

Nos. 8, 9, are missing

THE ORIENTAL WATCHMAN

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

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No. 1.

"STILL WITH THEE."

ANOTHER year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with Thee:

Another year of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest:

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face:

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days:

Another year of service,
Of witness for Thy love:
Another year of training,
For holier work above.

—Francis R. Havergal.

THE HARVEST OF RIGHTEOUSNESS.

OURS the seed-time. God alone
Beholds the seed of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.

—F. G. Whittier.

In the spiritual realm there is never a famine so complete as to prevent a harvest. Nothing is surer than that for every sowing there shall come a reaping. What that reaping shall be depends on the sowing. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Character is not a manufactured article, it is rather a true growth from a living germ. Even God cannot by arbitrary fiat create righteousness, without reference to the free will of the person in whom it is to exist. If this were possible, doubtless the loving Father would at the very beginning have peopled the whole universe with final and ultimate righteousness, and so never have run the risk of sin, with all its resulting misery and death. As it was, all morally accountable beings came originally from the Creator's hands, beautiful, pure, and innocent.

In the fertile soil of their hearts the Creator sowed the good seeds of love and truth; for saith Jesus, "He that soweth



the good seed is the Son of man." Un-corrupted and unhindered, this good seed would have rapidly developed into a perfect and progressive righteousness, that in due time would have placed all God's children beyond the power of temptation, and therefore beyond the danger of sin and death.

How sin first entered the pure heart of the covering cherub, will perhaps forever remain the original question of the mystery of iniquity. It is, however, certain that it did enter there, and that he and his angels sowed its baneful tares of hatred and lust in the heart of the father and mother of our race. Earth's terrible harvest of

misery and of death is the fearful result of that sowing. But, praise be to God, the Creator did not desert His handiwork when corrupted. From the foundation of the world the divine Seed, gave Himself for our salvation. Forsaking the joy and peace of His heavenly home, He identified Himself with all our needs and our sorrows, so that in all our afflictions He was afflicted. He was the Lamb slain from the foundation of the world. The divine seed of His spotless life of love and truth was sown, even unto death in the soil of sinning, suffering human hearts. We are incarnate as Jesus of Nazareth. He was only showing openly, and in visible form, what He is doing and what He has been doing all the time since sinning earth needed a Saviour. He was sowing the seed of His divine life in human hearts. Not only then, but now, and ever, so near humanity He comes that no life, tho hardened by sin and hedged around by evil, can fully escape that sowing for His life is the light of men,—“the true light that lighteth every man that cometh into the world.” In the judgment day no man can bring good and sufficient excuse for not having on the robe of righteousness, for the seed of that living garment has been sown in every heart.

But we too must have part with Christ, both in the sowing and the harvest, for it is to us that he speaks when he says, “Whatsoever a man soweth that shall he also reap.” How can this be? What is the seed that we must sow? and what shall the harvest be?

A seed is simply an embryo of a future glorified life, surrounded by possibilities for development. This is scientifically true. But Christ has put within us each the embryo of His own divine life. He has also surrounded that embryonic life with the possibilities and opportunities of development, so that we are without excuse. Each human being here, therefore, is a seed. This is true of the poorest and meanest, for “He lighteth every man,”—he puts the life germ into all. It is true even of the best, for “now are we the sons of God, but it doth not yet appear what we shall be.” The best man is only an undeveloped seed, an embryo of future glory beyond our ken.

Therefore, as our wills are free, and our lives are but seeds, it is for us to do the sowing. If we will, we may sow to the flesh until the poisonous weeds of passion and lust choke out the divine life; and we then, having sown to the flesh, shall of the flesh reap corruption. Or we may sow unto everlasting life and reap an eternity as glorified beings in the kingdom of our God.

G. E. Fifield.

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“I ONLY BELIEVE IN WHAT
I SEE.”

TWO gentlemen on the deck of a large ship were discussing religion, when one of them asserted loudly, “I never believe in anything I cannot see or understand.” This was overheard by the captain, who was

standing near, and he at once said, “Then you would never make a sailor, sir. I cannot understand the compass. I do not profess to know the mystery of its always pointing aright; but continually, when far away from any landmark, or when the night is so dark that I can see nothing, by trusting to it I go straight to my port. And I cannot understand the wind, but it has mighty power, and when the sails are set, I fly away. Just as it is with my ship, it is with my soul. Jesus Christ is my guide. I cannot answer all the questions you ask about Him; but I find if I follow Him I go right, even if all about me is dark. And I cannot see God; but I am conscious of a mighty power above me and within me, and if I set the sails of faith and love and obedience aright, I know that He is carrying me in the right direction for the port of heaven.”—*Baptist Magazine*.

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HEAVEN BEGINS WITHIN THE
SOUL.

MANY earnest Christians have long looked forward to heaven, anxiously waiting for the time when they might be privileged to enjoy its pure atmosphere. Heaven is a place where God's reign is undisputed. You will find in the book of Matthew that wherever heaven is spoken of, it is called the kingdom of heaven. “Heaven” is the name of a place. “The kingdom of heaven is at hand.” Matt. 3: 2. A thing that is at hand is near by. God has more than one throne. It is true that God does have a throne up above, but He has a number of other thrones. In every heart that is fully yielded to Him there is a throne upon which He reigns—“And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent taketh it by force.” Matt. 11: 12. Men and women, because of their poverty of spirit, so lay hold of God that they put into their experience almost violence, as it were, in subjecting themselves to God, and in getting themselves into a place where the reign of God is undisputed in their hearts. Heaven is a place where the reign of God is complete,—where the “King of heaven” reigns. “He answered and said unto them, because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.” Matt. 13: 11.

