examined, the more treasures will be revealed to the seeker. While Christ was upon earth, he longed to make known to the Jewish nation and especially to His disciples, the hidden treasures of truth, and He said unto them, "I have yet many things to say unto you, but ye cannot bear them now." He was continually educating His disciples to work in the mine of truth, to sink the shaft deep, and gave them the assurance that their labours would be richly rewarded; for they would discover many precious veins of valuable ore. The field was the unsearchable riches of Christ. But the Lord presented these treasures to the Jewish nation in vain. Their own ideas and opinions, their own false sentiments and traditions, were of more value in their eyes than anything Jesus could offer. They preferred the commandments of men to the commandments of God.

"No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved." How gladly would Jesus have poured into these bottles the new wine, but it would have been of no use. The only way in which they could receive His

teaching was to see and hear Him without prejudice; but unless they were converted, they could not do this; for they were filled with their own righteousness, and were relying on their own works as a means of salvation.

To the present time, men insist on being saved in some way by which they may perform some important work. If they see there is no way in which to weave self into the work, they reject the salvation provided. They trample under foot the Son of God, and count the blood of the covenant wherewith He was sanctified as an unholy thing. Jesus alone could give security to God; for He was equal with God. He alone could be a mediator between God and man; for He possessed Divinity and humanity. Jesus could thus give security to both parties for the fulfilment of the prescribed conditions. As the Son of God He gives security to God in our behalf, and as the eternal Word, as one equal with the Father, He assures us of the Father's love to usward that believe His pledged word. When God would assure us of His immutable counsel of peace, He gives His only begotten Son to become one of the human family, for ever to retain His human nature as a pledge that God will fulfil His Word.

MRS. E. G. WHITE.

#### GOING DOWN TO EGYPT.

A GREAT victory had just been won; a great fortress destroyed by a miracle, as the people of God marched round it, waiting God's time. They had learned in Jordan death to self, and in Gilgal they had learned the putting off of the old man, and thus they were qualifying to be instruments of God in His victory.

But one wedge of gold and a Babylonish garment hidden in the army had grieved the Lord, while the self confidence which measured their own strength against Ai instead of leaning on God, brought a crushing defeat. "These things were written for our admonition." It is alarming to see in so many quarters the old sin of going down to Egypt spreading. Many societies who desire to do God's work are having patrons to help them—men with great names but little faith. Others are trying to get money by still more questionable expedients. Our God and Father has entrusted His goods to His children as stewards, and they have the infinite privilege of having fellowship with Him, as fellow-workers together with Him, and can say, "Of Thine own have we given Thee." Thus the gift is sanctified by prayer.

But all this seems to be forgotten by many in the present day. Not only do they look for or even depend on Cain's offering; they use all sorts of devices to get people to give that money from worldly motives, which apparently they will not give for the love of God.

There are, it is to be feared, many Samsons who have lost their eyesight and their

power, and are "grinding in the prison house." The Delilah of the world has shorn them of their separation and their strength. Will you not warn them that

"The arm of flesh will fail you,"

and the Egyptians shall help in vain? But "they that wait on the Lord shall not want any good thing."—*R., in The Christian.*

#### "A WORD IN SEASON SPOKEN."

"A word spoken in due season, how good it is." Prov. 15: 23.  
"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25: 11.

"A word in season spoken!" Oh, the power  
One word may have, when fitly 'tis expressed  
What balm amid the terrors of some hour  
To him who is by toil and care oppressed.

"A word in season spoken!" Oh, the souls  
That thus are snatched from off the fatal brink,  
Which quivers o'er the darkened depths that  
holds

The fatal quicksands where weak feet will sink.

"A word in season spoken!" It may be  
That grim and cold "formality" must yield;  
He scorns its claims who finds a heart at sea,  
Without the joy which this great power can wield.

"A word in season spoken!" If we knew  
How many souls are hanging on a word,  
I think the cheerless words would then be few,  
And seldom, too, would murmurings be heard.

"A word in season spoken!" God will show  
Just when that season cometh, and the way  
Thou canst approach him 'neath the weight of woe,  
And lead him into everlasting day.

JESSIE H. ROGERS.

#### REFORMS.

In his interview with Nicodemus, Christ gave his decision as to true reform, showing that all genuine reforms must begin in heart-work. Had Jesus maintained the principle now put forth in some localities, he might have said to Nicodemus: I see, sir, that the only way out of the present difficulties is to have the laws more strict. We might do this by uniting our forces; we might induce both Herod and Pilate to act with us, by promising our support to them at Rome. I suggest that we call a mass-meeting in the court of the temple, and that you elect me chairman, and Pilate and Herod vice-presidents, and Annas and Caiaphas to go among the people as lecturers on reforms. You could act as secretary, and one of my disciples would be excellent help as corresponding secretary. I think we could thus intimidate the Roman Senate and the Emperor of Rome. The fact is, we need the strong arm of law; then we can be the persecutors, not the persecuted. This would be quite an advantage. This is more popular than real heart-work. The millennium will thus be made up to our hands without the long, tedious years of "precept upon precept; line upon line."

Had Jesus come to our earth with the ideas generally adopted at the present time, I think he could have managed the plan of salvation quite skilfully; but I do not think it would have really made us any better, but only complicated matters beyond redemption.

JOSEPH CLARK.





We are living, we are dwelling,  
In a grand and awful time;  
In an age on ages telling—  
To be living is sublime.  
Hark! the waking up of nations,  
Gog and Magog to the fray;  
Hark! what soundeth? Is creation,  
Groaning for her latter day?

## “The Nations were Angry.”

### THE EASTERN QUESTION.

IN last month's issue we traced the Ottoman Empire through the prophecy of Revelation nine, and found upon August 11, 1840, the Turkish Power ceased to be an independent government. Since that time, it has existed only by the sufferance of the Great Powers of Europe, which have kept it in existence to further their interests, and prevent one another from gaining a balance of power.

The question now is, what of the future? Is prophecy silent with regard to the end of the Turk? No, by no means. He who knows the beginning and end of all nations, has made clear in His Word the final end of this power. In the 11th chapter of Daniel, the angel gives his message concerning what should come “in the latter days,” and this same chapter gives important points of Turkish history, foretells his exodus from Europe, and great events to take place in connection with it.

#### Kings of Medo-Persia and Grecia.

IN order to understand the latter part of the eleventh chapter of Daniel let us commence with verse two: “Behold there shall stand up yet three kings in Persia; (Cambyses, Smerdes, and Darius Hystaspes,) and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.” Xerxes fulfilled this prophecy; he commanded the largest army ever known, numbering five million men.

Omitting the other kings of Persia, a sketch of Grecian history is next given. “And a mighty king shall stand up, that shall rule with great dominion, and shall rule according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven (see Dan. 8: 20, 21); and not to his posterity nor according to his dominion with which he ruled; for his kingdom shall be plucked up, even for others beside those.”

Without doubt this refers to Alexander whose career terminated abruptly in a drunken debauch. For twenty years after his death, the kingdom was in confusion, and had no king. Finally the prophecy was fulfilled, and the kingdom was divided not

to his “posterity,” but among his four most able generals “toward the four winds of heaven,” or the four points of the compass. Lysimachus held the north, Thrace and Bythia, now belonging to Turkey. Ptolmey took the south, Egypt. Cassander held Macedon and other territory in the west. Seleucus took the eastern portion of the empire which extended from Syria to the river Indus.

#### “The King of the North” and “the King of the South.”

SHORTLY after the division of Alexander's kingdom among the four generals, Lysimachus, the king of the north, overcame Cassander, and took his territory; he in turn was overcome by Seleucus so that the kingdom was reduced to two dominions—Seleucus in the north, and Ptolmey in the south. So in verses 5-14 are given the important events of the history of the king of the north and the king of the south. Had we the space, it would be interesting to notice how completely these kings fulfilled the prophecy concerning them. After verse 15, the king of the north is not mentioned again until the 40th verse, where it says: “At the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind.” Let it be remembered that the king of the north was Lysimachus who held the territory now governed by the Turkish power, and ever since that time the king of the north has been the ruler of this territory and so throughout the chapter the king of the north is the one holding rule over this territory, and the king of the south is the ruler of Egypt. By keeping this thought in mind the latter part of the chapter, which has to do again with kings holding this territory is easily understood.

#### Time of the end.

AT verse 14 the Roman power—“the robbers of thy people”—enters the field, and continues for a long time “even to the time of the end.” Verse 35. In fact, verses 14-35 are a prophetic record of important events in Roman history; verse 20 mentions “a raiser of taxes” (Cæsar Augustus who made a decree that all the world should be taxed. Luke 2: 1); verse 22 mentions

Christ and his death; “And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea also the prince of the covenant” Verses 33-35 speak of the rise of the Reformation; the faithful work of the Reformers in instructing the people, and the persecution which they suffered by the sword in the hands of the papacy. Their persecution was to continue “even to the time of the end,” verse 35. From this prophecy and others it is clear, “the time of the end” started at a definite time, “because it is for a time appointed.” It began when the persecuting power of the papacy was taken away and its power against the reformation to persecute the reformers was broken. The definite date of 1798 marks this important point in history, as it was then that Berthier, the French general, took the Pope prisoner, and his power to persecute was taken away.

#### France In Prophecy.

AT verse 36 the French nation enters the field of prophecy at the time of the French Revolution, which began in 1793. “Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God; for he shall magnify himself above all.” This is but a description of the blasphemous proceedings of the French nation at the close of the last century, because these statements are only applicable to this kingdom at the time mentioned. The seed of unbelief sown by Voltaire bore its terrible fruit. He said: “I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man will suffice to overthrow it.”

#### France Egypt, and Turkey.

VERSE 40 deals with these three nations. “At the time of the end (1798, as shown before,) shall the king of the south (Egypt) push at him (France—the same nation as mentioned in previous verses); and the kings of the north (Turkey) shall come against him (France) like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into many countries, and shall overflow and pass over.” Or as recorded in history: Napoleon Bonaparte in 1798, at that time general of the French Republic, because of his designs against England, led an army against Egypt. On the 5th Alexandria was taken, and on the 24th of the same month Napoleon entered Cairo. But while this was going on Turkey became aroused, and, on September 2nd, of the same year (1798), the king of the north (Turkey) declared war against France, and shortly sent after Napoleon a large fleet in imposing array which was attacked by him. What a plain fulfilment of prophecy was this! These important events fix the beginning of the end in 1798.

