

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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GOD'S MEMORIAL

THE EVERLASTING MEMORIAL.

FROM the garden of Eden, the sacred institution of the Sabbath comes down to us calling our minds back to the beginning of the world. Before sin marred the fair handi-work of God the Sabbath was given. Gen. 2: 2, 3. It stands as a memorial of the creative power of the Almighty. After six days of work in which creation had been made complete, the seventh was set apart by the Creator, as a day of rest. Not that God was weary nor that He needed rest: "Hast thou not known? hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" On the other hand, "The Sabbath was made for man." Mark 2: 27. God established this institution by resting Himself and left to man an example.

A Memorial

commemorates some event; and of all memorials, the Sabbath is the greatest, because it preserves in memory the greatest of all events in the history of the earth, even the creation of the heavens and the

earth, which includes the calling into existence of man; the masterpiece of God's creative work. No clearer or more positive evidence that the Sabbath is a memorial of creation, need be given than the fourth commandment. "Remember the Sabbath day to keep it holy.".....and then follows the reason for keeping it holy. "For (because) in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8, 11.

How the true God is known.

THE Creator is the true God, and it is by His creative works that He is distinguished from all false gods. The evidences of His greatness are in His works. Paul made this clear to the men of Athens when he declared unto them the "Unknown God" whom they ignorantly worshipped. "God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands.He giveth to all life, and breath, and all things;.....For in Him we live and move and have our being; as certain

"Thy name O Lord endureth forever; and thy memorial O Lord throuout all generations."

also of your own poets have said, "For we are also His offspring." Acts 17: 24, 25, 28.

These idolaters of Athens, like all heathen, forgot their Creator. They had ceased to celebrate the day which called to mind creation,—the Sabbath. The very institution given to lead their minds back to God as the Creator, had been covered up by the vain imaginations of their forefathers until in their day the true God was the "Unknown God." "When they knew God (the Creator) they glorified Him not as God (the Creator). "Who changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed forever." Rom 1: 21, 25. Had they continued to know God as the Creator, they never would have trampled under foot His memorial, which came week by week to draw their minds away from themselves and their work to God and His work. Oh that men had always been loyal to their Maker and preserved in their memories, the weekly institution inaugurated by him!

The Sabbath a Sign.

THE Sabbath has ever been a sign between God and His people. "Speak thou unto the children of Israel, saying, verily my Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ex. 31: 13. "Moreover, also, I gave them My Sabbaths to be a sign between Me and them, that they may know that I am the Lord that sanctify them. And hallow my Sabbaths; and they shall be a sign between Me and you, that you may know that I am the Lord your God." Ezek. 20: 12, 20.

The true Jew has ever been a Sabbath-keeper and ever will be. But let it be remembered that "he is not a Jew who is one outwardly.....But he is a Jew who is one inwardly. The inward Jew is a Christian, and the Sabbath is a sign between him and his God. It is a mistake to suppose this sign can be perpetuated simply by an outward observance of the Sabbath. True Sabbath keeping includes both inward and outward rest; and it is only when the Sabbath is a spiritual rest that it really is a sign between man and his Maker. To use the day for pleasure and merely rest from bodily exertion is in no way keeping the commandment or perpetuating the sign.

A Word of Warning.

THE history of ancient Israel is given for our instruction. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." They did not keep the Sabbath and were punished. Because they violated the commandment of rest and gave themselves up to idol worship, both Israel and Judah were led into captivity. Again they were told! "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates

thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17: 27. According to his word, God did destroy Jerusalem by fire. These words of warning are all for us. The Sabbath is the Lords and He justly claims our time upon that day. If we fail to obey and profit by his warnings, we shall be called to account; and accordingly as we have greater light shall we come into greater condemnation if we obey not God.

Blessedness of Sabbath-Keeping.

"BLESSED is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. For thus saith the Lord unto the eunuchs that keep my sabbaths and choose the things that please Me, and take hold of My covenant; even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters? I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger that join themselves to the Lord to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant: even them will I bring to My holy mountain, and make them joyful in my house of prayer." Isa. 56: 2, 4-7.

"If thou turn away thy foot from the Sabbath from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Christ and the Sabbath.

IT is just as impossible to keep the Sabbath without Christ, as any other commandment. "Without Me ye can do nothing," and it is worse than useless to try. The law of God is a mirror. Into it the sinner looks and sees his sins. Though helpless himself to remove his iniquity, he looks by faith to Christ, who is able to cleanse from sin. The fourth commandment is a part of that mirror, and by looking into it, man may see his imperfect Sabbath-keeping and then claiming the promises of the perfect Saviour his imperfections are removed. Not once or twice, but ever, and always should he look. "But who so looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. The commandment itself says, "Remember the Sabbath day to keep it holy." Every day in the week remember it, and especially on the preparation day.

Memorial of Redemption.

AS the Sabbath is a memorial of creation, so it will be a memorial of recreation, which is redemption. Some have said redemption

is greater than creation. But why this controversy? Are they not by one and the same power? Man, being made in the image of God, fell. Redemption is the restoration of that image and is accomplished by creative power. Christ created man in the beginning, and it is He who recreates him. The redemption cry of the Psalmist was: "Create in me a clean heart." When the gospel, which is the power of God to recreate is finished and sin and its effects are destroyed, then will redemption be completed; and the same memorial instituted in the garden of Eden will be perpetuated in the earth made new. "For as the new heavens and the new earth, which I will make, shall remain before Me saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66: 22, 23. Thus through all eternity shall all flesh, week by week, celebrate the memorial of their creation and redemption, for it is an everlasting memorial.

"He hath made His wonderful works to be remembered." Ps. 111, 4. Thy name O Lord endureth forever; and Thy memorial O Lord throughout all generations." Ps. 135, 13. No more shall man profane his holy day of rest, but with glad heart offer his service of love while the new heavens and the new earth endure.

J. L. S.

"NOT FAR" MEANS NEAR.

HAVE you ever thought that God was away off from you, and you did not know how to get near to him? His answer to all that is that "he is not far from every one of us." To be "not far" is to be near. Then as he is *not far from* every one of us, he is certainly *near to* every one of us.

Had it occurred to you that this word—"he is not far from every one of us"—was first spoken to a great crowd of heathen, Greek heathen, too, sunken to the very depths of idolatry and all other Greek heathen abominations; and that there was not a single even professed Christian there, except the man who spoke it? That is the truth: it was spoken by Paul at Athens; and he was there "alone," and he spoke it to a crowd of none but heathen. To them all he said, by inspiration of God, "He is not far from every one of us." That being true of heathen, and *such* heathen, too, how is it, then, with you who *do* believe in him and love him? Is he far from you?—No, no; he is *not* far from you; he is near to you. Yes, he is more than *near* to you: he says, "Lo, I am *with* you." More than that: he says, "I am with you *always*." Yea, even more than that: he says, "I will never leave thee, nor forsake thee." Then please, please, never think again that God is far from you. Nobody but the devil can ever suggest such a thing. Please believe the Lord rather than the devil.

A. T. JONES.

THE VISION OF DANIEL VIII.

DANIEL saw in vision a ram with the peculiarity that one horn was higher than the other, and the higher came up last. He "saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Dan. 8: 3, 4.

Next he saw a goat coming furiously from the west, having one notable horn between his eyes. "And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote



the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host," etc. Dan. 8: 5-11.



After giving some further details concerning this wonderful little horn, the prophet thus concludes the account of the vision:—

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days;

then shall the sanctuary be cleansed." Verses 13, 14.

The Angel's Interpretation.

It is not the design to enter into the details of the prophecy, but simply to give the barest outline, so that we may be able to trace the history of the promise. An angel was commissioned to explain the vision to Daniel, which he proceeded to do as follows:—

"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning is true." Dan. 8: 20-26.

Two universal kingdoms that were to follow Babylon are named, and the other one is so clearly indicated, that we can readily name it. The power that acquired the lordship of the world as the result of the third revolution spoken of by Ezekiel was Rome, here plainly indicated by its work of standing up against the Prince of princes. After the death of Alexander, king of Greece, his kingdom was divided into four parts, and it was by the conquest of Macedonia, one of these four divisions, in B.C. 68, that Rome acquired such strength that it could dictate to the world. Hence it is said to come forth from one of them.

is perfectly in keeping with the method of symbolic prophecy to use days in connection with the symbols, but it is evident that they must represent a longer period, in the interpretation, since two thousand three hundred days—a little more than six years—would scarcely be the beginning of the first kingdom. So we are warranted in concluding that each day stands for a year, as in Eze. 4: 6, where the Lord uses days in symbolizing years.

Later on the same angel came back, as the result of Daniel's prayer, to make known the remainder of the vision, namely, about the days. See Dan. 9: 20-23. Beginning where he left off, as though not a moment had intervened, the angel said, "Seventy weeks are determined upon thy people," etc. Verse 24.

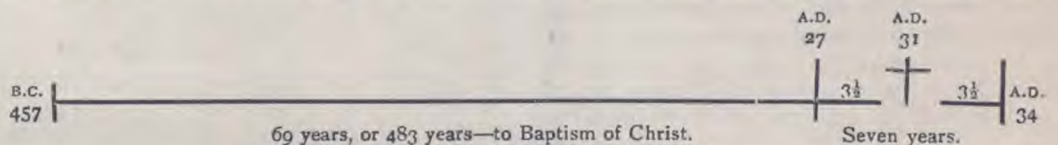
Seventy weeks, four hundred and ninety years, were determined or cut off from the two thousand three hundred years, upon the Jewish people. They were to begin from the going forth of the commandment to restore and to build Jerusalem. This commandment full and complete we find in Ezra 7: 11-26, and it was given in the seventh year of Artaxerxes, king of Persia, which was B.C. 457. Beginning in the year 457 B.C., four hundred and ninety years would end in the year 34 A.D.