Heaven may begin in the soul,—right here in this world of sin. When you have fully submitted yourself to God, then the reign of the King, Jesus, has begun in the soul. “And when Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God.” Mark 12: 34. The kingdom of God that you get “within you” will by and by get you into the kingdom of heaven. The principles that make heaven what it is, by getting into your heart and character, will prepare you to get into the heavenly kingdom by and by.

In heaven we will have God. But then He is “all and in all,” so we have Him down here. He is a very present help in

every time of need.

Is Christ in heaven?—Yes, and He is down here too. He has said, “Lo, I am with you alway.” Matt. 28: 20. So Christ would not be with us any more up there than He is down here.

Would we get any more of the Holy Spirit than we now have, by going to heaven? The Holy Ghost has been “poured out” on all flesh. He is here with power and glory, if we will only receive Him. So as far as God, Christ, and the Holy Spirit are concerned, we would be no better off in heaven above than we are down here.

Do we have the angels down here?—Yes. “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” Heb. 1: 14.

If the kingdom of heaven is within you here, and the reign of God is undisputed, then the devil will not be able to gain control over or influence you against your will. Resist him and he will flee from you. It is not the golden streets that will make heaven. The Lord desires to give us an individual taste of heaven, as it were. Now, we may have the kingdom of heaven in us: then, we will be in the kingdom of heaven.

W. S. SADLER.

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FAITH, NOT FEELING.

A CLASS of persons are in great trouble about their feelings. They are afraid they don't feel right, or don't feel enough. So they get into doubt, and the devil will keep them on that plank for a few weeks, and then let them down into the pit again. I want to say there isn't a word about feeling in the Scriptures in reference to salvation. It doesn't say, “He that feeleth,” it is “He that believeth,”—not one word about feeling. I do a great many things that I don't feel like doing.

Obedience means marching right on whether we feel like it or not. Many times we go against our feelings. Faith is one thing; feeling is another. What was it that made the slaves free? Was it their feelings? Suppose they had tried it—just imagined they were free, and acted on that feeling. They would very soon have heard the crack of the slave-driver's whip. No; it was Abraham Lincoln's proclamation.

Now, the proclamation of the Gospel is, “He that believeth . . . hath everlasting life.” I remember some years ago—O, how I used to pray for feeling! I thought faith was feeling, and that some strange kind of feeling would come stealing over me. But it wasn't that at all. Then I found in Rom. 10: 17, this text—and how it came upon me like a flash of light!—“Faith cometh by hearing, and hearing by the word of God.”

Sometimes we go right against our feelings. Don't mind your feelings. Let feelings take care of themselves. What you want is to obey. When people begin talking about their feelings, bring them right to Scripture.—*D. L. Moody*.



MODERN SPIRITUALISM.—NO. 1.

Its Origin.

FIFTY-FOUR years ago, modern Spiritualism, as such, had its rise in the Fox family at Hydesville, New York, U. S. A. The attention of the family had been attracted by what assumed the form of raps. Chairs were also sometimes moved about at night, as well as the dining-room table. The annoyances increased so much as to seriously disturb the repose of the family. They sought for a respite from the disturbances, which seemed to centre chiefly around the two young daughters, Kate and Margaret. The girls' beds were finally removed into the sleeping-room of the parents, and the children enjoined not to talk of noises. But scarcely had the family retired again till the girls cried out, "Here they are again." The mother chided them, and lay down, whereupon the noises became louder, and more startling. The children, thoroly aroused, sat up in bed.

The night being windy, the father examined the window to see if that was what was making the noise. Kate remarked that as often as her father shook the window-sash, the noise seemed to reply. Emboldened by familiarity with the disturbances, she snapped her finger, and called out, "Here, old Splitfoot, do as I do." The knocking immediately responded. Then she tried, by silently bringing together her thumb and forefinger, to see if she could obtain a response. Yes! It could see as well as hear!

This at once aroused the mother's attention. "Count ten," she said, addressing the noise. Ten strokes were distinctly given. "How old is my daughter Margaret?" Twelve strokes. "And Kate?" Nine. "What can all this mean?" thought Mrs. Fox. She continued, "How many children have I?" Seven strokes. "Ah," she thought, "it can blunder sometimes." "Try again," she said. Still the number of raps was seven. Of a sudden a thought crossed her mind. "Are all alive?" she asked. Silence for an answer. "How many are living?" Six strokes. "How many are dead?" A single stroke. She had lost a child.

A neighbour lady was called in to help solve the mystery, if possible. She came in laughing, but the answers to her inquiries were no less prompt and pertinent, and upon her attention being called to the

recent loss of a loved one, she burst into tears.

Thus, on the night of March 31, 1848, the first intelligent communication from "the spirit world" came through the mysterious "knockings." This was the very commencement of modern Spiritualism.

The Fox family sought to get free from their connection with these mysterious and inexplicable manifestations, but each morning they would find four coffins drawn with artistic skill upon the door of the dining-room of their home, all of different sizes, approximating the ages and sizes of the members of the family residing at home, and they were informed that unless they made this great mystery known to the world, they would all speedily die and enter the spirit world. Accordingly, Corinthian Hall was hired in Rochester, New York, and several public exhibitions of the "knockings" were given. After subjecting the girls to the closest scrutiny and the severest tests by a large and influential committee of citizens, these manifestations were declared to be the result of some power and intelligence altogether outside the girls themselves.

Its Manifestations.

FROM the demonstrations mentioned above, Spiritualism spread with astounding rapidity all over the civilized world. Like an electric wave, it seemed to encircle the globe. Thousands in all lands were soon investigating this strange and fascinating wonder of modern times. In every city and hamlet almost, thruout all Christendom, men, women, and children were prying into this occultism, holding their private sittings, forming their circles, having their knockings, table tippings and other spiritual manifestations, and obtaining answers to their questions by means of these mysterious "raps."