#### Turkish Possessions.

THE remaining five verses of the chapter concern the king of the north (Turkey). “He shall enter into the glorious land (Palestine), and many countries shall be overthrown; but these shall escape, even



Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand upon the countries; and the land of Egypt shall not escape." It is well known that the Turks have taken the Holy Land, and reign over it at the present time. Moab, Edom, and the children of Ammon are some of the people who have dwelt in Arabia. Dr. Adam Clark, in his commentary on this text, says, "these and other Arabians, they (the Turks) have never been able to subdue. They still occupy the deserts; and receive a yearly pension of forty thousand pounds of gold to permit the caravans, with the pilgrims for Mecca, to have a free passage." Not so with Egypt, for her treasures have come under the supremacy of the Turkish Power, according to the sure word of prophecy given many centuries before. And not only Egypt was made a tributary, but "The Libyans and Ethiopians shall be at his steps." Knowing of the success of Turkish arms in Egypt, other kings of Africa sent ambassadors to the Sultan offering to pay tribute unto him.

#### The Turk leaves Europe.

WE have now reached the important point in the prophecy which deals with the "Sick man of the East," and gives the solution of the Eastern Question. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many." At the time of the Crimean War, when Russia warred with the Turk, and harassed him on the north and east, this prophecy was fulfilled; and had it not been for the intervention of England and other European Powers, Russia would have overcome the Turk. It has been the studied plan of Russia since the time of Peter the Great, to get possession of Constantinople and the surrounding territory leading to the Mediterranean Sea in the south; and Turkey will be pressed more and more by this bear of the north, until "He (Turkey) shall go forth with great fury." And where will he go? The next verse answers the question. "And shall plant the tabernacle of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." And where is that? Constantinople is between the seas, but it is not in "the glorious holy mountain," and therefore does not meet the prophecy. It must be Jerusalem, and can mean no other place. Thus we see that the problem so difficult for Statesmen to solve finds its answer in the Word of God. And the Turk shall not only transfer his seat of Government from Constantinople to Jerusalem, but "he shall come to his end, and none shall help him." This makes it as clear as words can make it that when the Turk abandons Europe and makes Jerusalem his capital, that he will come to his end, and no power can save him. He has been upheld by other powers, and their intervention for more than fifty years but as he leaves Europe their protection ceases "and none shall help him."

#### A Time of Trouble.

IT is not alone the termination of the Ottoman Power, but also other events that are to transpire in connection with it, that make the study of the Eastern Question, from the standpoint of prophecy, so important. The first verse of the next chapter is a continuation of the words of the angel: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake." Are we ready for this? "At that time—there shall be a time of trouble such as never was." There have been troublous times in the past; the history of the dark ages is filled with the troubles of men and nations, but here is brought before us a time of trouble "such as never was." It is the time when "Michael (Christ, see Jude 9 and 1 Thes. 4: 16), shall stand up." He is now acting as man's intercessor; and while he mediates there is still mercy; but when He stands up probation closes, and the power which holds in check the nations, that now are angry will be withdrawn; and it is then that the seven last plagues of Revelation 16 are poured out; the sixth of which will be meted out to the last vestige of the Turkish Power and complete his annihilation.

#### A Gleam of Hope.

WHILE the judgments of God are being visited upon the ungodly, "thy people shall be delivered, every one that shall be found written in the book:" God's people, at that time, are safe. "Because thou hast made the Lord which is my refuge, even the most High thy habitation. Only with thine eyes shalt thou behold, and see the reward of the wicked." For this reason the people of God are safe; their names are in the book of life, and they are freed from the plagues of the wicked. "There shall no evil befall thee, neither shall any plague come near thy dwelling." While mercy still lingers, how important it is that we make sure that our names are in the book of life, and that all our sins are pardoned, so that they "May be blotted out when the time of refreshing shall come from the presence of the Lord." And not only should we bestir ourselves about ourselves, but for our friends, our neighbours, and our families.

J. L. S.

#### SINS OF OMISSION.

How often are we reproved by our conscience for omitting the following duties:

1. *Secret Prayer.*—Little time, little fervency, little intercession before God in the secret closet—how weak we become when the day is spent in the busy cares of life, unless some of its hours are spent in talking with the Lord!

2. *To Search the Scriptures.*—The Word of life gives us strength; yet how often is it neglected! We promise ourselves that we will do better to-morrow, but it will be no easier then than it has been to-day.

3. *To Improve Valuable Moments.*—In our studies, our work, or our sleep, many precious moments are unnecessarily wasted—a few minutes in idle conversation, another half-hour idled away visiting to no purpose. So the hours and days fly away.

But for all these things we shall have to give an account in the judgment. Eccl. 12: 14. Let us begin to-day to gain victories over these sins of omission, and thus gain strength for the warfare against sin.

J. H. DURLAND.

#### CREED vs. TRUTH.

ONE of the most important branches of the Christian church holds the following article of faith: "The Holy Scriptures contain all things necessary to salvation, so whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." Is it not a little strange, in view of the above, that a church holding such a faith should observe Sunday as the Sabbath, when it is absolutely impossible to find anything in the Holy Scriptures regarding Sunday observance having taken the place of Sabbath observance?

Another article declares that the Old Testament is not contrary to the New, and declares that "no Christian whatsoever is free from the obedience of the commandments which are called moral." Now, for an illustration of the absurdity of holding to an article of faith in harmony with the teaching of Scripture, and practising a theory diametrically the opposite, let us suppose that I am a good member of this body, and I undertake to carry out the instruction of my pastor with my little twelve-year-old daughter, whom we will call Edith. I ask her to learn the Ten Commandments, and hear her recite to the fourth.

*Edith.*—"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath."

*Father.*—Wait a moment. The first day is Sabbath now, so try this again, and substitute first day where it is seventh day.

*E.*—Why, father, it is seventh day here!

*F.*—Yes, I know; but the first day is the Sabbath now, so you will say first instead of seventh. Try it again.

*E.*—"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh [I mean the first] day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within



thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day [No, no, rested the first day]; wherefore the Lord blessed the Sabbath day and hallowed it."

F.—That is well done.

E.—Does God say the first day is the Sabbath now?

F.—He does not say so in so many words, but all Christians now keep the first day in honour of the resurrection of His Son.

E.—How do we know that the first day is the Sabbath, if God does not say so?

F.—He does say so by the example of His chosen disciples, who met on that day after His resurrection. The seventh day is the Sabbath of the Jews. The first day is the Christian Sabbath.

E.—Are there two Sabbaths now, father?

F.—No, no; the wicked Jews rejected Christ, and caused Him to be put to death. So they continue to keep the seventh day.

E.—When the Jews rest on the seventh day and work on the first day, do they sin?

F.—Yes.

E.—What is sin, father?

F.—To do what God has told us not to do, and not to do what He has told us to do.

E.—Did God tell the Jews to rest on the seventh day?

F.—Yes.

E.—Why, father, then the Jews do what God told them to do, don't they?

F.—Yes; but they ought to be Christians now, and not Jews, and keep the Christian Sabbath.

E.—Does God tell the Christians to keep the first day now?

F.—No, not plainly, but He does so by the example of His disciples.

E.—If Christians do what God has told them not to do, isn't that sin? God never told them to work on the seventh day, did He? and if they do work on the seventh day, isn't that sin?

F.—Oh, how you do bother me! Just wait till you are a little older, and you will understand it better.

E.—Father, I think there is a big mistake somewhere. The Bible is God's Word, and our Discipline says we are not to make anything an article of faith that we cannot find in the Scriptures. I can find more places where it speaks of the disciples meeting on the Sabbath than on the first day. The Bible never calls the first day the Sabbath, does it?

F.—No, no; it does not call the first day the Sabbath, but all Christians keep it now for the Sabbath; they cannot all be wrong.

E.—I don't understand this question at all. The Bible is God's Word. It is a sin not to do what the Bible says we shall do. The Bible says the seventh day is the Sabbath, and does not say the first day is.

—Present Truth.



#### THE GREATEST PROBLEM OF THE UNIVERSE.

OF all the vast problems that have demanded the attention of the human mind, none has ever required more serious thought, or involved more weighty or far reaching results than the one that we are about to consider. It was propounded by the greatest astronomer and mathematician whose name has ever honored the page of history. The very simplicity of the language in which the problem is expressed, indicates a high degree of mental power: and tho the human ear is familiar with the words, how fails the human heart to grasp the depth of the thought with its eternal importance! It has for many centuries been making its earnest appeal to our race; but how few have earnestly sought its solution! It is found on record in Mark 8: 36, 37:—

"For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

#### Value of the World.

In order to estimate the value of this terrestrial sphere, let us notice what it includes. Should this gaudy bauble, after which earth-dwellers are so eagerly chasing, really become yours what would you have? "O there are millions, billions, yes trillions in it," says "the man with the hoe," the yellow eye, and the empty pocket; as his thoughts delve deep into the unseen treasures of the mine into which he has just commenced to dig. But hark! Let us hear a testimony from a higher source.

"Love not the world neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John, 2: 15—17.

When the bauble has burst and its entire contents is revealed what do we behold? What is in the world? "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life." O my brother, are you ready to sell your soul for these? This is a picture of the world as it lies marred and withered in the hand of the usurper who seeks, with flattering words, to trade it for your soul. Be not deceived by his boastful claim that he has greatly improved it while it has been under his control; but let us read a brief page of his history, his work of ruin, and his final destiny.

#### The Fall of Lucifer.

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which did weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds: I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" Isa. 14: 12—17.

#### Notable Agents of the Fallen Angel.

In carrying on the iniquity of his traffic, this dealer in worlds and souls has employed as his agents some men of the greatest worldly renown. In his business transactions recorded in Isaiah and Jeremiah the chief agent mentioned is the king of Babylon; in Ezekiel 28 he is addressed thru the king of Tyrus who seems to be in office as his general agent at that time; and in Revelation 12 Rome seems to be filling that office.