But the last one of these prophetic weeks was divided. Sixty-nine of them,—483 years,—reaching to the year 27 A.D., marked the time of the revelation of the Messiah, or the Anointed One, the time when Jesus was anointed with the Holy Ghost at His baptism.

In the middle of the last week of years, namely, three and one-half years after the baptism of Jesus, Messiah was "cut off, but not for Himself." During the entire week, or seven years, the covenant was confirmed.

The whole period of two thousand three hundred years, it can readily be calculated, reaches to the year 1844 A.D., which is in the past. Thus the longest prophetic period given in the Bible has expired, so that now indeed "the time of the promise" must be very near. When the Lord will

70 Weeks or 490 years.



The time Allotted to the Jewish People.

A Long Prophetic Period.

BUT there was a period of time connected with this vision which the angel did not explain with the rest of the vision. It was the twenty-three hundred days, or, literally, twenty-three hundred evenings and mornings. That these are not literal days may be known from this: This is a prophecy of symbols, in which short-lived animals are used to represent kingdoms that existed during hundreds of years; it

come to restore all things, no one can tell, for "of that day and hour knoweth no man."

The Kingdom of God taken from the Jewish People.

BUT let us note further for a moment that period of four hundred and ninety years devoted to the Jewish people. Was it a time in which God would be partial, in that He would not regard the salvation of any other people? Impossible; for God is no respecter of persons. It was

simply an evidence of the long-suffering of God, in that He would wait yet so many years on the people of Israel, to give them an opportunity to accept their high calling as priests of God, to make the promise known to the world. But they would not. On the contrary, they themselves so far forgot it that when the Messiah came they rejected Him.

So from being the ones around whom the kingdom of Israel, the fifth and last universal kingdom, should centre, they ceased to have any distinctive place in the promise. Individuals of the race may be saved by believing the Gospel, just the same as other persons; but that is all. The desolate temple, with the rent veil revealing the fact that the glory of God no more dwelt in its most holy place, was a symbol of that people's standing in connection with the covenant. As individuals they may be grafted into the good olive tree, the same as any Gentiles, thus becoming Israel; but their position as leaders, as the religious teachers of the world, is for ever gone, because they did not appreciate it. They knew not the time of their visitation.

The final call from Babylon.

AND NOW what remains?—Only this, that God's people hear and obey the call to come out of Babylon, lest by remaining they receive of her plagues. For although the city on the Euphrates was destroyed many hundred years ago, even several hundred years before Christ, yet nearly one hundred years after Christ, the prophet John was by the Spirit moved to repeat the very threats uttered by Isaiah against Babylon, and in almost the identical words:—

"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine." Rev. 18: 7, 8. Compare Isa. 47: 7-10.

Babylon was a heathen city, exalting itself above God. As shown in Belshazzar's feast (Dan. 5), it represented a religion that defied God. The same spirit exists to-day, not simply in a certain society, but wherever men choose their own way in religion, rather than submit to every word that proceedeth out of the mouth of God. God in His longsuffering and tender mercy is but waiting until His people, coming out of Babylon, and humbling themselves to walk with Him, shall preach this Gospel of the kingdom, with all the power of the kingdom, even the power of the world to come, "in all the world for a witness unto all nations, and then shall the end come."

That "end" will be the destruction of Babylon, just as spoken through Jeremiah; but as Babylon of old was a universal kingdom, and its real king, as shown in Isa. 14: was Satan, the god of this world, so the destruction of Babylon is nothing less than the judgment of God on the whole earth, when he delivers His people. For now read the words which "Jeremiah pro-

phesied against all the nations," when he prophesied about the end of the Babylonian captivity:—

God's controversy with the nations.

"FOR thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

"Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and all the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day; Pharaoh king of Egypt, and his servants, and his princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Askelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus; and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the uttermost corners, and all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them.

"Therefore thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts; Ye shall certainly drink. For, lo, I begin to-bring evil on the city which is called by My name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 15-33.

This is the fearful doom to which all the nations of the earth are rushing. For that great battle they are all arming. Many of them are dreaming of federation and of universal dominion; but God has said of universal dominion on this earth, "It shall be no more till He come whose right it is, and I will give it Him." Eze. 21: 27. The last general revolution will be at the coming of "the Seed to whom the promise was made" (Gal. 3: 19), who will then take the kingdom to Himself. Yet a little while are these terrible judgments delayed, that all may have opportunity to exchange the weapons of the flesh for the sword of the Spirit, the Word of God, which is "mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," 2 Cor. 10: 4, 5.

This captivity is freedom. By God's Word we come from the Babylonian bondage of pride and self-confidence to the freedom of God's gentleness. Who will heed the call to come out, and exchange the bondage of human tradition and speculation for the freedom which God's eternal Word of truth gives?

E. J. WAGGONER.

IMMORTALITY.

How long, O Lord, shall Hades reign,
And stamp thy children in the dust?
How long th' insatiate grave retain
The sacred relics of the just?
Break, slumb'ring earth and fet'ring tomb,
And all ye sons of God, awake!
The seeds our hands have planted, bloom!
Ye dark abodes of silence, break!
Break into song! the shades of night
But usher in a glorious morn.
As broader grow the streams of light,
The nations of the dead are born.
Born and to conquer! on the wing
Of buoyant hope they joyful rise;
God's own appointed chariots bring
Them to their mansions in the skies.
Nor longer shall dread Death bear sway;
Slain is the great arch-enemy.
Then hail, thou resurrection day!
Thrice welcome, Immortality!

THORO HARRIS.

PRAYING AND WORKING.

I LIKE that saying of Martin Luther when he says: "I have so much business to do to-day that I shall not be able to get through it with less than three hours' prayer". Now, most people would say, "I have so much to do to-day that I can have only three minutes' prayer; I cannot afford the time." But Luther thought that the more he had to do, the more he must pray, or else he could not get through it. That is a blessed kind of logic; may we understand it! "Praying and provender hinder no man's journey." If we stop to pray, it is no more a hinderance than when the driver has to stop at the farrier's to have his horse's shoe fastened; for should he go on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.

C. H. SPURGEON.



THE TWO CLASSES.

"BECAUSE sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." The means which the Lord has employed, in the gracious provision of his mercy, to soften and subdue the objects of his love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance, and transgression, so that David, even as far back as his day, was led to exclaim, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."

O that all might consider, before it is everlastingly too late, that there are limits to the mercy and forbearance of God! There are those who, by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My Lord delayeth his coming," and they are eating and drinking with the drunken. But God declares of such, "Sudden destruction cometh upon them; . . . and they shall not escape."

At this time, when great light is shining forth from the word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this,—those who will not come to the light, who despise the truth because it exposes error, and transgression, and sin; and as a result, depravity and boldness in transgression are becoming all-pervading.

There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and of all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and trembling, lest they should become deficient in doing the ways and will of God, while those who have had great light, through the perversity of their own natural heart, turned away from Christ because they were displeased with his requirements. But God will not be left without witnesses. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the

work. These will receive the reward for their faithfulness, because they are true to principle, and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the word of God imposes and make void his law, others will come in to fill their places and take their crown.

While many have reduced the word, the truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden; while they say, "We will lay off this yoke, we will be free, we will no longer remain in covenant relation with God, we will do as we please," there will be men who have had very meagre opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchæus, "I must abide at thy house," so the word will come to them; and the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him.

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with him, and others will come in and occupy the place they have left vacant. The time is very near when man will reach the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of his grace, the limits of his mercy. The record of their works in the books of heaven is, "Thou art weighed in the balances, and art found wanting." The Lord will interfere to vindicate his own honor, to repress the swellings of unrighteousness and bold transgression.

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the, "Thus saith the Lord," become wavering and ashamed because the whole world seems to despise his righteous law? Will they be carried away by the prevalence of evil?—No; to those who have consecrated themselves to God to serve him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around him would put upon them.

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes.

MRS. E. G. WHITE.

A PRAYER.

How GREAT Thou art! before thy throne
The hosts of heaven bow the knee;
Thou guidst the mighty worlds alone,
And all things live and move in thee.
The blazing suns, which roll in space,
Are all directed by thy hand;
Each rushing planet knows its place,
Its circuit by thy wisdom planned.

And yet how wondrous KIND thou art,
Thy whispering voice so soft and mild,
As when, in visions of the night,
Thou speakest to the prophet child!
How WISE thou art! thou knowest best
The pathway good for me and mine;
Then let me in thy wisdom rest,
Nor ever take my hand from thine.

How STRONG thou art, my glorious Shield,—
A mighty tower of strength indeed!
What consolation in the thought
Thou canst supply my every need!
How GOOD thou art! the weakest child
May trust thy mery and thy love.
O Saviour, let me trust thee here,
Then take me to thyself above!

L. D. A. STUTTLE.

HEZEKIAH'S WEAKNESS AND STRENGTH.

THERE is an interesting contrast in the history of Hezekiah's conflicts with Sennacherib, the ruler of Assyria. It shows how weak a man is when in the wrong, and how strong when in the right.

The Ekronites had rebelled against Assyria, and Hezekiah had made himself a partner in the revolt. Therefore Sennacherib, after punishing Ekron, came against Judah.

"And Hezekiah, king of Judah, sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. And at that time did Hezekiah cut off the gold from the doors of the temple of the Lord." 2 Kings 18: 14—16.