However modern Spiritualism may be viewed, it comes to us as a wonder-working power. While it may be freely admitted that there have been fraud, trickery, and deception connected with it, still, on the other hand, there have been many well attested wonders performed by it, which no one has been able to reproduce by mere sleight-of-hand, or to explain upon any natural hypothesis or scientific basis.

Among the well-known phenomena of Spiritualism, aside from the usual rappings and table tippings, may be mentioned the

following: Various articles have been transported from place to place, without human hands, but by the agency of so-called spirits only; beautiful music has been produced independently of human agency, with and without the aid of visible instruments; many well-attested cases of healing have been presented; persons have been carried through the air by the spirits in the presence of many witnesses; tables have been suspended in the air with several persons on them; purported spirits of deceased persons have presented themselves in bodily form and talked with audible voice.

Mr. Zollner, the famous German philosopher, after careful investigation of the phenomena of Spiritualism, attests that he has seen knots tied in the middle of cords by invisible agency, while both ends were made securely fast so that they could not be tampered with; messages written between doubly and trebly sealed slates; coins passed through a table; straps of leather knotted under his own hand; the impression of two feet made on sooted paper pasted inside two sealed slates; and a table wholly disappear, and later fall from the top of the room to the floor where he was sitting. These wonders quite eclipse the feats of the most dexterous performers of sleight-of-hand or legerdemain. Says Professor W. F. Barrett, of the Royal College of Dublin, "Beneath a repellant mass of imposture and delusion there remain certain inexplicable and startling facts which science can neither explain away nor deny."

Facts and incidents in life have been revealed by spiritualistic mediums under trance, which indicate an intimate acquaintance with the most private lives and histories of individuals. The manifestations and revelations of Spiritualism show that there is not only a supernatural power behind them, but that there is an invisible and superhuman intelligence connected with them also. Mr. Minot J. Savage, a noted Unitarian minister of Boston, who has most carefully examined the claims and manifestations of Spiritualism, says, I am in possession of a respectable body of facts that I do not know how to explain, except on the theory that I am dealing with some invisible intelligence. I hold that as the only tenable theory I am acquainted with."

The fact that such intelligent men as these, together with Mr. W. T. Stead, editor of the *Review of Reviews*, and many others we might mention, have, upon careful examination, been compelled to admit that the manifestations of Spiritualism are the result of unseen forces and invisible intelligences, goes far to establish the fact that Spiritualism is not all trickery or mere sleight-of-hand performances. There is a real something to it which defies human ingenuity and unaided reason to explain.

What is the source of this power and intelligence, and what are the nature, influence, and tendency of the teachings of modern Spiritualism, will form the subjects of our next article.

W. A. COLCORD.

THE PURIFIER.

He sat by a furnace of seven-fold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As He heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear,
Set with gems of a price untold.

So He laid our gold in the burning fire,
Tho' we fain would have said Him "Nay,"
And He watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,*
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,*
As it mirrored a Form above,
That burnt o'er the fire, tho' unseen by us,
With looks of ineffable love.

Can we think that it pleases His loving heart,
To cause us a moment's pain?
Ah! no, but He saw thru the present cross
The bliss of eternal gain.

So He waited there with a watchful eye,
With a love that is strong and sure,
And His gold did not suffer a whit more heat
Than was needed to make it pure.

—Unknown Author.

EXACTNESS OF PROPHECY.

No. 6.

A View of the Refining and Purifying Process.

The careful student of prophecy will recognize that the picture of the judgment, that we have been viewing in Daniel seven, is repeated in Malachi 3: 1-5:—

"Behold, I send my messenger, and he shall prepare the way before me." The Lord did send his messenger to prepare the way before him," with the message of Rev. 14: 6, 7, proclaiming: "The hour of His Judgment is come." This message, declaring by the "sure word of prophecy, that the sanctuary was to be cleansed in 1844, was borne by earnest messengers, to nearly or quite all the nations of the world: yet so few heeded it, that "The messenger of the covenant" came into the most holy place in his heavenly temple, as suddenly as the flood came after all of Noah's preaching. And since that time the important questions, that should stir every soul, have been: "Who may abide the day of his coming? and who shall stand when he appeareth?" Then follow the reasons that give such weight to these questions: "For he is like a refiner's fire, and like fuller's sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and perge them as gold and silver." It is said that the ancient custom of the purifier of silver was not to stand, but to sit during the purifying process. He would place the silver in the crucible, and kindle the fire under it, and then, while the heat increased, he would sit and watch it while the dross would be flowing away; and

the moment when he could see his own image reflected in the silver, he would separate it from the fire, lest the pure metal itself should be injured. And so the purifier of souls, while he is sending a purifying message to his children upon the earth, is sitting now in his heavenly temple, and while these fiery trials are being kindled about them, and the dross is being removed from their characters, he watches their endurance of the test, until he sees his own image reflected in them, and then with joy he cries "Well done!" "It is enough come up higher."

That this refining work is the investigative judgment, is farther revealed in verse 5 and the remainder of the chapter. He says: "And I will come near to you to judgment." Then he declares himself a swift witness against the violators of his law, and especially in verses 6, 7, against those who teach that his law is changed; saying: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye have gone away from mine ordinances; and have not kept them. Return unto me and I will return unto you." Do not fail to notice in verses 17, 18, that after the cleansing work is finished, he comes to claim the purified as his jewels; and the dross has been so thoroly removed from their characters, that the difference between them and the wicked is readily discerned.



Glances into Glory.

From the "Lonely Isle" of Patmos.

"Whom the Lord loveth, He chasteneth."
Heb. 12: 6.