Another very active agent is introduced in Revelation 13, that is to enforce the authority of the preceding one.

#### The World Turned again to Chaos.

In Jer. 4: 23—27 the work of the great destroyer is traced a little farther down, until a ruined world is seen lying in its chaotic state, as at the beginning, "without form and void: for we read:—

"I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said The whole land shall be desolate; yet will I not make a full end."

#### Death of the Great Rebel Leader.

His history and his own final destiny are briefly related in Ezekiel 28: 12—19. We quote verses 18, 19:—

"Thou hast defiled thy sanctuaries by the multitude of thine iniquities by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more." While he has been carrying on the iniquity of his traffic in trading the world for souls, these poor deluded souls who were created to be sanctuaries or



temples of God on the earth, have sold themselves for naught, only to be defiled and ruined as the sanctuaries of Satan; for it is said to him:—"Thou hast defiled thy sanctuaries by the iniquity of thy traffic." These defiled sanctuaries have also acted their part in defiling the earth and bringing it to the utter ruin described again in Isa. 24: 1-6, which please read.

#### A Startling Revelation!

Having learned something about the worthless character of the goods put up for sale, some will begin to say: "If such is the prospect, then we will not make the trade; but just then a fact is revealed that astonishes and confounds them. The bargain has already been made! and that even for a still smaller consideration. "Ye have sold yourselves for naught." Isa. 52: 3. For all have sinned and come short of the glory of God." Rom. 3: 23. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6: 16. Having sold our souls for naught to become the servants of sin, the question of

#### Redeeming the Lost Soul

is introduced as the second and more important part of the great problem: and now the work of estimating the value of the world sinks into insignificance; while the lost soul cries out in anguish: "Who shall deliver me?" "How shall I escape?" "What shall I do to be saved?" "What shall a man give in exchange for his soul?" Boundless wealth will cut no figure in this business for, "They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him. Ps. 49: 6, 7.

#### The Price of a Soul

is so far above all mathematical power, that neither figures nor numbers can have any part in the estimation; "For the redemption of their soul is precious, and it ceaseth forever." Ps. 49: 8

He who has established so high a price upon the soul, says:—"I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13: 12. When a man begins to learn about the value of the soul, and to see his mistake in selling it for naught, in what agony of mind he inquires: "What hope then can there be for its redemption? And then it is that the voice of mercy cries: "Ye have sold yourselves for naught; and ye shall be redeemed without money." Isa. 52: 3. But by whom could the work be accomplished?

#### Who could Solve the Problem.

The solution required the cooperation of the highest intelligencies in the universe. There was one who comprehended the situation, and volunteered to accomplish the work. "And He saw that there was no man, and wondered that there was no intercessor; therefore His arm brought salvation unto him; and His righteousness it sustained Him." Isa. 59: 16.

This work He undertook and accomplished with the counsel and consent of his Father: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2: 23. "For God so loved the world, that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. With this counsel and consent, "He gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 14.

Our Creator clothed the earth with surpassing beauty and loveliness, and gave it to man as an open book in which he might learn lessons of his Maker's love in the study of His works; but an enemy so defiled these sanctuaries and blinded the vision that only a world of lust appeared to their view. "He hath made every thing beautiful in his time; also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." Eccl. 3: 11, 12.

With the brief glance that we have taken

of the great problem, it will be seen that the subject is inexhaustible; but the view may prepare our minds to appreciate Solomon's sermon on the "Vanity of all Earthly Glory." He says, "I withheld not my heart from any joy." His matchless wisdom and wealth brought the world so nearly within his grasp, that he put forth his hand not only to partake of wisdom and every lofty science, but also to taste of mirth, pleasure and wine, and then of madness and folly. When he came to himself he saw that he had reached too far, and, turning his back upon all his earthly greatness, he uttered to the world these wonderful words of warning:—

"Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity." Eccl. 1: 2.

These words touch a chord in our hearts that vibrates in response to those of the modern poet who holds up the world at auction; and so skilfully turns the different sides to our view, as to cast before the vision a glimpse of dazzling brightness, and then fling upon the scene such a sudden contrast of heavy shading, that we cannot fail to recognize the picture.

G. K. OWEN.



"For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8: 36, 37.

"Love not the world neither the things that are in the world. If any love the world, the love of the father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world."

1 John 2: 15, 16.

#### THE WORLD FOR SALE.

THE WORLD FOR SALE! Hang out the sign,  
Call every traveller here to me.  
Who'll buy this brave estate of mine,  
And set me from earth's bondage free?

'Tis going! Yes, I mean to fling  
The bauble from my soul away.  
I'll sell it, whatso'er it bring,  
The world at auction here to-day!

It is a glorious thing to see.  
Ah, it has cheated me so sore,  
It is not what it seems to be.  
For sale! It shall be mine no more.

Come, turn it o'er, and view it well;  
I would not have you purchase dear.  
'Tis going! going! I must sell.  
Who bids? Who'll buy the splendid tear?

Here's WEALTH in glittering heaps of gold.  
Who bids? But let me tell you fair,  
A baser lot was never sold.  
Who'll buy the heavy heaps of care?

And here, spread out in broad domain,  
A goodly landscape all may trace;  
Hall, cottage, tree, field, hill and plain.  
Who'll buy himself a burial-place?

FAME! Hold the brilliant meteor high.  
How dazzling every gilded name!  
Ye millions, now's the time to buy.  
How much for fame? How much for Fame?

Hear how it thunders! Would you stand  
On high Olympus, far renowned?  
Now purchase and a world command;  
And be with a world's curses crowned.



Here's LOVE, the dreamy potent spell  
That beauty flings around the heart,  
I know its power, alas to well,  
'Tis going! LOVE and I must part.

Must part? What can I more with love?  
All over, the enchanter's reign.  
Who'll buy the plumeless dying dove?  
An hour of bliss—an age of pain.

And FRIENDSHIP, rarest gem of earth!  
Who e'er hath found the Jewell his?  
Frail, fickle, false and little worth;  
Who bids for friendship as it is?

'Tis going! going! Hear the call!  
Once, twice and thrice. 'Tis very low:  
'Twas once my hope, my stay, my all:  
But now the broken staff must go.

Sweet star of HOPE, with ray to shine  
In every sad foreboding breast,  
(Save this desponding one of mine.)  
Who bids for man's last friend and best?

Ah, were not mine a bankrupt life,  
This treasure should my soul sustain:  
But Hope and I are now at strife;  
Nor ever may unite again.

AMBITION, FASHION, SHOW and PRIDE:—  
I part with all forever now.  
Grief, in an overwhelming tide,  
Has taught my haughty heart to bow.

Poor heart, distracted, ah, so long;  
And still its aching throb to bear.  
How broken, that was once so strong!  
How heavy, once so free from care!

No more for me life's fitful dream,  
Bright visions vanishing away:  
My bark requires a deeper stream;  
My sinking soul a surer stay.

By death, stern sheriff, all bereft,  
I weep, but humbly kiss the rod:  
The best of all I still have left,  
My faith, my Bible and my God.

—Selected.

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### SOME NEEDS OF THE CHRISTIAN.

"My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4: 19.

How comforting would these words be to the apostle's Philippian converts. We too, if we are disciples of Jesus, may receive comfort from them. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The Christian has many needs. Only a few of them can be referred to in a short article. Greatest of all his needs is the gift of the Holy Ghost, the Strengthener and Consoler. Divine life in the soul is begun, continued, and perfected by Him. It is through Him that we first become Christians. He gives us conviction of sin and leads us to Christ. Every virtue is His gift. To Him are we indebted for every conquest over evil. He teaches us to pray, and intercedes for us with groanings that cannot be uttered. Rom. 8: 26.

Another need of the Christian is to live close to God. The indwelling Spirit enables the believer to do so if he walk in the way He points out. Closeness to God implies a loving fellowship with Him. If we live close to Him, if, like Enoch, we walk with Him, we have fellowship with

the Father and with His Son Jesus Christ. We feel an interest, in our measure, in what God feels an interest in, we love what God loves, we hate what God hates. If we live close to God we have the mind of Christ, we seek, like Him, always to do the things that please the Father.

It must ever be our endeavour to live closer to God than in the past. The chief happiness and blessedness of Heaven will be the presence of God constantly with us. If we are to realize the fulness of this blessedness hereafter, we must seek to feel it—even though partially and incompletely—now.

Another need of the Christian is power for active service. He must work for God. He must not be an idler in the Master's vineyard. There is a work for God to be done by all believers. But we cannot do God's work without power from on high. Without the help of the Spirit, we can never do anything for the souls of men; but by means of His help, we may become a blessing to our neighbours, not only for time, but for eternity also.

One more need of the Christian may be mentioned. It is quietness of spirit that he may rest in the Lord, and stay himself upon his God. Though the outward life of the servant of Jesus ought to be one of activity for the Master, within all ought to be rest and peace. That peace may reign within the soul there must be much self-discipline, secret prayer, and communion with God.

The apostle tells us in the words at the head of this article what is the treasury from which the believer's needs are supplied. It is Christ Jesus. In Christ is the wealth of unsearchable riches. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.

H. P. WRIGHT.

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### WHAT MADE WYCLIFFE A REFORMER.

SUMMING up the qualities which Wycliffe's life exhibited, Wyile says, in his "History of Protestantism:—

"But above all his other qualities—above his scholastic genius, his intuitive insight into the working of institutions, his statesmanship—was his fearless submission to the Bible. It was in this that the strength of Wycliffe's wisdom lay. It was this that made him a Reformer, and that placed him in the front rank of Reformers. He held the Bible to contain a perfect revelation of the will of God, a full, plain, and infallible rule of both what man is to believe and what he is to do; and turning away from all other teachers from the precedents of the thousands of years which had gone before from all the doctors and Councils of the Church, he placed himself before the Word of God, and bowed to God's voice speaking in that Word with the docility of a child.