The next invasion of Judah by Sennacherib ended far differently. Doubtless the proud Assyrian expected that the same humiliating submission might be exacted a second time. But this time Hezekiah said to the people:—

"Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there be more with us than with him: with him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles." 2 Chron. 32: 7, 8.

What made the difference? Before, Hezekiah was in the wrong, now he was in the right; and all the strength of the right was his. Assyria represented the greatest power on earth, but all the pride of the arm of flesh was humbled in a night by one angel, who smote the thousands gathered about Jerusalem. More power was with Hezekiah than with Assyria.

The Lord lives to-day, and it is a blessed truth that the humblest and weakest man or woman who is in the right with God is stronger than the combined strength of all the world.—Selected.

"LOOKING FOR THAT BLESSED HOPE."

ARE you looking for His coming,
Who so long has been away?
Are your eyes in expectation
Watching for the dawn of day?
Do you catch some ray of glory
Flashing through the clouds of night?
Are you looking past earth's shadows
For the resurrection light?

Are you longing for His coming
With a yearning unexpressed?
Longing for the life immortal
In the land of perfect rest?
For the mansions he hath promised
In the saints' eternal home?
Are you longing to behold Him?
Is your prayer, "Come, quickly come?"

Are you ready for His coming?
Is your lamp well trimmed and bright?
Have you on the wedding garment?
Is it spotless in His sight?
Could you join in that glad chorus
The redeemed alone shall sing?
Are you ready now to crown Him?
Are you ready for your King?

MRS. E. E. MILES.

MODERN SPIRITUALISM.

THERE are any number of beliefs among Spiritualists with reference to theological questions; but the essential points may be simmered down to two: (1) A belief that the soul or spirit exists as a conscious entity after death, and (2) that it is possible for it to communicate with persons in the flesh. These beliefs, and these alone, are the essential beliefs of Modern Spiritualism, or, more properly Spiritism.

But all who hold to these beliefs do not call themselves Spiritualists. On the contrary, they declare that they are not Spiritualists, and avowedly opposed to the ism. And yet, when the matter is sifted, they are simply opposed to Modern Spiritualists as a society, because of other grosser views, but *not* to the *essentials* of Spiritualism. But the evil lies not in the organized societies of Spiritualists; it lies in the essential and basic doctrines.

In the remarks we may make on this question here or hereafter, we desire to state at the outset that our contention is not against Spiritualists as persons, but against Spiritualism as a system of errors, a delusion, a counterfeit, and a snare. There are many sincere souls which have been deceived by it. There are those who would break from it did they know the truth. We desire to point them to the truth as it is in God's Word.

The origin of the doctrine dates back to Eden. Its author was the father of lies. When the Lord told Adam, "In the day thou eatest thereof thou shalt surely die," he who was once the angel Lucifer declared, "Ye shall not surely die; . . . ye shall be as God knowing good and evil. See Gen. 2: 17; 3: 1-5, R.V. Here Satan laid the foundation of the belief in an immortal, invisible soul or spirit, capable of a separate conscious existence. "Sin, when it is finished, bringeth forth death," and Satan knew that when death followed sin, as it

soon would, man would not be deceived unless he could be made to believe that in some way the real man survived the death of the flesh, and existed like God for ever, and generally invisible to mortal eyes.

Man believed, and ate, and died. The man who sinned returned to his dust, to wake no more till the voice of God should call him from his long sleep. Yet the great deceiver has made the greater part of humanity believe ever since that all those whom the Bible declares have died are still living. Out of this falsehood grew demon worship, the worship of spirits believed by man to have once lived here upon earth; and being great here, they have since death become demons, demigods, and gods; and thus the belief in a conscious immortal entity, called "soul" is responsible for the great systems of polytheistic idolatry.



The teaching of God's Word is against it. In that portion of the Scriptures called the Old Testament, we have no statement, save that of the serpent in the garden, predicting immortality of sinful man. In the New Testament immortality is ever referred to as that which men here are to seek for (Rom. 2: 7), but which will be given only to the righteous at the coming of Christ, and the resurrection and gathering home of the righteous dead (1 Cor. 15: 51-55). In short, it is plainly declared that only God hath immortality, that is, *in Himself*. 1 Tim. 6: 16. On the contrary,

we are told again and again in the Bible that the dead have no communication with the living, that they "know not anything," and that their only hope of life is in the resurrection of the dead. In proof of this note the following passages:—

"But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Job. 14: 10.

"If a man die, shall he live again? all the days of my appointed time will I wait till my change come." Verse 14.

"If I wait the grave is mine house." Chap. 17: 13.

"Thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth; Thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Chap. 14: 19-21.

"For in death there is no remembrance of Thee; in the grave who shall give Thee thanks?" Ps. 6: 5.

"The dead praise not the Lord neither any that go down into silence." Ps. 115: 17.

"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished, neither have they any more a portion for ever in anything that is done under the sun." Eccl. 9: 5, 6.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verse 10.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

"David . . . is both dead and buried." "For David is not ascended into the heavens." Acts 2: 29, 34.

"But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. 15: 13-18.

Certainly these Scriptures show that the *essentials* of Spiritualism are *not* the teachings of the Bible. Further than this, the Word of God teaches that those who hold communion with the supposed spirits of the dead, and who worship or revere the supposed spirits of great men who have died, do not, in reality, hold communion with the dead or worship the dead, but rather worship demons, angles of Satan, who come, by means of Satan's falsehood, in the guise of the spirits of the dead. So it is that the Psalmist, in referring to the idolatry of Israel, declared:—

"They joined themselves also to Baalpeor, and ate the sacrifices of the dead."

"Yea, they sacrificed their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and their daughters, whom they sacrificed unto the idols of Canaan." Ps. 106: 28, 37, 38. also Lev. 17: 17, 7; Deut. 32: 17.

The idolatrous nations believed that the idols they worshipped represented great heroes or rulers who had once lived upon

the earth, had died, and afterward became gods, as declared by Satan. The supposed spirits of the dead were, in fact, the demons, the devils, or angels of Satan. So also Paul says:—

"What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils [demons], and not to God; and I would not that ye should have fellowship with devils." 1. Cor. 10: 19, 20.

Modern Spiritualism, organized or otherwise, with its pretended communication with the dead, is the old necromancy and idolatry modernized. The spirits who appear, the "saints" who are supposed to "bless" or "intercede" the spirits of good or great men or women who seem to influence and minister to the mourning and bereaved ones, are all lying angels of the devil, coming in the guise of those loved and revered, the better to deceive.

There are none, probably, who are doing more to help forward Spiritualism than many professed Christian ministers, hymn writers, and poets. As an instance of this take the following from a sermon by Dr. Talmage:—

"Oh, will not some of these glorious souls of the past come down and help us? Come down off your thrones, Fettleton and Finney and Daniel Baker and Edward Payson, and Truman Osborne and Earl and Knapp and Inskip and Archibald Alexander—that Alexander the Great of the Christian churches. Come down! How can you rest up there, when the world is dying for lack of the Gospel? Come down and agonize with us in prayer. Come down and help us preach in our pulpits. Come down and inspire our courage and faith. Heaven can get along better without you than we can."

Here is another extract from the same preacher:—

"When I get to heaven, . . . I will come and see you all, . . . yes. I will come to all to whom I have ministered. . . . To show you that your departed friends are more alive than they ever were."

But Dr. Talmage will not come. He, like Job and David and Paul and other worthies, will wait in the grave till the Lord shall call him. If any spirit comes purporting to be that of Finney, or Alexander, or Talmage, know that it is a demon, a messenger of Satan in that guise.

M. C. WILCOX.

BURNING AND SUPPRESSING THE BIBLE.

To go no further back than the Christian era, the destruction of books of the early church formed a part of heathen persecution. Diocletian, in the year A.D. 303, ordered all Christian writings to be seized by the magistrates and committed to the flames. His example was followed by other emperors, so that the Christians found it difficult to preserve any written records of their faith. They themselves copied the bad examples of their persecutors for the purpose of suppressing unorthodox movements and doctrines. The Bishop of Cordova, the friend of Athanasius and Constantine, has the credit of having introduced this practice among Christians. It was

probably by his advice that the Emperor caused all the writings of Arius to be burned, and made a law that anyone in possession of them should be put to death. Other "heretics" and their works were similarly treated. The Roman Church remembered this primitive practice when she came to deal with the literature of the Reformation.

Prohibiting the use of the Bible.

And, strange as it now seems, it was the Bible, the pure Word of God, that the Church set herself most resolutely to suppress. To possess a translation of the Scriptures was in those days one of the most heinous of offences, punishable often with death at the stake. Here is the express wording of the regulation of the Pope's prohibiting the use of the Bible by the people:—

"As it is manifest by experience that, if the use of the holy writers is permitted in the vulgar tongue, more evil than profit will arise, because of the temerity of man; it is for this reason that all Bibles are prohibited with all their parts, whether they be printed or written in whatever vulgar language; soever; as also are prohibited all summaries or abridgements of the Bibles or any books of the holy writings, although they should only be historical, and that in whatever vulgar tongue they be written."

It is further stated "that the reading the Bibles of Catholic editors may be permitted to those by whose perusal or power the faith may be spread and who will not criticise it. But this permission is not to be granted without an express order from the bishop or the inquisitor with the advice of the curate and confessor, and their permission must first be had in writing; who, without permission, presume to read the holy writings or to have them in his possession shall not be absolved of his sins before he first shall have returned the Bible to his bishop."