Three times, the mighty angel, Gabriel, pronounced Daniel, "A man greatly beloved." And yet he was allowed to be held in captivity for many long years in an enemy's land, and was even let down and left all night in a den of hungry lions; but from out that long life of captivity, has come prophetic light that illuminates the greater portion of the past,

present, and future of the history of this world: and the mysteries of overruling Providence and redeeming love have been unfolded for the instruction and encouragement of the captive exiles of all the succeeding ages.

John was called "The disciple whom Jesus loved." He never could forget, but loved often to mention the sweet experience of "leaning on His breast at supper:" yet this favorite friend of the Saviour, with the warm love of Jesus ever burning in his heart, was banished, to spend his declining years on the rocky and desolate Island of Patmos. But heavenly visitors, beholding his lonely retreat, oft met with him there; and that solitary spot in the sea, became a Bethel of bountiful banqueting. For him, the celestial curtains were often drawn aside, and such scenes were presented to his view, as mortal eyes have rarely been permitted to behold. In Rev. 4: 1-3, a celestial door swings open, and as John looks into the heavenly sanctuary, he beholds in the most holy place, the throne, and the One who is seated upon it: "After this I looked, and behold a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me: which said Come up hither, and I will show thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

How often the King of glory revealed himself to the disciple whom He loved: but whenever John dips his pen to put the portrait upon parchment, how soon he seems to realize that human language is powerless to paint a picture of the King in his dazzling brightness and glory! and so he turns and tells of other wonders.

In verse 5, he sees, in the holy place, the antitype of the seven golden candlesticks: "And there were seven lamps of fire burning before the throne, which are the seven spirits of God."

In Rev. 8: 3, a view is given of the original altar of incense, and also of the censer: "And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which is before the throne."

The Measuring Rule of the Judgment.

That the ten commandments will be the standard of measurement in the Judgment is shown from Eccl. 12: 13, 14: "Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." The same is confirmed by Paul in Rom. 2: 12: "For as many as have sinned without law shall

also perish without law: and as many as have sinned in the law shall be judged by the law." By this rule all of man's works, his words, his worship, and the temple itself must be measured: Rev. 11: 1:—"And there was given unto me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." To call the attention of earth's inhabitants, and especially of the last generation, to this eternal rule of right, John is given a view of the important position that it occupies in the most holy place in the heavenly sanctuary: "And the temple of God was opened in heaven, and there was seen in His temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 19. Let all who scoff at the law of God, and try to encourage its transgression, remember that within the original temple, within the original ark, is the original law of God, ready to be used, and even now being used as the unchanged and unchangeable rule by which all characters, all acts and all thoughts are to be measured, and are even now being measured.

G. K. OWEN.

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JOHN BAPTIST—ELIJAH—ALEX-
ANDER DOWIE!

Universal Cure-All—Self-Appointed Govern-
ment Destroyer and Establisher of
Everlasting Kingdoms!

Usurper of the Prerogatives of the Most High and
Blasphemer Extraordinary to the Devil!

"GAZE ON ME!!"

THE above announcement in flaming posters on the bill-boards of Chicago, some beautiful morning, might cause a great stir in the city, and immense crowds probably would gather before the boards and discuss this most unusual and unseemly form of advertising. Indeed many would condemn—and rightly too—this ultra method of proclaiming ones pretensions, and intentions; some would wonder undoubtedly if a waggishly inclined lunatic had not escaped from Dunning just long enough to perpetrate this upon the people. Others would treat the whole thing as a huge joke. But extraordinary, unusual, and extravagant as this presentation may appear at first glance, it really says no more, claims no more, neither does it pretend nor mean any more than the words actually spoken by Mr. Dowie himself before thousands of presumably sentient, intelligent, human beings, created in the image of their Maker and walking upright; and yet it is said that thousands arose to their feet as one man, and applauded the utterance.

Nevertheless it is no joke. It should not cause even a smile, much less levity; for it is one of the most portentous signs of the very near coming of the Lord, and that awful "time of trouble such as never was since there was a nation," that is coming on the earth. Matt. 24: 24; Dan. 12: 1.

In matters of religious belief, political opinions, or social relations, one individual has no right to judge another within the

boundary of private rights; for each one stands before God on equal ground, to be judged by Him of their individual character. But when any one gives public expression to their opinions, beliefs, or desires, those expressions are of more or less public interest and concern; consequently they may be reviewed, criticised, approved, rebuked, or condemned—as the case may be—according to any ethical standard. So by the truth of the Gospel, we will proceed to consider Mr. Dowie's recent philippic. Here are his words:—

I am Elijah the Prophet, who appeared first as Elijah himself, second as John the Baptist, and who now comes in ME, the "Restorer of all things." Elijah was a prophet, John was a preacher, but I combine in myself the attributes of prophet, priest, and ruler over men. GAZE ON ME. . . . I am he that is the Living Physician. . . . I will take no counsel in my methods of government. . . . I have come to proclaim the government of God. . . . I will never rest till all other forms of government have been driven from the earth.

Nothing has been omitted in these quotations, that would in any way change the real meaning of the language used, except perhaps to intensify its extreme egotism. I will give another quotation of almost equal egotism and blaspheming assumption, considering the difference in the "dignities":—

"I will exalt my throne above the stars of God; . . . I will ascend above the heights of the clouds, I will be like the Most High." Isa. 14: 13, 14.

This language discloses a trifling difference in the aims, but the intents and purposes are identical. Dowie is not so modest and retiring in his methods as he was a few years ago. Then he disclaimed mercenary motives, and gave God a modicum of the glory. Now he takes all the cash he can get, and all the glory he can hypnotize people into according him. But God says: "I will not give My glory unto another. . . . I am He, I am the First, I also am the Last." Isa. 48: 11, 12. God only is the "I am He," and Christ is the only Living Physician. Matt. 9: 12. Mal. 4: 2. Dowie lays claim to a glory that belongs only to God and His Son Jesus Christ, the title and office of the Great Physician, and one of the chief appellatives and functions of omnipotence. "I am the ruler of men," says Dowie. But God says: "The living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Dan. 4: 17.