"And the authority to which he himself so implicitly bowed, he called on all men to submit to. His aim was to bring men

back to the Bible. The Reformer restored to the Church, first of all, the principle of authority. There must be a Divine and infallible authority in the Church. That authority cannot be the Church herself for the guide, and those whom he guides cannot be the same. The Divine infallible authority which Wycliffe restored for the guidance of men was the Bible—God speaking in His Word. And by setting up this Divine authority he displaced that human and fallible authority which the corruption of the ages had imposed upon the Church. He turned the eyes of men from Popes and Councils to the inspired oracles of God. Wycliffe, by restoring *authority* to the Church, restored to her *liberty* also."

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### FORGETTING GOD.

IT is frequently charged in the Word of God against Israel that the people of that nation forgot God, and what He had done for them. This is a very serious charge, and involves the gravest consequences. We look abroad into heathen lands, in whose dark places are habitations of cruelty. There may be seen ignorance, vice, cruelty, and the practice of the most revolting superstitions. Trace back their history a few thousand years, and we find that their ancestors knew of God, their relation to Him, and the principles of righteousness. Why, then, are they now in so deplorable a condition?—Simply because they forgot God. Thus says the apostle Paul: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. . . . Wherefore God also gave them up." Rom. 1: 21, 24.

Neglecting to be thankful to God for His mercies and to glorify Him, their minds became darkened, and so each generation drew farther and farther away from God, until they were given up. That is the true reason of the terrible condition of the heathen world to-day. Israel pursued a similar course. That people rejected prophet after prophet, until finally in their great blindness they crucified their Redeemer and their King. God is no respecter of persons; He will favour us no more than He has favoured others. He has given to us great blessings. Have we appreciated them? He has bestowed upon us such light and truth that our obligations to love and serve Him are much greater than those of others. Do we keep this constantly in mind? or are we forgetting God?

The nations that forget God will perish, and individuals who forget Him will perish also. Said the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits." Everything we see should remind us of God's power and love.

M. E. KELLOGG.

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"He that shall endure unto the end, the same shall be saved." Matt. 24: 13.



# HEALTH HINTS

## PRACTICAL HINTS FOR HOME NURSING.

"WHEN a member of the family is taken seriously ill, and weeks of nursing are likely to follow, it is well to know some few rules for home nursing, and set about putting them into practice in the most thorough manner possible. In the first place, put the room in order quietly and dexterously, so that the patient may not be annoyed by any confusion. If the room is hot and stuffy, close the blinds and sprinkle them with water, or if there are no blinds, hang up green cambric and keep it wet; the hot air passing through the wet curtain will be quickly cooled. Clear out all unnecessary furniture, draw the bed out into the room, and keep the patient as quiet as possible.

"Make the bed up fresh at night, and in the morning put the other set of bed-clothes in the sun to be ready again for the night; in this way a bed can be kept fresh, and making the change at night instead of in the morning will add to the chances of a good night's rest for the patient. . . . In hot weather it is refreshing to have the pillows changed several times during the day, so one may be cooling and getting fresh while the other is in use.

"Ice is a luxury sometimes not easily obtained in the country, and it is one of the hardest things to do without. Where ice is needed for external use and cannot be obtained, a cloth wrung out of cold water and waved in the air a moment may be used. . . . Sometimes bathing the face and hands with hot water—not warm—will prove more cooling than ice itself. Ice keeps well wrapped in newspaper, and little bits can be split off as needed with a hat-pin or a 'needle ice-pick' that comes for the purpose.

"In giving the sponge-bath, protect the bed with a thick towel, wring the sponge or cloth as dry as possible, bathe only a small portion of the body at a time, dry and cover quickly; in this way a chill, as well as unnecessary exposure, is avoided. Should a patient be fatigued during the bath, stop at once, and do not attempt to give a full bath until the invalid is stronger.

"It is of the greatest importance that any food served to an invalid should be attractive, otherwise it may be refused; and unless a patient is well nourished, recovery will be slow. For this reason give food as regularly as medicine, and be very careful that it is just suited to the case.

"Food or nourishment, whether solid or liquid, must be perfectly fresh, plain, and well cooked. Rich food and fancy dishes

should never appear on an invalid's tray.

"A number of plain, soft night-dresses is one of the greatest comforts an invalid can have. Large collars and much trimming are in the way, and always get in a bunch. Night-dresses must be large enough to be put on and off easily when in bed, and even then, if a patient is weak, this is a serious matter. They should be fine, or old enough to be soft, and the prettier the better, provided they are not fancy. Change them night and morning, and oftener if there is much perspiration, provided the patient is in a condition to stand the moving. Frequent change of linen prevents restlessness and discomfort from heat; but if a patient is quiet and comfortable, it is unwise to disturb her unless absolutely necessary.

"If the patient has long hair, it will require constant care and patience to keep it in order, particularly if the illness be severe. Keep it braided in two braids, and comb or brush one side at a time, taking care that it does not become matted low in the neck.

"The amateur nurse can add greatly to the comfort of the invalid by the careful selection of her own attire. She should wear a washable dress, made plainly, of course, for if it is fancy, the trimming is sure to get in the way or be injured; and if it is a bright colour or stiffly starched, it may annoy the patient. A cool-looking gingham, plainly made, is most suitable, worn with a large white apron, and noiseless shoes. Dress the hair plainly. Elaborate hairdressing takes much time, and soon becomes disarranged, besides being apt to annoy a nervous patient. But under all circumstances be scrupulously neat; nothing is more annoying to an invalid than a careless untidy-looking nurse."

J. BELLE FANTON.

## TEA-DRINKING.

"WE are a nation of tea-drinkers; we consume," says the *London Hospital*, "about five and a-half lbs. of the leaf per head annually, which, when made into a beverage, produces about thirty-seven gallons of tea. Not only are we yielding with all the weakness of the inebriate to the diseases of nerve and stomach which excessive tea-drinking brings in its train, but we are developing that indifference of quality which is the crowning mark of indulgence, the point of severance between the gourmand and the connoisseur. Tea has always been popular in England, even when its price was enormously high, and when a moralist condemned its consumption as a 'filthy custom,' to be explained only by the growing wickedness of the nations. This gentleman, Mr. Henry Savile, writing to a friend, speaks with indignation of those who 'call for tea, instead of pipes and bottles after dinner, a base, unworthy, Indian practice, and which I must ever admire your most Christian family for not admitting.' What would this old-fashioned Christian of 1678 say to our modern temperance

societies and their endless tea-drinking? But, indeed, it almost seems as if a new temperance would have to arise to lead a crusade against our favourite beverage, and reformers should petition Parliament to increase the duty on tea.

"By far the larger part of the tea we drink now is the product of India and Ceylon. From a pound of Indian tea you can make seven and a half gallons of infusion; from a pound of Chinese tea only five gallons. This consideration is likely to weigh with the average housekeeper, who appreciates an immediate effect on her purse more than a remote effect on the digestions of her household. The result is that nearly seventy-five per cent of our tea is of Indian and Cingalese growth. These teas are, moreover, cheaper than the China leaf. We drink more tea than our parents; we take it oftener, stronger, and of coarser quality. The results are less obvious than those of alcoholic intoxication, but not less serious; and, in truth, the time may be not far distant when the earnest disciples of the new temperance will plead with us with tears in their eyes, 'Give up this accursed tea and take to cocoa, or even to beer.'"

## BREAD AND "SWEETS."

THE Bishop of Durham, in his address on the Unemployed Question, suggested that the fear felt in the early years of the century lest the population should outgrow the supply of food was "now reappearing in a most alarming form." According to the report of the Special Committee appointed by the School Board to inquire into the condition of underfed school children, the Bishop's fears are absolutely groundless. Actual starvation, says the report, was undoubtedly, at one time, the chief evil to be feared for the poor, but nowadays, thanks to free trade and cheap transit, a family may be suffering severely from poverty and yet be able to obtain a sufficiency of coarse food.

To what, then, can the ill-fed condition of poor children be attributed? To three things probably—drink, bad management, the living from hand to mouth so common among the very poor, and "sweets." According to one statement, "the children are generally sucking sweets of some sort, and they are nearly always one behind with their meals." Another testimony, given by a sweetshop keeper to a visitor, who commented on the opening of the shop in that particular neighbourhood, is to the effect "that children of really poor people had always money to spend, quite unlike those who had a nasty kind of pride and called themselves respectable, and yet had never a penny to spare for the sweet shops."

It goes without saying that the tendency of "sweets" is to impair digestion and to demoralize the appetite, with the result that in adult life wholesome food is sacrificed to a craving for cheap pastry, pickles, and anything highly seasoned that can be



procured. A worse phase of this sweet-sucking is that it develops a habit of self-indulgence which in after life is not confined to matters of the palate. One cannot walk ten minutes in the poor parts of London without realizing this, and without wondering where it will end.—*Christian World*.

#### ALCOHOL AND INSANITY.

SPEAKING at the Kent Temperance Congress, Dr. Walmsley, medical superintendent of the Metropolitan District Idiot Asylum, said:—"So long as alcoholic intemperance holds sway, so long will insanity prevail. Our asylums scream with alcohol. Of acquired and inherited insanity, probably 75 per cent. is due to alcoholic excess. Until preventive measures be enforced, either by the Legislature or by an enlightened public opinion, it is vain to hope for any diminution of insanity, or of the burden which its existence imposes upon the community. Peculiarly susceptible is the brain tissue to the poisonous and disorganizing action of alcohol. With the loss of the controlling and directing power of the brain, the whole man is reduced from a higher to a lower plane of existence. In his conduct we see the widest departure from the established rules of human action. Disastrous are the effects on the offspring; they come into the world pre-natally handicapped by hereditary taint, unfitted mentally, morally, and physically to hold their own in the struggle of life. There is overwhelming evidence that the time has surely arrived for the application and enforcing of measures that shall have for their object the reformation of drunkards, and the limitation of the injuries which their congenital vices or constitutional weaknesses, entail on themselves, on their families, on society, and on generations yet unborn."