A Spanish author says that if a person should come to his bishop to ask for leave to read the Bible with the best intention, the bishop should answer him from Matt. 20: 20: "You know not what you ask." And, indeed, he observes the nature of this demand indicates an heretical definition.



TYNDALE

The Struggle for the Scriptures.

Happily, these Ecclesiastical prohibitions which were vigorously supported by the civil power, did not avail in this country to keep back the stream of true religious knowledge when able and courageous translators had opened the sluices. But a long and terrible struggle had to take place before the Bible in any vulgar tongue was made accessible to the people. In America the struggle was as sharp as anywhere else, but it differed from that in most places, in that it ended early in the complete triumph of religious liberty, at least so far as Bible reading was concerned.

Ten years after Wycliffe had finished his

translation in 1380, an attempt was made in the House of Lords to pass a Bill to suppress it. On that occasion, however, John of Gaunt, the Duke of Lancaster, stoutly declared that he would maintain the people's right to have the Book in their own tongue, whoever should oppose it. The result was that the Bill failed for a time. Later, however, a law passed making the possession of Wycliffe's Bible a crime, and there are many instances on record of the extreme, penalty being inflicted. On December 2, 1525, Edward Lee, alter Archbishop of York, wrote to the king from Bordeaux, telling him that he had heard that an Englishman, at the solicitation of Martin Luther, had translated the New Testament into English, and within a few days intended to sail from Antwerp to England with it.

The Story of Tyndale's Testament.

This Englishman was William Tyndale, whose translation took the place of Wycliffe's, now too antiquated for popular use, and was, moreover, the first portion of the Bible printed in English. Two editions were apparently struck off in 1525, one at Cologne, and one at Worms; and one at Antwerp in 1526. The Cologne edition had a narrow escape of destruction, for the local Church authorities got wind of a work that was to convert all England to Lutheranism, and, by bribing the printers, learned who was the translator. But Tyndale managed to escape with the whole edition of 3,000 copies. They communicated with the English bishops who subscribed among themselves to purchase as many copies as possible, especially of the Antwerp edition. A large number of copies were secured by this means, and on Shrove Sunday, 1527, there was a grand demonstration at St. Paul's, when all these volumes were solemnly committed to the flames. Fisher, Bishop of Rochester, preached the sermon, and waxed eloquently indignant over this scandalous attempt of the translators to bring the Gospel to the poor.

The King Interposes.

In June 1530, the King (Henry VIII.) first took notice of this translation, incited no doubt, thereto by a memorial of the House of Commons, which declared that the acts against the publication of the Scriptures in the English tongue were badly administered and required strengthening. Accordingly the king issued a proclamation in which every person which had the "New Testament or the Olde translated in the Englysshe tongue or any book of the Holy Scripture so translated beyng in printe or copied out of the bookes nowe beyng in printe is commanded to give them up within fifteen days as he will avoyde the kynge's high indignation and displeasure."

Many Bibles were given up on this occasion, and Bishop Stokesley presided at their burning.

The first version of the Bible issued under authority with the "Kynge's most gracious license" was that of Coverdale, but it soon was practically superseded by that issued by Matthew and revised by Cranmer, but based upon that of Tyndale.—Selected.

HEALTH HINTS

CHEW YOUR FOOD.

TEETH decay and fail for lack of use. Use keeps the teeth sound. An old retired dentist who believes that we soon shall be as toothless as canaries unless the rising generation is taught to chew, says:—

"Chewing is the life of the body, food is its salvation. If mastication were not essential to physical development, we should not have had back teeth. Mothers give their baby boys and girls tooth-brushes and winter-green powder. What they should do is to eat with them, play house with them, and offer prizes for chewing contests. Teach them to chew *every morsel of food*; they will then drink less at table, have perfect digestion with the active lives they lead, and if there are no hereditary crimes to suffer for, their teeth will be as strong and clean as a cat's. And they don't want soft bread either; make the crusts enticing; they contain oxygen, or the charcoal if you like, that purifies, takes away a bad taste, cleans the tongue, and corrects a sour stomach; put butter, honey, jam, or a penny on the *bread crusts*—anything to save the emaciated little creature from a painful youth and a pleasureless old age. It is a mistake to spread a lot of foods before people, particularly children. We overeat unconsciously. A child at table gorges itself, whereas, served alone, anywhere but in the dining-room or kitchen, it is satisfied with a single course, and goes away comfortable and happy. Same thing with adults. Not anarchy, but gluttony is the vampire of civilization."—*Selected.*

VEGETARIANISM IN THE SOUTH SEA.

THAT a vegetarian diet is favorable not only to mental but to physical vigor, has been so thoroughly established that no further proof should be needed at this late day. Nevertheless, as the flesh-eating public are inclined to belittle the facts adduced in support of this position, an additional bit of evidence of unimpeachable trustworthiness may not be out of place here.

The following extracts (slightly abridged) are from a little book, "The Home of the Mutineers," published in 1854, which gives an account of the mutiny aboard the British ship "Bounty" in 1787, and the settlement of nine of the conspirators, with their Tahitian wives, on Pitcairn Island, an uninhabited speck of land in the Southern Pacific. As everybody knows, the descendants of these criminals (under the training of John Adams, a mutineer who had become sincerely pious) grew up to be an admirable community, orderly industrious, devout, and virtuous. The little

colony was unknown to the world until 1814, when it was discovered by Captains Staines and Pison, of the English navy. It now numbered forty-six souls, Adams being the only survivor of the nine mutineers; and the impression made upon the visitors is told in the following quotation from the book just named:—"The young men were finely formed, athletic, and handsome, their countenances indicating goodness of heart; but the young women particularly were objects of attraction, being tall, robust, and beautifully formed, while their manners exhibited a degree of modesty that would have done honor to the most virtuous people on earth. Their teeth are described as beautifully white and perfectly regular, without a single exception."

Observe the simplicity of their diet: "Yams constitute their principal food, boiled, baked, or mixed with cocoanut made into cakes, and eaten with molasses. Taro-root is no bad substitute for bread; and bananas, plantains, and *appoi* are wholesome fruits. The common beverage is water, but they make tea from the *tee-plant*, flavored with ginger and sweetened with juice of the sugar-cane. They but seldom kill a pig, living mostly on fruit and vegetables. With this simple diet, early rising, and a great deal of exercise, they are subject to few diseases; and are certainly a finer and more athletic race than is usually found." "The people live principally on vegetables, having meat about once a week; and each family gets fish once, and, occasionally, twice a week."

They had but two regular meals a day, "at about twelve o'clock a breakfast [or dinner] consisting of yams and potatoes made into a kind of bread;" and this meal was followed by supper at seven in the evening. At supper, "except once or twice a week, no fish, meat, or poultry will be found to grace the board; but yams and sweet potatoes and such humble fare."

"No wines or spirits," adds our authority, "are admitted on the island, except in small quantities for medical purposes."

On this abstemious fare the islanders became a race of athletes. During Captain Pison's visit in 1814, a young girl accompanied him to the boat, carrying a large basket of yams "over such roads and down such precipices as were scarcely passable except by goats, and over which we could scarcely scramble with the help of our hands. Yet with this load on her shoulders she skipped from rock to rock like a young roe." "The personal strength and activity of the men, as observed by Captain Beechy in 1825, do not seem diminished at the present day. Two of the strongest, George Young and Edward Quintal, have each carried without inconvenience a kedge anchor, two sledge-hammers and an anvil, amounting to upwards of 600 weight. In the water they [the islanders] are almost as much at home as on land, and can remain nearly a whole day in the sea. They frequently swim around their little island, a distance of five miles." During a short visit to the island in 1849, Lieutenant

Wood, of the English navy, was struck with the health and strength of the people. "A young woman, eighteen years of age, had been accustomed to carry on her shoulders one hundred pounds' weight of yams over hills and precipitous places, where one unaccustomed to such exercise would scarcely be able to scramble. A man sixty years old with ease carried the surgeon of the 'Pandora' up a steep ascent which he had himself in vain attempted to mount, the ground being slippery from recent rains; and the officer being a large man, six feet high, rendered it the more surprising. Indeed, Lieutenant Wood said he was himself borne aloft in the arms of a damsel, and carried up the hill with the utmost facility." The foregoing extracts do not, of course, prove that similar results would not have followed the use of a flesh diet; but they do abundantly prove that perfect physical development is possible on an almost exclusively vegetarian diet. With the exception of indulging in meat once or twice a week, the Pitcairn islanders, as we have seen, lived on fruits and vegetables alone, not having even grains, which vegetarians themselves are apt to think essential to bodily vigor. Yet on that spare diet these people developed a degree of physical hardihood unsurpassed if not unequaled by any flesh-eating community known.

A. C. WHARTON.

DRESS RIGHT. SIT STRAIGHT.

A WRITER in the *Journal of Hygiene* says:—

"It is rarely that girls get lateral curvature of the spine before they put on long dresses with waists, or go to a school where physical culture is either neglected or imperfectly provided for, or where opportunities for play are restricted. So long as they can run about in short, loose clothes, and play at every sort of game,



Incorrect Position.

they preserve uprightness of the body, with equal development of its two sides. The tight waist helps to produce lateral curvature by restricting the circulation of the blood in the muscles under it, causing partial atrophy and weakness, so that they cannot hold the spine in its normal upright position. It then sags a little to one side or the other, and this makes a lateral curvature. Ever after every movement in walking, running, or work is unsymmetrical, just as the movement of a hoop which is not quite round, when set to rolling, is unsymmetrical, or just as a ball which is not round, when rolled over the

floor, goes bobbing about instead of straight to the mark. A symmetrical growth in a girl is so necessary to health, grace, and beauty that I feel like impressing this fact on mothers with some emphasis.