Usurper Dowie says he will drive every government off the earth, and set up "God's government." Let us see how this talk tallies with what God says: "And in the days of these kings (or kingdoms) shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. This is the kingdom that is soon to be established in the earth to the exclusion of all others. And, while this pseudo-Elijah is tearing around like a madman trying to drive Democrats, Republicans, and Roman Catholics off the

earth, the "God of Heaven" will set up "His kingdom." Then Mr. Dowie's occupation will be gone. He and his followers will escape much of trouble, and avoid a deep and humiliating disappointment if they will give heed to the following: "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14; Isa. 9: 7. But if they persist in yielding to the alluring suggestions of Lucifer, that prince of hypnotists, they will surely go down with him in that sure destruction "reserved" for those "which kept not their first estate," who "despise dominion, and speak evil of dignities," and make "hard speeches," "against him." Jude 6—16; Rev. 20: 10; Eze. 28: 19. "For the ancient and honorable He is the head; and the prophet that teacheth lies, he is the tail. For the leaders of these people cause them to err; and they that are led of them are destroyed." Isa. 9: 15, 16.

We may not impugn one's honest sincerity, but we may know if they are truly sincere; for, "Ye shall know them by their fruits." Matt. 7: 16. And Paul tells how we may show our sincerity: "Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world [the devil] hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4: 1—5.

Notwithstanding these simple soul-inspiring words, Mr. Dowie says to his poor deluded dupes of Satan, "GAZE ON ME." Nevertheless the true disciples of Christ, those in whose hearts the "Day Star" has risen will lift their eyes to the "Holy One of Israel," because they believe God and love to obey Him. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45: 22.

Mr. Dowie claims to be the re-incarnation of a great prophet; who was literally, and physically translated; "restored" to that perfectness of physical and spiritual life and character, that man enjoyed before sin entered, and Eve became the first victim of the serpent's hypnotic power. Of course Dowie heals. My own family can vouch for the truth of this statement. We were residents of Chicago, and knew him and his healings. He also claims to heal

by direct divine intervention; but the Lord describes his kind so well in Matt. 7: 20-23 that we will let it rest there.

"O, well," says one, "Dowie is a believer in God and His Christ." But this is no evidence; for the devil acknowledged the divinity of Christ almost two thousand years before Dowie's alleged re-incarnation. Luke 8: 28. The devil recognizes an *inevitable truth*, which many moderns do not. Eze. 28: 12; James 2: 19; Rev. 20: 10; 12: 12. While Lucifer sealed "up the sum of wisdom" he has no creative power outside of the *monopoly on lies*, and they are perversions of truth; so his miracle-working is somewhat circumscribed. But owing to the mental and spiritual strabismus of his victims, he can palm almost any kind of a counterfeit upon them. This is a most deplorable fact. It is so much easier to obtain the genuine; *only believe*. "If thou canst believe, all things are possible to him that believeth." Mark 9: 23. "And these signs shall follow them that believe." Mark 16: 17. Thus was the promise of Christ's miracle power conditional to believers. But the devil does not require one to believe in God or in him *in order* that he may heal.

In regard to Mr. Dowie being the "restorer of all things" we will consider his claims in the light of prophecy. In Isa. 40: 3, we read, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Undoubtedly John the Baptist fulfilled this prophecy literally. Matt. 3: 1-3. Prophecy also points to *another messenger* that is to go forth in the "spirit and power of Elijah" immediately preceding the second coming of the Lord. Isa. 58: 12; Mal. 4: 4-6. These people are to build up the "waste places," "raise up foundations" that have been broken down for "many generations," and they are to be called "repairer of the breach," "the restorer of paths to dwell in." Both prophecies refer specially to broken laws, apostasies from paths of virtue and truth, and from duty to God and to parents and to each other. The Gospel in its primal purity and beauty has become "old waste places" from disuse; and the *foundations* of our faith have been broken and undermined and well nigh destroyed for "many generations." These are to be raised up to their original position and soundness.

These prophecies are *now* in process of fulfilment, for there is a people raising foundations, building up waste places, repairing the *breach* in the law, restoring paths, and turning fathers' hearts to their children and children's hearts to their fathers, and giving the *last message* to the world in the "spirit and power of Elijah."

Now to find out what sort of a spirit ruled in Elijah's character, we must study his manner of life; and in that study we find that Elijah *believed* God *implicitly*, and acted upon His Word without question or hesitation.

J. B. Cogswell, In Signs of the Times.



There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

THE BLESSING OF OBEDIENCE.

AND one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, "Which is the first commandment of all?"

Christ's answer was direct and explicit. "The first of all the commandments," He said, "is, Hear, O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment." "The second is like unto the first," Christ continued; for it flows out of it and is founded upon it: "Thou shalt love thy neighbour as thyself. There is none other commandment greater than these."

"And the scribe said unto Him, Well, Master, Thou hast said the truth; for there is one God, and there is none other but He! and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices."

This response from one of the scribes, the plain statement of his convictions, was more than the scribes and Pharisees thought to hear. Truth that condemned their own traditions and example had been expressed by Christ, and voiced by one of their own number.

When Jesus saw that the scribe had the moral courage to speak the truth before the frowning Pharisees, and that "He answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any questions."