#### PICKLES AND VINEGAR.

CUCUMBERS, peaches, green tomatoes, and numerous other fruits and vegetables are sometimes preserved by saturation with strong vinegar. Sometimes whisky or some other alcoholic liquor is added to increase the preservative property of the vinegar; but the same process which makes it impossible for the fruit or vegetable to ferment or decay, makes its digestion equally difficult if taken as food. Pickles are exceedingly unwholesome as an article of diet, and are often the cause of acute dyspepsia. Those addicted to the free use of pickles may be assured that they must certainly part with their favourite dainty or bid farewell to good digestion. Cucumbers preserved with salt or vinegar are next to impossible of digestion. The proverbial unhealthfulness of this vegetable is a popular notion based on experience with the article prepared with vinegar and salt. These chemical agents harden the delicate structures of the vegetable, and render it almost unapproachable by the digestive juices. The pure vegetable, unsophisticated by condiments, is no more harmful than other green vegetables.

As the use of vinegar is continually increasing, attention should be called to the fact that it may be a cause of disease. Ordinary vinegar contains about five per cent. of acetic acid, its principal ingredient. Like alcoholic liquors, vinegar is a product of fermentation, being a result of carrying a little farther the same process by which alcohol is produced. Vinegar is much more irritating to the digestive organs than an alcoholic liquor of the same strength. Its exciting nature makes it extremely debilitating to the stomach. Dr. William Roberts, of England, has shown that so small a proportion of vinegar as one per cent., completely arrests the action of the saliva upon starch. The writer's own experiments have confirmed the observations of Dr. Roberts.

There is really no need of resorting to so inferior a source for a mild acid, as we have the want met most perfectly in lemons, limes, citrons, and other acid fruits. As a dressing for some kinds of vegetable foods, lemon juice is a perfect substitute for vinegar. Recent observations have shown that the vinegar eels which are nearly always to be found in "good cider vinegar," often take up their abode in the alimentary canal, becoming intestinal parasites, and producing much mischief.

Vinegar is often adulterated, containing a very small proportion, if any at all, of real apple-juice, its acidity being due to hydrochloric or sulphuric acid; therefore such vinegar is even more destructive to the functions of the stomach and also to the teeth than ordinary vinegar.—From "*The Stomach*," by J. H. Kellogg, M. D.

### Refreshments For the Sick.

IN many fevers and acute diseases, but little food is required, and that of a character which merely appeases hunger and quenches thirst, without stimulation and without affording much nourishment.

Preparations from sago, tapioca, and other farinaceous substances are sometimes serviceable for this purpose. Oranges, grapes, and other perfectly ripened and juicy fruits are also most excellent. They are nature's own delicacies, and serve both for food and drink. They should not, however, be kept in the sick room, but preserved in some cool place, and served when needed, as fresh and in as dainty a manner as possible. Like all food provided for the sick, they should be arranged to please the eye as well as the palate. The capricious appetite of an invalid will often refuse luscious fruit from the hand of a nurse, which would have been gladly accepted had it been served in a dainty manner.

The juice of the various small fruits and berries forms a basis from which may be made many refreshing drinks especially

acceptable to the dry, parched mouth of a sick person. Fruit juices can be prepared with but little trouble.

Beverages from fruit juices are prepared by using small quantity of the juice, and sufficient cold water to dilute it to the taste. If it is desirable to use such a drink for a sick person in some household where fruit juices have not been put up for the purpose, the juice may be obtained from bottle strawberries, raspberries, or other small fruit, by turning the whole into a coarse cloth and straining off the juice; or a tablespoonful of currant or other jelly may be dissolved in a tumbler of warm water, and allowed to cool. Either will make a good substitute for the prepared fruit juice, though the flavour will be less delicate.

ORANGEADE.—Rub lightly two ozs. of lump sugar on the rind of two nice fresh oranges to extract the flavour; put this sugar into a jug, to which add the juice expressed from the oranges and that from one lemon. Pour over all one pint of cold water, stir thoroughly, and serve.

BARLEY LEMONADE.—Put a half cup of pearl barley into a quart of cold water, and simmer gently until the water has become mucilaginous and quite thick. This will take from an hour to an hour and a half. The barley will absorb most of the water, but the quantity given should make a teacupful of good thick barley water. Add to this two teaspoonfuls of lemon juice and a tablespoonful of sugar. Let it get cold before serving. By returning the barley to the stewpan with another quart of cold water, and simmering for an hour or an hour and a half longer, a second cup of barley water may be obtained almost as good as the first.

EGGNOG.—Beat the white of an egg to a stiff froth, add one tablespoonful of white sugar, then beat again. Next add the yolk and beat; then a tablespoonful of milk, one of cold water, and one of any fruit juice desired.

Another way: Beat the yolk of a freshly laid egg with a tablespoonful of sugar until it is light and creamy; add to this one-half cup of hot milk, and stir in lightly the stiffly beaten white of the egg. Serve at once.

ALMOND MILK.—Blanch a quarter of a pound of shelled almonds by pouring over them a quart of boiling water, and when the skins soften, rubbing them off with a coarse towel. Pound the almonds in a mortar a few at a time, adding four or five drops of milk occasionally to prevent their oiling. About one tablespoonful of milk in all will be sufficient. When finely pounded, mix the almonds with a pint of milk, two tablespoonfuls of sugar and a little piece of lemon rind. Place the whole over the fire to simmer for a little time. Strain, if preferred, and serve cold.—*Mrs. Kellogg's "Science in the Kitchen."*





## SOMETIME.

Sometime we shall know why  
Our sunniest mornings turn to noons of rain;  
And why our steps are shadowed so by pain,  
And why we often lie  
On couches sown with thorns of care and doubt,  
With bars that put our loftiest plans to rout.

Sometime, we shall know why  
Our dearest hopes are swift so swift away,  
And why our brightest flowers first decay;  
Why song is lost in sigh,  
Why clasping fingers slip so soon apart,  
Estrangement, space, and death rend heart from heart,  
Until from deepest depths the tear-drops start.

Sometime, we all shall know  
Each other, aye as we ourselves are known  
And see how out of darkness light has grown.  
And He—who loves us so  
Despite our restlessness and blind complaint  
Will show us how His hand and calm restraint  
Can mould a human soul into a saint.

Sometime our eyes shall see  
The silver lining to the darkest cloud  
While silver echoes follow thunders loud.  
Sometime our hearts shall be  
Content forgetting all our restless mood  
And knowing everything has worked for good—  
The *how* and *when* and *why* be understood,  
Selected.

## A GOLDEN TEXT.

EVERYBODY in our whole village conceded that Jehial Dobson was a religious man, including Jehial himself. He went to church regularly, paid his dues without grumbling—so far as the outer world knew—owed no man, and permitted no man to owe him. He was well to do, the neighbours also conceded, that he had one of the finest farms in the region, and a snug sum in the bank besides.

His wife, Mary Ann Dobson, was a small thin little creature, with a pair of faded blue eyes in which ever lurked a touching expression of weariness of both body and spirit. She had not always been pale and weary-looking, as friends of her girlhood could vouch; but years of hard toil in kitchen and dairy—toil which had helped to swell that sum in the bank very materially, and to add acre after acre to the farm—had taken the roses from her cheeks, and brought that look into her eyes which spoke of a weary body and a starved soul.

Jehial Dobson was frugal, much too frugal for the comfort and well-being of his pale little wife.

One morning in May 1887, Jehial Dobson said to his wife,

"I've bought that field, Mary Ann, that

I've been wanting so long, so I reckon I'll have to get a new hand on the farm."

"Timothy Smith's field?" asked his wife.

"Yes, he had to sell at last," chuckled her husband. I knew it would come last year when he broke his leg and was laid up for so long. He was in debt then, you know, and had to get in deeper, of course, during those long months of illness."

"Yes," said Mary Ann, sadly, "Timothy has been unfortunate, poor fellow. It was lucky for him you wanted that bit of field, wasn't it, Jehial?"

"Well, it was just as lucky for me, Mary Ann. Seeing how anxious he was to sell, I hem'd and haw'd for quite a spell before I let him see that I wanted the field now, at all. 'You can have it, Mr. Dobson,' said Timothy, 'for the price you offered last summer;' but I wasn't to be caught that way. I calculated on getting the field for about half its worth on the instant. And I did, Mary Ann, and so the field is mine at last."

At dinner Mr. Dobson imparted to his wife the news that the new hand had been engaged.

"What would you say if I'd tell you it was Timothy himself?" continued Jehial, with a laugh, "but it is all the same. He came to me this morning with tears in his eyes, and asked me for the place. He was not strong enough, I said, and that I was afraid his leg wasn't just right yet, and several other objections I made; but he declared he was all right, and able to do as much work as another man, and would work for four shillings a day. Seeing I was calculating on paying six shillings a day, why, I just clinched the bargain and he'll begin to-morrow."

So Timothy Smith worked week after week from sunrise to sunset, and Mr. Dobson congratulated himself that he had secured a man who could accomplish so much for so little.

The harvest was gathered at last, and one Saturday night Timothy Smith received his last pay for his hard week's labour.

The next Sunday morning found Mr. Dobson in his usual place at church. The minister arose and announced his text:—

"That both he that soweth and he that reapeth may rejoice together."

Mr. Dobson settled the spectacles upon his nose, and surveyed the speaker with much satisfaction.

"A good text," he resolved in his mind, "and very appropriate to the season," remembering with some pride his well-filled barn and other fruits of his reaping.

But as the sermon proceeded, Mr. Dobson grew restless. He fell into a study, from which he was awakened by the earnest voice of the speaker.

"The labourer is worthy of his hire." Then followed burning words in which he denounced the so-called followers of Christ, men base enough to take advantage of another's necessities, reaping where another had sown, accepting the best of brain or muscle, giving but a pittance, sometimes nothing, in return.

"He that is unjust in the least is unjust also in much," quoted the speaker, and Mr. Dobson fancied his gaze was fixed upon him as he pictured the labourer's home, so often devoid of cheer, barren of comfort, but little for the present, no hope for the future.

"That both he that soweth and he that reapeth may rejoice together."

How that text followed Mr. Dobson during the remainder of the day! It danced before his eyes when he tried to read, it burned into his brain when he tried to sleep; do what he would it was ever before him in flaming letters.

"I noticed Timothy Smith's wife hasn't been to church for a month or more," he said, breaking a long silence at tea that evening.

"No wonder," replied Mrs. Dobson, "seeing she has no shoes fit to go out in."