"Another cause of lateral curvature is in sitting at the school-desk sidewise, instead of directly fronting it. This sidewise attitude causes the spinal column to be rotated, and to bring one shoulder higher than the other. It seems next to impossible to make a perfectly hygienic school-desk, at which one would find it impossible to sit except upright and fronting it. One can make pictures of desks, with boys and girls in the right positions; but when they are used, it is found impossible for the young pupil to maintain the correct attitude continuously. But it is not a perfect desk which is wanted so much as a perfect system of education, which does not require that pupils shall sit for hours at a time, but where they shall be up and active, moving about and using their bodies naturally, as they do at work or at play.



Correct Position.

"Another cause of spinal curvature in girls is in helping to tend the baby for their mothers when the latter go out to work, as is the case among the poor in all large cities. They generally hold the baby on one arm more than on the other, and this causes the spine to curve laterally, if done for a long time. The remedy would be to use both arms equally, but very young girls cannot see the need of this, however much they are told to do it. Any kind of hard work in which one arm is used more than the other produces the same effect.

"Too many and too high pillows in bed is another cause, and there is no need for this. A thin pillow is all that is required to raise the head, when lying on the side, to a level with the rest of the body. Better go without a pillow than have one too high."

THE MICROBE OF BALDNESS.

THE latest terror, which the medical faculty has managed to discover, is the microbe of baldness, and the *Lancet* seriously advances the proposition that barbers should be compelled to constantly wash their hands in antiseptics, and should sterilize their scissors and razors. Not only the microbe of baldness, but there are many other diseases which may be communicated by this means. It appears that the New York Board of Health have issued an official statement, pointing out

that a number of diseases can be communicated by barbers, and urging that greater precaution should be taken in this matter. It is laid down by the Board that barbers should constantly wash their hands in antiseptic solutions, should sterilize their scissors and razors, and protect their utensils from dust. Both in London and in Paris some barbers have already introduced antiseptic principles into their hair-dressing saloons. They sterilize their metallic combs, their scissors, and their razors by passing them through a flame each time that they are used, and there is no reason in the world why all barbers should not take these simple and necessary precautions. The best medical opinion, however, now declares that there is no doubt that baldness is contagious.

Statesman.

"Boiled Water.—MANY think that boiled water is pure; but this is by no means the case. In the first place, it does not kill all the germs. A. L. Wood, M.D., of Brooklyn, N. Y., is quoted as saying that it kills only the feeblest and those the least injurious. Professor Percy Frankland, Ph. D., F.R.S., a noted English scientist and recognized authority on water, says, we are told, that "the germs which propagate epidemic or zymotic diseases may be boiled three hours, and yet not be destroyed." In the second place, if all the germs are destroyed, their dead carcasses remain as well as the poison they excrete, and the water containing this dead matter furnishes an excellent soil for the propagation of other germs. In the third place, the longer water is boiled, the more impure does it become, unless it be boiled in air-tight vessels. If a gallon of water be boiled to a pint, the pint contains nearly all the impurities of the gallon. And yet boiled water may be beneficial in two ways: (1) Boiling softens the water, or deposits the mineral on the bottom and sides of the kettle; (2) If the water be filtered soon after boiling, the organic substances, the dead carcasses, will be removed."

Selected.

Distilled Water.—If eight pints of water be boiled to a pint, the pint contains nearly all the impurities that were in the eight pints. But where are the seven pints of pure water? O it has expanded into steam and floated away on the wings of the wind. Why not capture the seven pints of pure water from every gallon that you boil, condensing the steam by distilling, have the purest possible drink, and throw the impurity away?

G. K. O.

DIGESTION may very properly be said to begin with the cook. Ill-prepared and un-savoury food has a mental influence adverse to serenity, so that upon the efficiency of the cook often depend the equanimity and contentment that are essential to good digestion; for that which is best relished is best digested. In order to relish food, one must have an appetite.—P. T. Starr, M.D.

RECIPES.

Swiss Potato Soup.—Pare and cut up into small pieces enough white turnips to fill a pint cup, and cook in a small quantity of water. When tender, add three pints of sliced potatoes, and let them boil together until of the consistency of mush. Add hot water if it has boiled away so that there is not sufficient to cook the potatoes. When done, drain, rub through a colander, add a pint and a half of milk and a cup of thin cream, salt if desired, and if too thick, a little more milk or a sufficient quantity of hot water to make it of the proper consistency. This should be sufficient for two and a half quarts of soup.

Scalloped Potatoes.—Pare the potatoes and slice thin; put them in layers in an earthen pudding-dish, dredge each layer lightly with flour, add salt, and pour over all enough rich milk to cover well. Cover, and bake rather slowly till tender, removing the cover just long enough before the potatoes are done.

Beet Hash.—Chop quite fine an equal quantity of cold boiled or baked beets and boiled or baked potatoes. Put into a shallow saucepan, add salt and sufficient hot cream to moisten. Toss frequently, and cook until well heated throughout. Serve hot.

Carrot Pie.—Boil, drain, and rub the carrots through a colander. For each pie required use two large tablespoonfuls of carrot thus prepared, two eggs, two cups of milk, a little salt if desired, four tablespoonfuls of sugar, and lemon or vanilla for flavoring. Bake with under crust only.

Coconut Cream.—Grate or grind (through a meat-chopper) a fresh coconut. Add to it twice its bulk of hot water, let it stand for a few minutes, and then press out all the juice possible. A second quantity of hot water may then be added, and after standing a few minutes, strain off the liquid through a fine wire strainer.

Prune Whip.—Sift through a colander some stewed sweet California prunes which have been thoroughly drained from juice, and from which the stones have been removed. Beat the whites of three eggs to a stiff froth, and add two cups of the sifted prunes; beat all together thoroughly; turn into a pudding-dish, and brown in the oven fifteen minutes. Serve cold, with a little cream or custard for dressing. Almond sauce also makes an excellent dressing.

"NEVER cheat the stomach out of that which health demands, and never abuse it by placing upon it a load which it should not bear."

* *

"WHETHER therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."



THE BLIND WEAVER.

A BLIND boy stood beside the loom
And wove a fabric. To and fro
Beneath his firm and steady touch
He made the busy shuttle go.

And oft the teacher passed that way
And gave the colors, thread by thread,
But by the boy the pattern fair
Was all unseen; its hues were dead.

"How can you weave?" we, pitying, cried.
The blind boy smiled. "I do my best;
I make the fabric firm and strong,
And one who sees does all the rest."

O happy thought! Beside life's loom
We blindly strive our best to do,
And He who marked the pattern out
And holds the threads will make it true.
—Beth Day, in *Youth's Companion*.

BREAD UPON THE WATER.

AH! Jacob, now you see how all your hopes are gone. Here we are, worn out with age—all our children removed from us by the hand of death, and ere long we must be the inmates of the poor house. Where now is all the bread you have cast upon the waters?

The old white haired man looked up at his wife. He was, indeed, bent down with years and age—sat tremblingly upon him. Jacob Manfred had been a comparatively wealthy man, and while fortune had smiled upon him he had ever been among the first to lend a listening ear and a helping hand to the call of distress. But now misfortune was his. Of his four boys not one was left. Sickness and failing strength found him with but little, and had left him penniless. An oppressive embargo upon the shipping business had been the first weight upon his head, and other misfortunes came in painful succession. Jacob and his wife were all alone, and gaunt poverty looked them coldly in the face.

"Don't repine, Susan, said the old man.

"True we are poor, but we are not yet forsaken." "Not forsaken, Jacob? Who is there to help us now?" Jacob Manfred raised his trembling finger toward the Heaven.

"Ah! Jacob I know God is our friend, but we should have friends here. Look back, and see how many you have befriended in days long past. You cast your bread upon the waters with a free hand, but it has not returned to you." "Hush Susan, you for-

get, what you say. To be sure I may have hoped that some kind hand of earth would lift me from the cold depths of utter want; but I do not expect it as a reward for anything I may have done. If I have helped the unfortunate in days gone by, I have had my full reward in knowing that I have done my duty to my fellows. Oh! of all the kind deeds I have done to many suffering fellows, I would not for gold have one of them blotted from my memory. Ah! my fond wife 'tis the memory of the good done in life that makes old age happy. Even now, I can hear again the warm thanks of those whom I have befriended, and again I can see their smiles."

"Yes, Jacob, returned the wife in a lower tone. I know you have been good, and in your memory you can be happy; but alas! there is a present upon which we must look—there is a reality upon which we must dwell. We must beg for food or starve!"

The old man started, and a deep mark of pain was drawn across his features.

"Beg! he replied, with a quick shudder. No Susan, we are——"



He hesitated, and big tear rolled down his furrowed cheek.

"We are what Jacob?"

"We are going to the poor house!"

"O God! I thought so! fell from the poor wife's lips as she covered her face with her hands." I have thought so, and I have tried to school myself to the thought, but my poor heart will not bear it!"

"Do not give up, softly urged the old man, laying his hand upon her arm. It makes but little difference to us now. We have not long to remain on earth, and let us not wear out our last days in useless repinings. Come, come

"But when—when—shall we go?"

"Now to-day."

"Then God have mercy on us!"

"He will," murmured Jacob.

That old couple sat for a while in silence. When they were aroused from their painful thoughts it was by the stopping of a wagon in front of the door. A man entered the room where they sat. He was the keeper of the poor house.

"Come Mr. Manfred" he said, "the select men have managed to crowd you into the poor house. The wagon is at the door, and you can get ready as soon as possible."