The law of God is not made up of so many separate precepts, some of which are of great importance, while others are of less importance, and may be ignored. Christ presents the commandments as a Divine whole. Under two heads, love to God, and love to our neighbour, all the precepts are bound together in a sacred unity. These two principles are immutable, as eternal as the throne of God. By them man's character is tested, and he is shown to be obedient or disobedient. Those who obey the first, loving God

supremely, will pour out the riches of God's goodness in love and compassion to their fellow-men. They will do far more than merely acknowledge the truth; they will offer far more than a ceremonial worship. They will give to God the whole service required by Him; for supreme love to God is an evidence that the truth is an abiding principle in the heart.

But when man fell, the law of self was set up. This law harmonizes with the will of sinful humanity. There is no strife between them. But when the word of God speaks to the conscience, telling of a higher than human will, even the will of God, man's will desires to go its own way, irrespective of consequences. The charm of obedience was broken by Adam's disobedience. A sense of the importance of obedience as an absolute necessity, ceased to exist in the mind. And now man thinks, "If I choose, I can obey God: and if I choose, I can disobey Him."

Christ came to this earth to show the human race how to obey God. He might have remained in heaven, and from there given exact rules for man's guidance. But He did not do this. In order that we might make no mistake, He took our nature, and in it lived a life of perfect obedience. He obeyed in humanity, ennobling and elevating humanity by obedience. He lived in obedience to God, that not only by word of mouth, but by His every action, He might honour the law. By so doing, He not only declared that we ought to obey, but showed us how to obey.

Our only safety is in dying to self, and depending wholly on Christ. We need ever to keep before us the reality of Christ's humanity. When He became our substitute and surety, it was as a human being. He came as a man to render obedience to the only true God. He came not to reveal God as wanting in power, but God in all His fulness. He came to show what God is willing to do and what He has done that we might be made partakers of the Divine nature. While enduring the contradiction of sinners against Himself, our Saviour lived a perfect human life. This He did that we also might be perfect. He is everything to us, and He bids us look to Him; for "without Me," He says, "ye can do nothing."

The obedience that Christ rendered is exactly the obedience that God requires from human beings to-day. It was the obedience of a son. He served His Father in willingness and freedom, and with love, because it was the right thing for Him to do. "I delight to do Thy will, O my God," He declared; "yea, Thy law is within my heart." Thus we are to serve God. Our obedience must be heart service. It was always this with Christ. If we love Him, we shall not find it a hard task to obey. We shall obey as members of the royal family. We may not be able to see the path before us, but we shall go forward in obedience, knowing that all issues and results are to be left with God.

In keeping God's commandments there is great reward, even in this life. If we are obedient, our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandments of the Lord are pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned, and in keeping of them there is great reward." "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children, to such as keep His covenant, and to those that remember His commandments to do them."

MRS. E. G. WHITE.

PERSONAL SALVATION.

ONE of the greatest needs of the cause of God to-day is personal religion, a deep, living, sweet, satisfying, personal experience in the "grace of God that bringeth salvation." Many are simply drifting in their religious experience. They hope some way or some how to escape the wages of sin while continuing in sin. They do not dig deep and root up the sins that bind them. They permit sin to control them, notwithstanding the command of God, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 12.

While the word of God commands: "Reckon yourselves dead indeed unto sin," the word of the adversary is received by many, and they reckon themselves alive unto sin as long as they live. Is not this true? Is it true in your case? Do you, like Adam and Eve, receive the word of Satan rather than the word of God? But, you say, "I have watched the great majority of professed Christians, and they do commit sin, and I have not considered myself better than the majority, and so have allowed myself to drift with them into a similar experience." But, "shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any

longer therein?"

What is needed is faith in the word of God. And faith does not drift. Faith anchors itself to the promises of God, and appropriates them to itself without reference to what unbelievers may do—appropriates the biggest promises, the very ones needed, the ones applying to the case; claims them as its own, and proves them in experience.

Faith, true faith, is simply believing what God says, because He says it, believing it without respect of persons, position, worthiness, or emotions. These things have nothing to do with faith. Faith rises above them all. The word of God has never said: "Whosoever feels a certain way may know that he is accepted of God," but it does say, again and again, that "All things are possible to him that believeth." The "gospel is the power of God unto salvation to everyone that believeth." And every soul of man who believes just what the word says, finds that the gospel is the power of God unto salvation to him.

It would be so to you if you would believe it. "To everyone that believeth" includes you. Nothing but unbelief can possibly exclude anyone. Sin cannot; unworthiness cannot—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool." Unbelief alone can hinder this being your experience. Then put away unbelief. Begin to please God by believing His word to you. "Without faith it is impossible to please God." Unbelief displeases and dishonours God. "Blessed is the man that trusteth in him." Said Jesus, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Except there come to us all the heart of a little child, trusting, sweet, clean and innocent, we shall not enter into the kingdom of God. This means a great change for all, and we must diligently set about seeking for it, praying for it, and believing for it.

Christ came into the world to tell its inhabitants the will of God concerning them, to tell sinners God's will concerning them; and here it is: "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day." John 6: 40. And again in John 17: 20, Jesus prays for every soul who will believe on Him through the word of the disciples who saw Him and heard His words: "Neither pray I for these alone, but for them also which shall believe on Me through their word." Do you believe Christ's prayers will be answered? Then hasten to include yourself among those who believe on Him as their own personal Saviour. Believe Him to be all to you that He ever was, or will be, or can be to anybody else. God gave Him to you. It is your privilege to take Him for all that He is. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." *Whosoever* includes you.

Now, what hinders you from believing that Jesus will be all to you, and do all for you, that He has promised? Are you measuring your experience by others? Do you rest satisfied to continue in sin because others do so? God has spoken directly to you: "Let not sin have dominion over you." Others may be waiting for you; they may be measuring themselves by you, waiting to see you gain the victory over sin.