"Who told you that?" nervously inquired Jehial.

"Why, she herself the other day when she came over to borrow mine. She was barefoot, and had to go for medicine for the youngest child who is ill with the fever.

Mr. Dobson's tea must have been very hot; for when he replaced the cup from which he was drinking, tears stood in his eyes.

Then he looked at his wife and asked tremulously,

"Mary Ann, do you reckon I'm an honest man?"

"Why, who ever—"

"He that is unjust in the least, is unjust also in much," quoted Mr. Dobson, rising. "And, Mary Ann, I have been more than unjust; for I have taken what did not belong to me."

"Jehial! Jehial! are you mad?" cried his wife, aghast.

"No, Mary Ann," he answered, stooping to kiss her wrinkled brow, "I'm just beginning to be sane. I have my eyes open at last to find I have been robbing my wife as well as my neighbour."

"O Jehial," she sobbed, "you've been thinking of that text, haven't you? I'm rejoicing now," she added, wiping her streaming eyes, "and feel as if I had received a blessing."

"So do I," replied Mr. Dobson solemnly, as he left the room.

Early the next morning he was at Timothy Smith's door.

"I've come to pay you what I owe you," said he, bringing forth a well-filled wallet.

"Why—I—didn't know you owed me anything, Mr. Dobson," stammered Timothy.

"No more did I," said that gentleman with a queer smile, "till yesterday. The text showed me how much I owed you, Timothy. There," he added, placing in the astonished man's hand a roll of notes, "you'll find the real value of the field, and the extra two shillings a day that I filched from you all summer," and overcome by the poor fellow's burst of happy tears, Mr. Dobson, to hide his own humid eyes, hurried from the spot.



"Why" exclaimed one of the neighbours to another, "what has come over Mrs. Dobson, I wonder? I dropped in there yesterday, and if she wasn't sitting in the porch all dressed up in a fresh muslin, and there was a girl in the kitchen, and a new boy to help.

"You must have dropped into a fortune, Mrs. Dobson," said I, as soon as ever I could get my breath from astonishment.

"Yes," said she, smiling sweetly, "we found it in the Bible last Sunday."—*Mrs. Nora Marble.*

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#### THE MOTHER IN THE HOME.

SOLOMON, in Proverbs 31, gives in few words an account of the faithful mother. "She looketh well to the ways of her household, and eateth not the bread of idleness." In many modern homes the ways of the household, and even the precious treasures that the mother holds as most sacred, are entrusted to the mercies of one who in no measure appreciates the sacred charges, and who performs the work as a duty, and not as a sacred responsibility.

Certainly if the mother's place is sacred as that of "the king on the throne," she cannot safely leave these responsibilities to another; but will rather "look well to the ways of her household." Who can better influence the little lives in the household than the mother? How lasting are these first impressions! In after life, many a one looks back with gratitude to the tender care of the mother, the kind word of counsel, the prayer that ascended daily for the dear ones. All these apparently little things come in after life as beacon lights to guide in the hour of trial.

The daily routine in the home is quietly but certainly impressing their young lives. The little duties which the mother insists shall be faithfully performed, are laying the foundation for future prosperity and success. The words of our Saviour concerning the talents, contain just the lesson that is needed in every home. "He that is faithful in that which is least, is faithful also in much.

Every act, word and even look forms pictures in the mind of the child; and these are their first lessons: and who can say when these lessons begin? How easy to teach the little ones the first principles of order. The keeping of the toys in a certain place, and returning them when the day is over, is teaching the little ones that which will be of value to them in after years. Children as well as older people love order and system. Often the children of India are deprived of the privilege of performing these little duties, as a servant is expected to attend to them. These very things, the children can learn to perform with pleasure; and thus develop traits in their characters that would otherwise be lacking in after years. No greater mistake can be made than to allow them to grow up content to live on the labor of others.

One writer, speaking of the helplessness

seen in so many homes in India says: "Drop out of India's life the servant, the coolie, the laborer, and the outcast, and the community would be helpless in a week. Take the same people and transport them to another country, furnish them with houses, implements and communications with the rest of the world, and supplies for a year, and they would be unable to carry on the common affairs of a self-sustaining community." Many of the educators here in India, see where the situation may be met; and are encouraging practical education in the schools; and institutions have been started in different places, where children and young people may learn to care for themselves, and take an interest in the common everyday things of life. It is interesting to note the development of such work, and see the growing interest of the young people in some of these schools as they are learning to love work, and to prefer to even wait upon themselves. There is an advancement in practical education, and Bishop Thoburn and others who have sought to introduce these principles, are able to see some fruits of their efforts in the establishment of schools in which these methods are being introduced.

While this need has been realized in the school training, thoughtful parents cannot fail to see that the same reform is needed in many homes; and if these principles of independence can be instilled in the home life, it will prove a good foundation for the school life. In this great work, the mother is called upon to lead out. In the daily routine of life, she is sowing for a harvest of good or evil.

MRS. BESSIE L. SHAW.

—o—

#### LURED AWAY.

##### A WARNING TO GIRLS.

AMONG the saddest letters that come to me are those from fathers or mothers asking help in finding their children who have been enticed away. Sometimes it is a daughter, perhaps not sixteen years old, who by an older girl is led to leave home with promises of travel, or fine dress, or jewels, or simply of a "good time." Or a young man of doubtful character professes to love her. Her parents forbid her to keep company with him. He then says that he is slandered and persecuted, and makes her believe that he is everything that is good, and that they are mean and selfish. Thus he arouses her anger and plays upon her love until she is willing to go away with him.

Not in one case in a thousand is he worthy of her, especially if she is young and he is considerably older. In a few weeks in most such instances he leaves her, or, if they are married, he neither has the ability nor the disposition to take care of her. Or if the parents are not able to dress her quite as well as those with whom she associates, some woman who knows her may promise her employment away from home that will give her plenty of fine clothes and an abundance of gay society.

It is chilling to receive a letter enclosing a photograph and saying, "This is a picture of my daughter. Where she has gone I do not know. If you can take some means to find her you will perhaps save the life of her mother, who has never smiled and scarcely spoken since she went away, and never came back."

I wish I could say to all young girls, in city or country, beware of strangers. Never speak, especially when travelling alone, to strangers, unless what they say is said distinctly enough to be heard by all persons sitting there. The low voices of strangers speaking to young women or girls to whom they have not been introduced should be regarded with suspicion.

Another thing. Have no secrets from your parents. Danger, if not actual harm, begins with secrecy. Be as open as the day. Your father and mother are certainly your best friends. If you sometimes think they are not, you are probably wrong, but even if right, while you are young it would be much safer for you to have all your acquaintances understood.

Sometimes strangers endeavour to entrap young girls by advertising that they would like to begin a correspondence. This is the most common means of leading girls astray. Never write a letter to a stranger, nor one to a friend that would disgrace you if it reached other hands than those for which it is intended.

In almost every school there is some girl bad enough to be in a reformatory. She may be bright and pleasant, but says wicked things, and there are many who are weak; so that an innocent girl may be greatly injured by some schoolmate. The moment a word is said that you would be ashamed to have your mother or father hear, renounce the society of the one who says it. You would be afraid to go into a room with a girl that had scarlet fever. It would be better to have your body contract such a disease as that than to have your soul poisoned.—*J. M. B., in Christian Advocate.*

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"THE corner stone of character, that on which the whole edifice is to rest, must be truth. Be truthful in word and deed and act, faithful to your conception of right, and you can no more help building a noble character than the earth can help moving in its orbit. A boy who has the courage to tell the truth under all circumstances, even when it may appear to be to his own disadvantage, will never do a mean, unmanly, or dishonest thing. He will not stoop to do anything questionable, no matter what material gain it may promise."

—o—

"It would be an utter impossibility for a truthful person to be other than honest; for, if he were capable of stealing or being dishonest in his dealings with men, he would be false both in deed and word. A truthful man cannot, in the nature of things, be a slanderer nor envious, for he will be honest with himself, and give merit, wherever it exists, its due. He will be true to what he conceives to be just and right, though his own interests suffer thereby. He will be a man to be depended upon in great crises, when the battle between Right and Might seems to be going to the strong."





### DUTY AND INCLINATION.

"STAY at home," said Inclination,  
"Let the errand wait."  
"Go at once," said Duty, sternly,  
"Or you'll be too late."

"But it rains," said Inclination,  
"And the wind is keen."  
"Never mind all that," said Duty,  
"Go and brave it, Jean."

Jean stepped out into the garden,  
Looked up at the sky;  
Clouded, shrouded, dreary, sunless,  
Rain unceasingly.

"Stay," again said Inclination.  
"Go," said duty, "go."  
Forth went Jean with no more waiting,  
Or a selfish "No."

You will smile if now I tell you  
That this quiet strife,  
Duty conquering Inclination,  
Strengthened all her life.  
—*Children's Friend.*

### HOW DAISY HELPED.

"AH! there's lots of trouble in the world" the cook said, as the grocer's boy passed out of the door.

Daisy, resting in the wide cool porch, turned her blue eyes toward the speaker. "Who has lots of trouble, cook?" she asked.

"Lots of people," said the cook, shortly. Daisy pondered awhile, her chin resting on her plump little hand. Then she said, suddenly, "Do you, cook?"

"I should think so! There's that boy didn't bring half the things I ordered. He says the children are all ill, and the grocer's worried, so he forgets things. And he can't come back till he's delivered what he's got with him; and Kathie is in the garden gathering peas, and I can't leave these cakes even to call her."

"I'll go," Daisy said, jumping up and tying her white sunbonnet. "I can clear off that much of the trouble."

As she ran across the lawn, a group of children—summer boarders like herself—called to her to join them. But she shook her head gaily, and hurried down between the long rows of peavines.

"To go to the grocer's, is it?" said Kathie, despairingly. "And how'll I ever get peas enough for dinner then?"

"I'll pick till you come back," said Daisy, encouragingly. "Make haste, Kathie."

The nimble little fingers pulled the plump green pods swiftly; and when Kathie returned hot and breathless, the big basket was nearly full. Then Daisy sat in the porch again, and helped to shell them while she rested.

"I don't see how we'd have got along without you," the cook said, looking quite pleasant as Daisy threw down the last shell.