Jacob Manfred had not calculated the strength he should need for this ordeal. There was a coldness in the very tone and manner of the man who had come for him that went like an ice-bolt to his heart, and with a deep groan he sank back in his seat.

"Come in a hurry," impatiently urged the keeper.

At the moment a heavy covered carriage drove up to the door.

"Is this the house of Jacob Manfred?"

This question was asked by a man who entered from the carriage. He was a kind looking man, about forty years of age.

"That is my name," said Jacob.

Then they told me truly, "uttered the new comer." "Are you from the alms house?" He continued, turning toward the keeper.

"Yes."

"And are you after these people?"

"Yes."

"Then you may return. Jacob Manfred goes to no poor house while I live."

The keeper gazed inquisitively into the features of the stranger and left the house.

"Don't you remember me?" exclaimed the new comer, grasping the old man by the hand.

"I cannot call you to my memory now."

"Do you remember Lucius Williams?"

"Williams?" repeated Jacob, starting up and gazing earnestly into the stranger's face.

"Yes, Jacob Manfred—Lucius Williams, that little boy whom thirty years ago, you saved from the House of Correction; that poor boy whom you kindly took from the bonds of the law, and placed on board one of your own vessels."

"And are you"—

"Yes—yes,—I am the man you made,

You found me a rough stone from the hand of poverty and bad example. It was you who brushed off the evil, and who first led me to the sweet waters of moral life and happiness. I have profited by the lesson you gave me in early youth, and the warm spark which your kindness lighted up in my bosom has grown brighter and brighter ever since. With an affluence for life I settled down to enjoy the remainder of my days in peace and quietness. I heard of your losses and bereavements. Come I have a home and a heart, and your presence will make them both warmer, brighter and happier. Come my more than father—and you my mother, come. You made my youth all bright, and I will not see your old age doomed to darkness."

Jacob Manfred tottered forward and sank upon the bosom of his Preserver. He could not speak his thanks, for they were too heavy for words. When he looked up again he sought his wife.

"Susan," he said in a choking, trembling tone, "my bread has come back to me?"

"Forgive me Jacob."

"No, no, Susan. It is not I who must forgive—God holds us in his hand."

"Ah!" murmured the wife, as she raised her streaming eyes to heaven, "I will never doubt him again."—*Selected.*

TAKING HIM DOWN.

A GOOD story is told by the *World* of a purse-proud old nobleman who was travelling through the rural districts of Sweden.

One day the nobleman came rolling up to a country tavern, and as he stopped his carriage, he called out in an imperious tone, "Horses, landlord; horses at once!"

"I am sorry to inform you that you will have to wait over an hour before fresh horses can be brought up," replied the landlord, calmly.

"How!" violently exclaimed the nobleman. "This to me! My man, I demand horses immediately."

Then, observing the fresh, sleek-looking ones being led up to another carriage, he continued, "For whom are those horses?"

"They are ordered for this gentleman," replied the landlord, pointing to a tall, slim individual a few paces distant.

"I say, my man," called out the nobleman, "will you let me have those horses if I pay you a liberal bonus?"

"No," answered the slim man; "I intend to use them myself."

"Perhaps you are not aware who I am," roared the now thoroughly agitated and irate nobleman. "I am, sir, Field-Marshal Baron George Sparre, the last and only one of my race."

"I am very glad to hear that," said the slim man, stepping into his carriage. "It would be a terrible thing to think that there might be more of you coming. I am inclined to think that your race will be a foot-race."

The slim man was the King of Sweden.

NOT VERY, GOOD AND NOT VERY BAD.

"FROM what you have said, John, it seems you think yourself a fair kind of man."

"Well, Mr. F—, I will tell you my opinion about that exactly. I don't think I ever did much that was bad; nor can I say that I did a great deal of good. I think you may call me a middling man."

"That is your opinion, John. But don't you think that everything that exists must have had a cause from which it sprung?"

"Well, John, what do you think causes a man to be good?"

"God, of course, sir."

"And what do you think causes a man to be bad?"

"The devil, most certainly; for God never made anything bad."

"But, John, what is the cause of a middling man?"

"W-e-l-l, I sup-p-o-s-e—"

"John, I perceive you have got fast there. You say God is the cause of a good man, but you say you are neither! You are middling. Doubtless, John, you must have had a cause that made you what you are."

"But there is no middle being between God and Satan, and only the two causes of good and evil in man, then I am at an exceedingly great loss to know what has been the great moral cause to make you middling."

"Why, sir, I have heard a great many folks like me saying that they were middling, that is, neither good nor bad; but, really, when I think of the matter in the way you put it, I begin to be somewhat doubtful whether I am right. Yet, I assure you, sir, I do not think that I should be called a very bad man."

"John, did you ever see a middling gold dollar? Or did you ever see a middling bank-note?"

"No, never, Mr. F—; they are always either good or bad. But I have known some bad ones to pass for good ones."

"Well, John, if you never saw middling money, you never saw middling men; that is, as before God. God is a being of perfect holiness, infinite purity, and He Judges according to a perfect standard. To be accepted of Him we must be perfectly fitted for his approval. He cannot adopt middling men, and call them good. You must be either righteous or unrighteous—either saint or sinner. A middling man has no existence in God's sight. So, friend John, I want you, when you go home, to think seriously on this matter. "You cannot serve two masters." At this

moment you are either serving God or Satan. You have no middling cause, no middling life, no middling death, and no middling destiny!"

Reader, as I have said to John, so I say to you. You are, at this moment, either good or bad, righteous or unrighteous, in God's sight. You cannot be middling. You are either a child of God or a servant of the wicked one. You are either a subject of God's grace, or you are under his condemnation.—*Child's Banner.*

HOME POLITENESS.

A BOY who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, heedless of the good opinions of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl. Cultivate habits of courtesy and propriety at home—in the sitting-room and the kitchen, as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanour, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifested at all times and under all circumstances.—*Sunday-School Class mate.*

SELF-MADE POVERTY.

I WOULD not say hard words against poverty; wherever it comes, it is bitter to all; but you will mark, as you notice carefully, that while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of profuseness, want of fore thought, idleness, and, worst of all, drunkenness.

Ah, that drunkenness! that is the master evil. The drunkenness created by the infernal liquor dens which plague spot the whole of this huge city is appalling. No, I did not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than infernal.—*Selected.*

SHOW THE LOVE.

SOME parents do not show to their children how much they are loved. After infancy passes, they quietly drop out of their intercourse with their children all tenderness, all caresses, and marks of fondness. The love is unquestioned, but like the vase of ointment unbroken, it gives out no perfume. But would it not be better for parent and child to break it?—*Selected.*



A GENTLEMANLY BOY.

A GENTLE boy, a manly boy,
Is the boy I love to see;
An honest boy, an upright boy,
Is the boy of boys for me.

The gentle boy guards well his lips,
Lest words that fall may grieve;
The manly boy will never stoop
To meanness, nor deceive.

An honest boy clings to the right,
Through seasons foul and fair;
An upright boy will faithful be
When trusted anywhere.

The gentle boy, the manly boy,
Upright and honest, too,
Will always find a host of friends
Among the good and true.

He reaps rewards in doing good,
Finds joy in giving joy,
And earns the right to bear the name—
A gentlemanly boy.

—H. L. Charles.

FATHER GOODWIN "ON TRIFLES."

AN afternoon with Father Goodwin was a treat which John, Phil, and Cor greatly appreciated. They had met to-day to speak "on trifles."

"Well, boys," began the old gentleman, "you are all here, and looking as sober as possible." He emphasised possible.

"Why Father Goodwin," spoke up Cor, affecting still greater seriousness, "we are all sober boys. We never drink liquors—only water, and that occasionally."

"That's a good report. We can regard ourselves as a temperance society, met to discuss 'trifles,'" replied the old man. "To begin, let me say, I do not believe that there are trifles as some people apply the term. Tell me what is the difference between *fast* and *feast*."

"What is the difference?" repeated John with great astonishment. "A great difference. One means not to have anything for days; the other means to have everything, and so much of it, not ordinary food either."

"That's a natural definition, to be sure," said Father Goodwin. "And still that great difference is due to a little 'e.' Isn't that so?"

"Yes, sir;" chorused the boys.

"If you were writing me a letter to prepare a feast for you, would you omit the little 'e'?"

"No, sir;" answered the boys vigorously.

"Be careful, then, my boys, of what negligent people call 'trifles.' Thus many a boy and grown person has lost a feast of good things in this world—and, oh, how sad it makes one to think how many will

be absent from the festal board in heaven, just on account of little omissions, little careless habits. Now the boy who can be two minutes late to school can be two minutes early." This last was personal, but was received graciously.

"Once, many hundred years ago, some men's lives were decided on a little 'h.' The Gileadites asked them to say 'Shibboleth' and they said 'Sibboleth;' and for the want of that letter, they forfeited their lives."

"That's dreadful—to kill people for such a trifle!" said the boys, indignantly.

"I say so, too, my lads. But the fact remains to show how much we may lose for just 'trifles.' There was living in Syria a man called Naaman. He was a leper, and his little servant girl caused him to be sent to Elisha to be cured. The prophet sent word to him to dip in Jordan seven times, but it seemed such a little thing to do that he wouldn't do it. 'Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?' he asked. If such a simple process can cleanse me, 'may I not wash in them and be clean?' he argued. 'So he turned and went away in a rage.'

"But the servant counselled him to return and do the little thing he was asked. He went back. He dipped just as he was told, just where he was told, and 'his flesh came again like unto the flesh of a little child, and he was clean.' That's what he got for listening to a little girl and doing little things.