Do you rob God of your love, and your testimony, and your songs of praise, because somebody did or said something that you do not like? Do you? Do you rob God of His tithe through carelessness, or because you do not approve of some one of His ministers? Do you? Do you give way to violent fits of anger, or depression or sullenness? Are you disgusted with yourself and everybody else? Are you? What you need is salvation from sin. The trouble is not with others, it is with you. You are in bondage to sin. Satan is holding you captive, and filling you with his mind, with his distrust of God and others, with his despair, with his rebellion against God and man. But Christ can set you free from this whole list. He said: "Whom the Son shall make free, is free indeed." John 8: 36. It is written: "Sin shall not have dominion over you."

Whose word will we believe, the word of Christ or Satan? Has not Satan been a liar from the beginning? Is not Christ the truth from all eternity? Is Satan stronger than Christ? Is Jesus not able to save to the uttermost all who come to God by Him? If we admit Satan's contradiction of the word of God, then according to our unbelief of that word and according to our faith in the word of Satan, will be our bondage to sin and Satan. But if, instead, we believe "there is nothing too hard for God," (Jer. 32: 17), and that when He says, "Sin shall not have dominion over you," we stagger not at the promise of God through unbelief, but are strong in faith, giving glory to God, and being fully persuaded that what He hath promised He is able also to perform, we obtain the victory of faith—the faith that overcomes the world. Faith claims the promise before it feels it, or realizes it; and it does this on the authority of Christ, who said: "Therefore I say unto you, What things-soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Blessed promise! Take it; it is yours. Believe it.

Suppose a friend made you a promise, and should enquire of you if you believed it, and accepted it, and you should reply, "I am trying to do so," what impression would that make upon him concerning your regard for his word? Would you not be making him a liar? Would you not, by the very act of trying to believe him, show that you questioned his word? So we make God a liar, by doubting His word, by *trying* to believe what He says, instead of just believing it! "If we receive the witness of men, the witness of God is greater."

G. B. STARR.



IRRITATING DIET.

How few realize that the food placed upon their tables is exerting a mighty power on the lives of those who partake. While it is true that our associations have a decided influence on our lives, it is doubly true that the food we eat affects our lives for good or evil. When parents realize the responsibility that rests upon them in the matter of supplying their children with good wholesome food, the question of what constitutes the most nourishing and wholesome food will become a live question. A well-known physician, in speaking on the "Relation of diet to purity of life," said:—"Parents who encourage their children in the use of an irritating and stimulating dietary are themselves, to a considerable degree, responsible for the departures from purity which are so often charged to the influence of companions, or to pure wantonness."

This may seem like a very broad statement; but careful study and practical experience have proved without a doubt, that the home life is a powerful factor in the development of good or evil. The following incident related by a physician not long since, illustrates the natural results of bad food.

"A father, by prayer, precept and flogging, had done his best to reform his boy, whose staple diet was meat, sausage pie, and cake at his meals, with cake between. The family physician said to the father: 'If you will put a leech back of each of your boy's ears once a week for a month, you will do more to reform him than your preaching and pounding will do in a year.' The father asked for the philosophy of this prescription. 'Why,' said the doctor, 'your boy has bad blood and too much of it; he must behave badly or he would burst.' 'Then,' said the father, 'I'll change his diet from beef and pie to hominy and milk.' In three months thereafter a better boy of his age could not be found in the neighborhood. The acrid,

biting, vile blood had not become food for leeches, but it had done its wicked work and passed away; and a cooler, blander, purer, safer blood had been supplied from sweeter, gentler, food sources."

In many homes here in India, some of the most simple articles of food are made most indigestible by the addition of fiery spices that kill the natural flavour of the food, and in place, give a fiery sting to the otherwise perfect food. A little boy who had never tasted of any of these fiery dishes flavoured with chillies and peppers upon taking a serve of these things said with tears in his eyes "mamma my mouth is on fire." Well this is what the poor stomach says when these furnace feeders are given it, a great thirst is created when highly seasoned food is eaten, and larger quantities of water are taken at the meal hour which is most injurious and often the cause of many stomach disorders. Not only does the stomach suffer, but other organs as well. "It has been noted by eminent medical authorities that diseases of the liver are very much more prevalent in warm countries than in other parts of the world, and they do not hesitate to ascribe this cause to the large use of pepper, hot curries, and other spices of these countries." Here, in India, liver trouble is very prevalent, and the hot curries are almost regarded as a necessity. Not long since, a lady who had chronic liver trouble, remarked that she enjoyed food that was so spicy that it would make the tears come to her eyes to eat it, and yet this same lady said that when she returned to England she did not have "hot food" and lived more simple, and as a result she was quite free from her liver difficulty, yet she acknowledged she could not get along here without her hot curries, and chose rather to suffer the inconvenience and trouble of a bad liver than deny herself the pleasure of indulging in the hot dishes that destroy the natural flavour and the power to appreciate the delicate taste that is given to us by our Creator. We are told to "eat for strength." If these things tend to tear down rather than build up—then let us choose the best and purest.

Mrs. Bessie L. Shaw.

"It pays to revere the laws of God within and around us. It pays thru life. It pays in old age."

HYGIENE OF THE EYE.

THE eye is a most delicately constructed miniature photographer's camera. It is a vitalized, automatic camera, self-focusing, self-loading, self-printing, and adjusted by the most complicated mechanism. The retina is the dry plate upon which are focused the varying images of daily life by the cornea and the crystalline lens. The iris and the ciliary bodies form the diaphragm; the eye-lids act as a drop-shutter; the large chamber back of the lens is the camera proper; and the choroid coat forms the black draping which makes this chamber the dark room.