Daisy laughed. "It's nice—helping people," she said. "I'm going to find some more trouble to clear off."

She ran down the steps and paused, glancing at an open window above. A low wailing cry sounded within, and a sweet faint voice singing a cradle song.

"I'll help Mrs. Verne take care of the baby," she thought; and she ran toward the hall door. A playful breeze followed her; and, just as she crossed the threshold, a lot of closely written sheets of paper fluttered to her feet.

"Oh, now!" some one said. And Daisy looked up to see a grey-haired man at a desk near the door. He looked very pale and tired, and one of his feet was bandaged and resting on a cushion.

Daisy said nothing until she had secured all the fluttering sheets and placed them on the desk. Then she took a large shell from the hall table. "Will this do for a paper-weight?" she asked, timidly.

"Very nicely, my dear," said the gentleman. "It was so still this morning that I forgot to ask for one, and I have sprained my ankle so badly that I can't move without assistance. Thank you, my dear. I shall have no trouble now."

Daisy ran upstairs with a happy song on her lips. The young mother's pale sad face brightened when she saw her.

"O Daisy, dear, you are like the sunshine!" she said. "Baby has been ill all night, and I am worn out for want of sleep. Would you sit by his crib a minute or two while I bathe my head?"

"And then we'll take him out of doors" said Daisy eagerly. "Under the big trees it is lovely and cool. And I'll hold him while you rest in the hammock."

Ten minutes later Daisy sat rocking slowly under the trees, while the baby slept quietly in her lap. The tired mother in the hammock close by had forgotten her troubles, and was sleeping the deep dreamless sleep of exhaustion.

The voices of the gay pleasure seekers on the lawn grew querulous and ill-natured as the heat of the day increased; but Daisy was very happy, as she sang softly in the shade.

"O Daisy, I never can thank you enough," Mrs. Verne said, when she awoke, rested and refreshed. "How much better baby looks! And I feel so much better able to take care of him. I have been so worried!" she added, confidentially. "You see it costs so much for us to stay here, and I was afraid the money was all thrown away. Baby was no better, and I was growing ill too."

"There's the dinner-bell!" said Daisy. "Let me take care of baby while you are at dinner."

"No, dear, thank you," the young mother

said, colouring a little. "I'd have to dress first, and I'd rather not go now."

Daisy was an observant little girl, and she had noticed how Mrs. Verne in her worn dress shrank from observation. She did not press the point, but ran off to the kitchen.

"There's lots of trouble in the world" she said demurely, as the cook look up and smiled.

"Who's in trouble now?" asked the cook, laughing.

"Mrs. Verne's baby's ill, and she doesn't want to go to the dining-room. But I just know she could eat a nice lunch under the trees."

For answer the cook loaded a tray with roast lamb and green peas and raspberry tarts, and gave to Daisy. What a delightful "picnic" dinner they had under the trees! Daisy's mamma was away for the day, and no one came to look for the little girl. So she and Mrs. Verne ate at their leisure, and then the young mother lay down in the hammock, with her baby on her arm. Daisy waited until they both slept again; and then she ran back with the tray, and told the cook how much Mrs. Verne had enjoyed her dinner.

A little boy came to the door, crying because one of his marbles had rolled under the porch. Daisy found it, and played games with him until his nurse came for him. Then she went to the hall door to watch for mamma.

The children were coming in from the lawn tired and fretful. The gentleman who had been writing had finished his work, and was lying on the lounge. He smiled when he saw Daisy's bright face.

"You don't look tired," he said. "What have you been doing all day?"

"Helping people," said Daisy. "Clearing away trouble."

The gentleman laughed. "I should think that was pretty hard work," he said.

"But it isn't," said Daisy, earnestly; "it's lovely—ever so much nicer than play. Ah, there's mamma! I must carry her parcels upstairs!"

And the little helper ran away.—*Alice F. Leland.*

### THE UNDERTOW.

About the first knowledge I had of the undertow of the ocean, was when it had me in its power. On a pleasant summer day in 1890, I went down to the beach of the Pacific Ocean, with a bathing party from Garden Grove, California; and as I understood swimming quite well, and had such a love for the grand old ocean, I breasted the briny breakers, and struck out toward mid ocean; but after leaving my native land, and bravely bounding over the beautiful billows for a while, I went down to the bottom, for the purpose of sounding the depth of the ocean, forgetting for the time that the hymn says:—



"Twere vain the ocean depths to sound,  
Or pierce to either pole."

And yet it did not seem to be altogether in vain in this case, for by going down I learned a lesson of the unseen and hitherto unfelt power of the treacherous ocean; and my life was saved. As soon as my feet touched the bottom of the ocean, it seemed slipping under me toward the shore from which I started; and then the startling truth dawned upon my mind, that an under-current had seized me in its power, and was swiftly bearing me away toward the farther side of the ocean. A sudden longing to visit my native land once more caused me to change my course. Throwing myself at once upon the surface of the water with my face toward America, I tried to economize my strength, and make every stroke count until I reached the western shore of the grand and beautiful American continent. Since that time the old ocean has seemed to have lost some of its charms; and I no longer sing,—

"O give me a home  
On the deep rolling ocean."

G. K. OWEN.

—o—  
**THE ANTS' SUSPENSION BRIDGE.**

YOU have heard of the suspension bridges made by men. Now let me tell you of a curious one made by some of the smallest creatures that live.

Men use wire ropes very strong; but here are the driver ants of Africa, so small that you can hardly see them. Yet they do wonderful work at making bridges without any rope.

This is the way they go about it. One of the largest ants takes hold of the branch of a tree with its fore legs, letting its body hang. Another climbs down over the first one, and clings to his hind legs, letting his own body hang down. Thus they keep on until these bright little fellows form a chain.

Then away they go, swinging until the end ant can get hold of something, usually some tree or shrub—and the bridge is done!

A regiment of ants goes over this live suspension bridge. When all are well over, the ant on the first tree lets go the branch and climbs over the string. The next one follows this example, and soon they all take their places at the rear end of the marching company. These ants have big heads, and they must have a good deal of brain to help them.—*Mrs. G. Hall.*

—o—  
**"I FORGOT," AND "I'LL DO BETTER."**

THE two sentences which are most frequently in the mouth of a certain lassie, who shall be nameless, are:—

"Mamma, I forgot," and, "I'll do better, mamma."

Now when I was a little girl, and given to making excuses for my shortcomings, my dear, wise mother used to say, very gravely:—

"Helen, that may be the reason you did it; but it is no excuse for your having done it. 'I forgot' never can excuse your doing or not doing a thing; it is simply telling of another fault committed. Only old people whose memories are failing are excusable for forgetting."

This made a very deep impression on my mind, and I think of it to this day whenever I find myself forgetting, and wonder whether I have reached the age when I am excusable for those lapses of memory.

I wish the girl who says "I forgot" so frequently could manage to remember my mother's reply, and lay it sufficiently to heart to profit by it. She is always ready to supplement it with:—

"I will do better, mamma."

Now every man, woman, or child who says, "I will do better" in his own strength, will find that he has no power to do better.

Therefore, my dear young readers, don't content yourselves with saying, "I will do better," but first give yourselves to God, and then say:—

"God helping me, I will do better."

Notice it is not "shall," but "God" and "will." We must let Him put His strength inside of our earnest desire, and then His will becomes our will; and what He wills always comes to pass. And this is what is meant when we are told that He works in us, according to His good pleasure, "both to will and to do."

HELEN A. STEINHAEUER.

—o—  
**PERSEVERANCE.**

"SIR," said a boy, stopping before a man on his cart, "do you want a boy to work for you?"

"No," answered the man, "I have no such want."

The boy looked disappointed; the man thought so, and asked:—

"Don't you succeed in getting a place?"

"I have asked at a good many places," said the boy. "A woman told me you had been after a boy; but it is not so, I find."

"Don't be discouraged," said the man, in a friendly tone.

"Oh, no, sir," said the boy cheerfully; "this is a big world, and I feel certain that God has something for me to do in it."

"Just so, just so," said a gentleman who had overheard the talk. "Come with me, my boy. I am in want of somebody like you."

It was the doctor, and the doctor thought any boy so anxious to find his work would be likely to do it faithfully when he found it.

If everybody had the spirit of this little lad, there would be no idlers in the world, standing on the corners, sitting in the shops, waiting for work to come to them. Almost everything worth having, like ore in the mine, must be sought for.—*The Myrtle.*

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the result that, acting on half-starved men, the whiskey sent them to sleep in their turn. When the Boers awoke they captured their capturers, and thus in a few hours there was one British victory and two Boer victories, all of a bloodless kind."

Tabloid Restaurants are being introduced in New York. Only two have been started, but they are doing a large business. The food is put up in the form of capsules or lozenges, and it is in a compressed state so that it can be taken quickly. It is said that a tabloid meal can be consumed in three minutes. Busy men and dyspeptics patronize these extensively as they claim that they can take them hurriedly without injurious effects. What next will Yankees do? They are now reducing the meal hour to three minutes. Let them reduce the sleeping to nil, and thus make man a perpetual motion machine and score another point in inventive genius.

"A PRIZE has been offered in one of the American States to the girls' school which could produce six of the best cooks. The prize is a handsome one of several hundred dollars, and the competitors are to be judged by accomplished chefs, who know not only what a dressed joint should look like, but also the processes that it goes through before reaching the table. All schools, public and private, are eligible for competition, and it is wonderful what an impetus has been given to this necessary and agreeable art. The menu on competition day is a large one, and the six chosen girls work under the eye of the three chefs. Though extensive, however, it is not elaborate. The courses, though many, are not particularly difficult, but embrace such necessities and delicacies as appear on the tables of the middle class. Some months have been allowed for preparation, and every school of any size has employed a practical cooking instructress, and added a laboratory, with all necessary appliances, to its class rooms."

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#### TRIFLING WITH SIN.

I SHALL never forget standing, eleven years ago, near a dam on a large river, and seeing two men in a boat row down near the dam, and then row back. This they repeated several times, each time coming a little nearer the dam. The experiment was a dangerous one, as the river was high, and the current strong. They finally ventured too near, and being unable to row back, went over and were drowned.