"And Heaven will bless you, my lads, when you do exactly as you are bidden, though the difference between your way and God's way may seem so small, and even though yours apparently is better than His.

"Have you ever seen a sparrow?" continued Father Goodwin.

"Oh, yes; a lot of them," answered the boys.

"Well, in our Saviour's time, five of them were sold for two farthings, and yet Christ said that not one of them falls to the ground without your Heavenly Father.

"Did you ever see a sparrow fall—fall dead to the ground?" This was a pointed question, and it picked the consciences of the lads. They hung their heads penitently.

"God saw the sparrow fall, and noticed it," continued the old man. "One little word has broken many a heart which years have never mended. In good as well as bad, little things count, and count heavily. In the Pacific there are coral islands and reefs built by minute polyps. One of these reefs is said to be 1250 miles long. And you, too, though you were as insignificant as these little corals, day by day may build—little deeds of love—your structure, widening toward man and heightening toward God."

That evening John, Phil, and Cor returned home with changed ideas "on trifles."

P. GIDDINGS.

HOW TO RUN.

VERY few boys know how to run.

"Ho, ho!" say a dozen boys. "Just bring on the boy that can run faster than I can." But stop a moment. I do not mean that most boys can run fast—I mean they cannot run fast. I do not believe there is one boy in fifty of those who may read this who can run a quarter of a mile at a good smart pace without having to blow like a porpoise by the time he has made his distance. And how many boys are there who can run, fast or slow, a full mile without stopping?

It hardly speaks well for our race, does it, that almost any animal in creation that pretends to run at all can outrun any of us?

Take the smallest terrier dog you can find, that is sound, and not a puppy, and try a race with him. He will beat you badly. He will run at least a third faster than you can, and ten times as far, and this with legs not more than six inches long. I have a hound so active that he always runs at least seventy-five miles when I stay a day in the woods with him, for he certainly runs more than seven miles an hour, and if I am gone ten hours, you see he must travel about seventy-five miles of distance. And then a good hound will sometimes follow a fox for two days and nights without stopping, going more than three hundred and fifty miles, and he will do it without eating or sleeping.

Then you may have heard how some of the runners in the South African tribes will run for long distances—hundreds of miles—making very few stops.

I make these comparisons to show that our boys who cannot run a mile without being badly winded are very poor runners.

But I believe I can tell the boys something that will help them to run better. I was a pretty old boy when I first found it out, but the first time I tried it, I ran a mile and a quarter at one dash, and I was not weary nor blown. And now I am going to give you the secret:—

Breathe through your nose.

I had been thinking what poor runners we are, and wondering why the animals can run so far, and it came to me that perhaps this might account for the difference, that they always take air through the nose, while we usually begin to puff through our mouths before we have gone many rods. Some animals, such as the dog and the fox, do open their mouths and pant while running, but they do this to cool themselves, and not because they cannot get air enough through their noses.

I found once through a sad experience with a pet dog, that dogs must die if their nostrils become stopped. They will breathe through the mouth only while it is forcibly held open; if left to themselves, they always breathe through the nose. So, possibly, we are intended to take all our

breath through the nose, unless necessity drives us to breathe through the mouth.

There are many other reasons why we ought to make our noses furnish all the air to our lungs. One is, the nose is filled with a little forest of hair, which is always kept moist, like all the inner surfaces of the nose, and particles of dust that would otherwise rush into the lungs and make trouble, are caught and kept out by this little hairy network. Then the passages of the nose are longer, and smaller, and more crooked than that of the mouth, so that as it passes through them the air becomes warm; but these are only reasons why the nose ought not to be switched off and left idle, as so many noses are, while their owners go puffing through their mouths.

All trainers of men for racing and rowing and all other athletic contests, understand this, and teach their pupils accordingly. If the boys will try this plan, they will soon see what a difference it will make in their endurance. After you have run a few rods holding your mouth tightly closed, there will come a time when it will seem as though you could not get air enough through the nose alone; but do not give up; keep right on, and in a few moments you will overcome it. A little practice of this method will go far to make you the best runner in the neighbourhood.—*St. Nicholas.*

SPIDERS.

THE last of the four little things which King Solomon said were "exceeding wise," is the spider. Of this little insect he tells us, "The spider taketh hold with her hands, and is in king's palaces." Proverbs 30: 28

There are many ways in which spiders show wisdom, as you all must have noticed if you have watched them at their work. When she has work to do she takes both of those little hands that reach out in front of her head, and she seems to have no idea of working with one hand—half working and half playing. She works and then she rests, and she is so patient and persevering in building up the web and drawing the lines tight that we may well learn from her to take hold with both hands when we have a task to do, and not stop until our work is finished.

This lesson of patience and perseverance a spider is said to have taught King Bruce, of Scotland, one day when he was sad and discouraged. He was hiding in a hut from his enemies who were hunting him, and he saw a spider trying to get from one beam in the roof to another. It tried six times and fell every time. Bruce remembered that he had tried six times to save Scotland, and had been defeated every time. Then he watched the spider the seventh time, and saw it slowly and carefully fasten its thread to the beam and draw itself across. He resolved to persevere as the spider had

done, and went out to take up his work again.

Now the Lord tells us to lay hold upon something. He says, "Lay hold on eternal life." He gives life to us every day, and died to give eternal life to all. The trouble with so many is that they do not hold what He gives them, and so when they have lived the few years of this life they die and lose the everlasting life which the Lord gave them, but which they did not hold to by believing His word.

We must never be discouraged, but take hold of the Lord's promises with both hands—that is, believing them with all our hearts all the time. Jesus can then give us His own courage and patience. In this way He will add to our faith, virtue, or courage, knowledge, temperance, patience, kindness, and other lovely Christ-like traits of character. Read the promise of this in 2 Peter i: 4-8, and see what a number of beautiful threads of character are woven together by Jesus for us, works of righteousness which will endure. All this the Lord will do for those who take hold in real earnest. The Lord says in the Book of Job that the paths of those who forget God are as flimsy and short-lived as the spiders' webs. You know the web is so frail that a strong insect may tear it to pieces, or the wind may blow it away. They do not last long. It is not so with those who lay hold on eternal life. They shall live and endure; for when Jesus comes again He will make immortal all who have laid hold upon His life. "For God so loved the world that He give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

F. P. FISHER.

LEARN POLITENESS AT HOME.

THE place to learn and practise politeness is at home. I do not think much of the boy who practises it outside, and who, when he is at home, is rude and unmannerly. Such politeness is like a thin wash of gilt, which soon wears off. It must come from the heart, and always be there. The Bible says, "Be kindly affectioned one to another." "In honour preferring one another."

Let your manners be courtly at home, and when you are outside, good manners will come natural to you, and will not have to be put on. Learn to thank your mother and sister for their little attentions.

Open the door for your mother to pass through as carefully as if she were a stranger. Pick up the little articles she or your sister may accidentally drop, and then you will never neglect these little courtesies outside.

I was won not long ago by a poor boy who certainly never had one lesson in etiquette. His manners were perfect. While other boys stood by in rude negligence, he was always ready to perform the many little kind attentions which win the heart.—*Christian Work.*

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In the great motor race between Paris and Vienna, the winner ran a distance of 796 miles in 15 hrs. 22 mnts.

June 20th, at the Town Hall of Aix-la-Chapelle, the German Emperor said he looked to all, both Catholic and Protestant, to uphold religion. He added "He who does not found his life on religion is a lost man."

Plague has raged in Bombay for six years; but now it is said there is a prospect of getting rid of it. Only 39 deaths from this cause were recorded in the report; a decline of 16.14 out of 32 districts are said to be free from the disease.

"Wireless telegraphy is to be employed in establishing communication between the Klondike gold fields and the outposts of civilization in the higher latitudes of North America."

The report comes from Berlin that "Krupp has invented a projectile which will penetrate through the heaviest armor he can produce; and that Emperor William has ordered him to manufacture these projectiles exclusively for the German navy."

Six pounds of tea per head is reported to be the average amount used in the United Kingdom. Now if we could have a true estimate of the exact discount thus caused on the sum of the nation's talent by the mental depression produced, I think the revelation would be startling.

It is reported that Maharaja and his suite lately bore with them the first Hindu god that ever crossed the seas. It is a golden image of Krishna valued at 50,000 pounds. The Hindu, carrying his god, does not forget him; but the Christian, preserved and upheld by his God, often forgets Him.

A large district was shaken by an earthquake in Alaska, and a mountain that was not known to have any crater burst into eruption sending out clouds of ashes and a stream of mud mixed with boulders." It is also reported that "Redoubt Volcano near Cook Inlet is sending out fire with black clouds of smoke that obscure that entire region.

The longest and the strongest chain ever made is said to be one that was finished at Lebanon, Pennsylvania, U. S. A. It is 330 fathoms in length, and was tested by a strain of 600,000 pounds. But a longer, stronger chain has been holding in bondage, fastened to its cold, cruel links, the lost inhabitants of a fallen world for 6,000 years. Its strength has stood the test of every human effort; and yet one has been found whose mighty arm

"Can break the power of cancelled sin,
And set the prisoner free."

Dumb animals heeded the volcano's warning and escaped. 30,000 human beings disregarded the warning and perished. It is said that even before Mont Pelee began to rumble, late in April, livestock became at times almost uncontrollable, and when driven forth gave every evidence of fear. Wild animals disappeared from the vicinity of the mount. Even the snakes crawled away, and birds ceased their singing, and left the trees that shaded the sides of Pelee.

A COPPER pickaxe has lately been dug up on the shore of Lake Gogebic, Northern Michigan, U. S. A. It must have been used in prehistoric times by people dwelling along the lake. The metal part of the pick is twenty three inches long and about half an inch thick. It tapers to a point at either end, and is as finely tempered as a piece of tool steel. It is so hard that a steel file makes no impression on the copper. The art of tempering copper is unknown at the present day. Tempered copper knives have occasionally been dug up in this region, but this is the largest tool ever found there.

COLONEL GRIMM in payment for his betrayal of military plans of Russia to Germany and Austro-Hungary received in the course of three years, the sum of 300,000 roubles; but had squandered all but 25,000 roubles in gambling, etc., and in paying old debts. The Court-martial condemned him to military and civil degradation, twelve years: hard labor on the island of Sakhalin, and subsequent banishment for life, to a remote part of Siberia. The prisoner will request the Czar to convert his punishment into death by shooting.

A LETTER from Kingston, St. Vincent, W. I., of May 20th, says:—

"1,600 persons suffered death by the crater burst, and 1,000 more were rendered homeless. About 160 were seriously injured by heat and falling stones. The crater is continually ejecting lava. The whole country is changed. The land next to the sea seems to be lifted up; and where it once sloped gradually to the sea it now presents a high perpendicular front. Where once were deep gulches leading from the higher land to the sea, there is now a plain. The whole island is ruined. The most productive part, where were fields, herds, and pleasant hamlets, is now a lava bed."

A STAND FOR TRUTH.

In these days when conscience is so often violated, it is refreshing to read of men like Dr. Argar Beet, who has been removed from the chair of Theology at the Richmond Wesleyan College, on account of his published views on immortality. His long study of the Bible has confirmed him in the belief that man is not immortal: and rather than compromise the truth, he has withdrawn. The matter has been taken up in the *Methodist Times*, and considerable space has been devoted to it. The following letter appeared in that paper June 26th, and as it breathes our honest convictions of truth, we take this opportunity of endorsing it and giving it circulation:—

Dear Sir,—To my mind a clear recognition of the issues involved—viz., whether man possesses inherent immortality or not—decides the all-important matter whether the Bible, the whole Bible, shall be understood, or be a puzzle, an enigma and a distraction. By grasping the initial Bible truth that disobedience involved death (Gen. 2: 18), and further emphasized, after the serpent's subtle suggestion (Gen. 3: 4), categorically (Gen. 3: 19), the scope of God's great salvation in relation to man becomes an absorbing factor, that salvation being no less than a ransoming of man from death and the grave (Hosea 13: 14), and the bestowal upon approved ones the gift of eternal life (Rom. 6: 23). Man, *per se*, is an heir of death; his life described by the unerring Word as a vapour, and thus, scripturally, a man has no more claim to immortality than a vapour has claim to permanence. Dr. Beet deserves well of lovers of the Word for casting away the bondage of the heathen philosophy of the immortality of man. God alone hath immortality (1 Tim. 6: 16). The Spirit Words of God to man require neither embellishment nor bolstering from either Egyptian, Assyrian, or Grecian sources. Let God be true though every man be a liar. If a doctrine said to be a fundamental of the faith once delivered to the saints cannot be found in the Bible nor be proved thereby, what account can possibly be rendered to the Lord at His second coming of the presumptuous teaching that man already possesses what the Lord comes to bestow? Maranatha! the time hastens; the Judge is even at the door.

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Christ's followers, like an electric car, are powerless themselves. The car of finished workmanship, built by master mechanics, stands motionless in the power house until the current is turned on. When the switch is turned, it moves; the power to go has come and forth it goes. An unseen power is urging it forward. Just so with the Christian. Without the Holy Spirit, he is lifeless, but when the connection is made, he goes forth into service, for the power to move has come. We cannot explain how it is, any more than we can explain the action of the car; but we know that it is so, for the man who once like Peter denied his Lord, moved by the Spirit, goes forth boldly to witness for His name.

Man, like a car, is for the service of his Maker. The sole object of his life should be service, and if he fails in that, he fails to meet his Creator's mind. He, as the car, is to be worked by the electric current of the Holy Spirit. "Know ye not that your body is the temple of the Holy Ghost?" The Spirit comes from the power house of heaven, to bear witness of the truth, and for that only is it sent. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." To ask for the spirit for the sake of the feeling or experience it may bring, is to ask amiss. If the recipient is unwilling to be moved to witness for the truth and puts on the brakes, God is too wise to endow him largely with His Spirit to burn out the armatures of his own soul. The power is supplied according to the burden to be borne; as the circle of effort widens, the measure increases. "God giveth not His Spirit by measure."

The July Good Health comes to our desk packed full of instruction on the subject of health. Just what every one wants who wishes to be well and keep well. The object of this journal is to tell people how to get wealth, "for health is wealth."

We are glad to hear of the phenomenal circulation which this journal is having in England. Although it has been in the field less than a year, its circulation has reached 50,000. It has already doubled its size and

bids fare to double its present circulation. Good Health is certainly a true friend in every home, and we feel certain that it will obtain a large circulation in India. Notice description on an accompanying sheet. The International Tract Society, 39/1 Free School Street, Calcutta, is sole agent for India, Burma and Ceylon. Should you wish to have a sample copy, please send your name and address. Subscription price is Rs. 1/8 per year.

THE CORONATION.

How strikingly true just at this time are the following words "Blessed be the name of God forever; for wisdom and might are His; and *He changeth the times and the seasons*; He removeth kings and setteth up kings." At the very moment when England and the world amid imposing ceremonies were about to crown one of earth's greatest sovereigns a change took place; the hand of God was seen in the affairs of men and "He changed the times." We know not why the coronation has been postponed, but He who holds the destinies of men and nations knows full well; "He removeth kings and setteth up kings." There is a great and important lesson to be learned in this, a lesson which men and nations have been slow to learn. It is natural for man to look to men and nations as all powerful in the government of mankind, forgetting that man is only the agent and behind all the schemes and plans inaugurated by him there is a master mind, who carries the balance of power and does all things after the counsel of his own mind. "He looseth the bonds of kings, and girdeth their loins with a girdle." If this one fact that God is the great and sole arbiter of national destiny, be accepted as truth, the delay, confusion and expense caused by the delay in coronation ceremonies is as nothing.

SCIENTISTS IN ERROR.

ONE of the most pathetic facts about the terrible disaster in Martinique, is that the people wanted to flee before the disaster occurred, but were prevented by the Governor. He is said to have ordered the soldiers on police to compel the affrighted people to return to their homes, which they were abandoning, in dread of the catastrophe which occurred the very next day.

The Governor was perfectly sincere in assuring them of their safety. It is evident that he honestly believed in it, otherwise he would not have remained on the island himself.

One of the survivors who escaped on the schooner *Gabrielle* explains in a dispatch to the New York *Herald* the ground on which the Governor based his assurance. He says:—

A scientific commission, presided over by the Governor, M. Moutted, assembled in St. Pierre on May 7, the day before the calamity, for the purpose of studying the phenomena of the volcanic disturbances of Mont Pelee. It was agreed by the members of this commission that the relative positions of the craters and the valleys debouching on the sea were such that the scientists could affirm that the security of St. Pierre was complete, and this

announcement was made to allay the fears of the frightened citizens.

Unhappily the scientists were in error. They had not foreseen the possibility of the volcano developing new craters and of new channels being opened for the molten lava. Their error was fatal to the Governor, who was among the killed, and to the lives of about forty thousand other persons.

It was a deplorable and fatal blunder. How poignant must have been the remorse of the scientists, when the eruption occurred, as they thought of the suffering of the people, who, through their positive assurance of safety, had been persuaded or compelled to desist from flight! This is not the first time nor the only subject in which scientists have been in error. It would probably be vain to hope that in future they would be more diffident in their assertions. But at least, other people may learn the lesson of not placing too much reliance on their allegations. Of late years many have been troubled by the conflict between science and the Bible. Scientists have assured us that the end of the world cannot come by conflagration, as the Bible declares, but will come in a glacial age. In this statement and in many others in which they contradict the averments of God's Word, they are as positive as were the scientists of St. Pierre.

The poor people on the doomed island might have made their escape if the assurances of the scientists had not been accepted. How grievous it will be if poor souls aroused by the preaching of the Gospel, when about to seek safety in Christ, are dissuaded by the scientific opponents of God's Word, and, lulled in false confidence, are overwhelmed in eternal destruction!

Christian Herald.

MANY SHALL RUN TO AND FRO.

IN the time of the end the prophet of God declared that "many should run to and fro." It would seem that the importance of the time indicates that facilities would be provided so the message of God might be carried in the most speedy manner to the ends of the earth. Men are taxing their ingenuity to provide the swiftest means of transit, and so we read in the latest dispatches that—

Across the Atlantic in four days' time, is the promise now made by a new steamship company which has been formed in England, says the London "Times." The organization takes the name of "The Ocean Rapid Transit Company," and has a capital of £6,000,000, all practically secured. Six steamships will be built, each to be driven by turbine steam engines, using Texas oil for fuel, which will be stored in ballast tanks at the ship's bottom. The first service of this new fast line will be from Narragansett Bay, directly across the Atlantic to Castle-town Berch Haven, where connection will be made with European railways and steamships. From the New York post office to the London post office, the time by this route will be four and one-half days; to Berlin, five and one-half days. The crude Texas oil which will be used for fuel, will cost only five pence a barrel. The ships will be built in England, and carry the British flag, provided the English Government will subsidise for the carrying of the mails. Otherwise they will be built in the United States, and carry the flag of that country.—*Bible Echo.*