Instead of keeping away from danger, they sought to get as near to it as possible. But the experiment cost them their lives.

So it is with many in their dealing with sin. Instead of fleeing from it, they allow themselves to linger near it. They perhaps at first have no idea of committing the sin, but they venture to tread on forbidden ground. They try to see how near they can come to touching the forbidden fruit and not eat it,—how near they can come to the brink and not go over. But it is a dangerous experiment. The nearer they go, the stronger they find the temptation; and, finally, as the result of not resisting the temptation at the first, they are engulfed and ruined.

Therefore, let all who would keep in the safe path resist the first approach of sin. Take no strolls with the devil. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."—*Bible Echo*.

The fastest trains in France travel on an average of 58 miles per hour. England follows with an average close on 55 miles an hour. German fast trains come third at about 51 miles, and Belgium fourth, reaching an average for her fastest trains of 49 miles an hour.

The Pope is growing weaker, "Vanity Fair" say that "He has confessed that he has lived too long." Everything possible is done to prolong his life. Very little information is given to him of the outside world. Every precaution is being taken to spare the life of the Pope until the Silver Jubilee of his papacy, which will occur early in 1903.

Says an Australian paper, "Dr. Sylvestre, an American physician, has invented, according to the "Independence Belge," a spectrograph which enables a person using a telephone to see the individual to whom he is speaking, and even the room in which his message is being received. Conclusive experiments have been made by Dr. Sylvestre. The instrument can be adapted to an ordinary telegraphic wire."

THE treaty ceding the Danish West Indies to the United States was signed by Secretary Hay and Constantin Brun, Danish Minister at Washington, on January 24. The terms of the treaty will not be made known until the treaty comes up for discussion in the Senate. These islands comprise an area of about 127 square miles with a population of 32,000, of whom about 15 per cent. are white. The trade of the islands is mostly with the United States and England, and English is said to be most commonly spoken.—"Signs."

Our experience has proved there is an advantage in re-cooking canned fruit. So strong are our convictions on this point, we would suggest that where there is trouble in keeping fruit, it be obviated by a second cooking within twenty-four hours. A scientific reason underlies this. By the first cooking all germs are destroyed, but the spores are not. These hatch out in a few hours, and cause the mischief. Another cooking puts a stop to their depredations, and the fruit must keep if properly sealed.—"BIBLE ECHO."

"SIXTY degrees below zero is the frightfully cold atmosphere in which Alaskan gold hunters must often work. They make fireplaces of snow in that desolate region. The snow is pressed into blocks like bricks and a fireplace two or three feet square is built with them. When the fire is lighted the snow, of course, melts on the surface; but when the fire is out this freezes so hard that the next fire causes it to become only damp. A snow fireplace used only for cooking purposes will last for an entire winter."

A GERMAN paper tells a story of a German officer who, "In command of some Boers managed to surprise a British train at some small wayside station. There was some excellent whiskey on board, and the Boers soon sampled it, with the result that the good British spirit did its duty by laying them out fast asleep on the platform. Here they were found and captured by some English troops, who, in their turn, took a little from a half empty cask, with

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### THE INTERNATIONAL PROPHETIC CONFERENCE.

BOSTON, MASS., DEC. 10—15.

THE address of "welcome" was given by Emory W. Hunt, D.D., pastor of the Clarendon Street, Baptist Church, and he said many good things. In his introductory remarks, he said that this church had for many years echoed and re-echoed the sound of the coming of the Lord. He thought the conference was very timely, in view of the fact there was so much in these days which sought to destroy the blessed Book, and supplant it with something else. There were three strong points he made, which were indeed relevant.

"First, whoever discounts the prophetic elements of the Bible, really discounts the whole Book. The Bible is a unit. We cannot place discredit on one part without discrediting the entire Bible. The Old Testament and the New must go hand in hand; and if we attempt to disbelieve the Old Testament, we shall eventually disbelieve the New. If we discredit the prophecies of the Old Testament, we shall be apt to discredit the miracles of the New. If we discount what we call the hardest part of the Bible, we shall eventually reject the whole thing.

Second, to eliminate the prophetic part of the Scripture is to place a discredit upon the whole Bible. One great reason why the supernatural is being so lightly regarded is because prophecy, as a part of the inspired record, is not believed. There is only one supposition that prophecy is from heaven, is supernatural, and that is, there is a God. There being a God, prophecy is possible. In order to eliminate prophecy, it is necessary first to eliminate God.

Third, the study of prophecy is needed in these days especially to confirm the faith of the saints. We are exhorted earnestly to contend for the faith which was once delivered to the saints. In the teachings of Jesus He told His disciples great truths before they transpired, so that when they did transpire, they might have a stronger and sturdier faith in Him and in the blessed Bible. With the many rationalistic views, and the higher criticism abroad in the earth to-day, the tendency of which is to undermine the faith of the people of God, the study of prophecy ought to be revived, that the faith of Christians in these days might not grow dim, but may be strong and sturdy."

To these sentiments above expressed by Dr. Hunt, every child of God can say, "Amen;" and if the church of God on earth to-day would devote more time, thought, and meditation to the prophetic portion of God's Word, the Christian church would discover much more light shining in the pathway than they have ever thought of or even realized.

F. C. GILBERT.

### INDIGNMENT OF CHRISTIAN SCIENCE.

CHRISTIAN Science, while professing reverence for the Bible, is a system of infidelity which contradicts the Scriptures, or wrests their meaning to suit its purpose. It comes dangerously near the sin against the Holy Ghost, when it claims itself to be the Holy Ghost, because that makes the Holy Spirit responsible for all the follies and sins which are cloaked under the plea that there is no such thing as error, sin, or guilt. We quote the following from an article in the *Seminary Magazine* by A. C. Dixon:—

"Christian Science is well adapted to the making of hypocrites. Hypocrisy is simply acting a part, and no man or woman can write with a material pen. 'There is no such thing as matter' or can, while pain racks the body, assert, 'There is no such thing as pain;' or, while a corpse lies before him, declare, 'There is no such thing as death,' without acting a part. On p. 296 [of Mrs. Eddy's 'Science and Health'] we read: 'If delusion says, 'I have lost my memory,' you must contradict it. No faculty is lost. Here are directions for denying what you know to be the fact. 'If a child says, 'I am hurt,' though the bleeding gash may be there the mother must reply, 'Oh, nonsense! you are not hurt; you only think you are,' (p. 36). 'Sight, hearing, and all the senses of man are eternal, they cannot be lost' (p. 418), which means that a blind man must declare that he is not blind, a deaf man must assert that he is not deaf.

"'Man cannot depart from holiness'" (p. 544) and 'when he sins he must assert that there is no such thing as sin.' Now I submit that there never was made a better formula for manufacturing hypocrites. Let one continue to declare what he knows to be false, and act his part accordingly for a few years, and he will have formed a habit of hypocrisy which has become a second nature."

Marriage is not now encouraged in the "inner circle" of Christian Scientists; Mrs. Eddy has taught that women today can bear children of the Holy Spirit as the Virgin Mary did, and that "there are women in Massachusetts who have declared that they have borne such children."

Christian Science would have us return to the medieval conception that "dirt and devotion" go together, since Mrs. Eddy has decreed that "bathing and rubbing to alter the secretions or remove unhealthy exhalations from the cuticle" are unnecessary, and that "the daily ablutions of the infant are no more natural or necessary than it would be to take a fish out of water once a day and cover it with dirt." In the light of these and similar teaching, Christian Science is the

#### Champion Humbug of the Age.

(1) It claims to be Christian, while in fact it is pagan. Pundita Ramabai says that she recognized it at once as the same philosophy that has been taught among her people of India for four thousand years.

(2) It claims to be the religion of Jesus Christ, while asserting that it was discovered and revealed for the first time by a woman about thirty-five years ago.

(3) It claims to be scientific, while it denies the first principles of science.

(4) It claims to be progressive, while it sets a premium upon ignorance. "Science and Health" asserts that "anatomy, physiology, treatises on health, sustained by what is termed material law, are the husbandmen of sickness and disease."

(5) It professes superior wisdom while it makes assertions bordering on insanity.

(6) It professes to heal the body by asserting that all diseases are illusions of mortal mind, while it really heals by simple and well-known mental processes.

(7) It professes to relieve the suffering of humanity, while adherence to its vagaries would increase that suffering a hundredfold. There is but one grain of truth in Christian Science, namely, that "people may be healed of some diseases by mental processes," but this grain of truth is "counterfeited in a hundred ways by passing it off for more than it is worth."

EVERY life that is looking for satisfaction outside of Christ is seeking in vain for something never to be found; and, though it is sought for as diligently as the alchemists sought for the "elixir" of life during the middle ages, it will never be found. In Christ there is complete satisfaction, and outside of Him there is complete dissatisfaction. Christ and Him only of all things obtainable will satisfy, and all else must be given up to attain this ideal.

THERE is only one thing in the carnal heart with which Christ is not satisfied, and that is self. What ever the sin be, the root of it is self, and when it is removed the whole catalogue of sins common to man go with it. The first step in christian experience, yea, and the last, is the denial of self. "If any man come after me let him deny himself." Self, selfish interests, the love of self alone lead to an unsatisfactory life. It was this self love that lead Lucifer in his egotistical desire to "be like the Most High." The fall of Eve was brought about through her desire to have her own way and please herself, and from her it has been bequeathed to her posterity so that it is a natural affection of mankind. The remedy of this common disease is the denial of self, but inasmuch as man is unable to apply this remedial agent, Christ, by invitation, steps in and destroys this death dealing evil by denying it and allowing it no place in the heart.

TO get out of sin is to get out of self. The monk has thought to accomplish this by getting away from the world; but it is not the world outside that causes sin but the world inside, and any manner of seclusion so long as the love of self is adhered to, will not change the life for better. A man, who had a very bad temper, thought to overcome it by secluding himself, so that his patience would not be tried. He therefore took a pitcher with which to get water and went to the mountain, but because he was still himself, the first thing he did was to get angry and break his pitcher. He made his mistake in denying the world without rather than within.

It is the sin of self,—the world within us that hinders Christian advancement.