The eye of the new-born is hypermetropic, or far-sighted, which probably accounts for the fact that the young child reaches out for distant objects as if they were near. For the first few days of life the infant can see nothing definitely, and the eye is very sensitive to light. All know the dazzling effect of light after they have been in the dark for some time. To the new born, light is painful, for the eye is not accustomed to it. This fact emphasizes the necessity of protecting the eyes of an infant from the direct rays of a bright light. At this period of life the eye may be permanently injured by carelessness in the matter. As soon as a child is born, the eyes should be washed with a piece of lint dipped into a solution of boracic acid. The hands should also be washed at once, to avoid infecting the eye. Neglect of this has cost many an infant the loss of an eye.

During this period, and while in school, the eyes need to be carefully guarded from overwork and abuse. More than thirty per cent. of school children have defective eyes due to bad positions, improper light, over-study, bad food, and malnutrition. In studying, the feet should be on the floor or on a stool, the body straight, and the head erect. Stooping over work interferes with the return circulation through the jugular veins, thus damming up the blood in the eyes, orbits, and brain, producing congestion of these parts.

The light should fall over the shoulder, upon the work or printed page, and never come from in front of the reader. The type should be large, broad-faced, the ink black, and the paper or book held at a proper distance from the eyes.

Myopia, or near-sightedness, is developed during youth and young adult life, and is very much increased by continuance at near work. This may often be avoided by temperance in the use of the eye, and by avoiding straining the vision. A child should not do a full amount of school work soon after having had measles, scarlet fever, diphtheria, or any other exhausting, acute disease. Good food, fresh air, outdoor exercise, and an active skin are all conducive to good vision. A child that has defective eyesight should have it corrected at once.

Lime, mortar, acids, or hot fluids in the eye should be attended to at once. Wash the eye with warm water, and drop in a

few drops of olive oil as a soothing application. Lime can be neutralized by washing the eye with water and vinegar, one tablespoonful of vinegar to two tablespoonfuls of water. Acids can be neutralized by washing with soda and water, one teaspoonful of soda to half a glass of water. After any such injury the eye should not be used, and should be treated with cold compresses or hot applications, cold being best at first.

F. M. ROSSITER, M. D.

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PREVENTION OF DEFORMITIES.

DEFORMITIES are either the results of injury or disease. Those which result from violence may often be prevented by properly fitted splints, and the exercise of care on the part of the injured person or his nurse that these are not displaced. A bone may be accurately "set," and yet carelessness on the part of the sufferer may subsequently misplace the fragments. A plaster splint is, perhaps, least likely to allow such an accident to occur.

It is well known that deformity is a common result of local paralysis, such as frequently follows diphtheria. The nerves supplying the muscles on the back of a limb, for example, may be affected by paralysis, and in such a case the normal resistance of these muscles to those on the other side of the limb is decreased or destroyed, so that a one-sided activity is established. This, lasting through a considerable time, will produce marked deformity.

It is believed by many eminent authorities that fully one-half the deformities of this class might be prevented by persistent attempts to use the affected muscles. Electricity has its use here, but it must be supplemented by actual use of the muscles themselves. One must often exert his will-power to the fullest extent to obtain the first sign of improvement. Progress may not be immediate. Repeated attempts may be necessary to obtain favorable results.

Physicians who devote a large share of their attention to deformities of the leg, such as bow-leg and knock-knee, assert that all the lesser forms of these diseases might be prevented by daily manipulation by the mother or nurse during the early years of childhood, while the bones retain their pliability. In these cases, also, persistence must be the watchword, and no thought of failure must be entertained. Even the most severe forms of bow-leg and knock-knee may usually be so improved by the more simple methods that operations for their correction need rarely be performed.

A common error is the belief that slight or incipient deformities need only time to correct themselves. This delusion should be emphatically combated, since it is responsible for a large share of unsightly deformities which in after life prove difficult, if not impossible, to correct.

—*Youth's Companion.*

EVIL EFFECTS OF TOBACCO.

NOT LONG ago the writer, while conversing with one of the trainers connected with the athletic club of one of our large Western cities, a stalwart young man, observing that the gentleman smoked, remarked that he thought smoking hardly consistent with the highest degree of physical development. Said the athlete, "You are certainly right. I am aware of this fact, and I do not believe in smoking. I gave up smoking three years ago, having noticed its injurious effects, and I have only recently returned to the habit. I am going to relinquish it." Wishing to obtain information from a practical observer respecting the influence of tobacco upon physical endurance, we asked, "What evidence have you that tobacco injures you?" The prompt reply was—

"Tobacco at once impairs the wind."

"Do you find that after smoking a single cigar your breathing capacity is diminished?"

"Certainly. After having smoked a cigar I cannot run or engage in violent exercise without getting out of breath. I learned long ago that I must never smoke before engaging in a boxing or fencing bout or any other vigorous exercise."

"Have you noticed the same effect in others?"

"Oh yes, it is universally the case. I have always noticed that men who smoke before they go on the running track in the gymnasium are out of breath after they have made two or three laps, while the same men, if they abstain from smoking before exercising, have good wind."

Tobacco is recognized by all medical authorities as a heart sedative; that is, it is a poison which paralyzes the heart. The heart is the great central engine which drives all the machinery in the body. Any agent which weakens its force, even though the effect may not be immediately apparent, must be in the highest degree detrimental and dangerous to life and health. The fact that tobacco weakens a man's wind and lessens his endurance, affords the most positive proof that it must shorten his life, for the power to live long means simply the power to endure long the physical strains and emergencies to which the body must be continually subjected during life. The body breaks down only when its capital of vital resistance has been lowered to such a point that the system has no longer the ability to meet the demands made upon it. No man who cares to live long and well can afford to smoke or use tobacco in any form. The same may be said of alcohol, tea, coffee, and all other narcotics and stimulants, for these substances are poisons which serve no good purpose in the vital domain, and are evil, and only evil.

J. H. KELLOGG, M.D.

"With just a little care, men might often cheat both officer and sexton."

RECIPES.

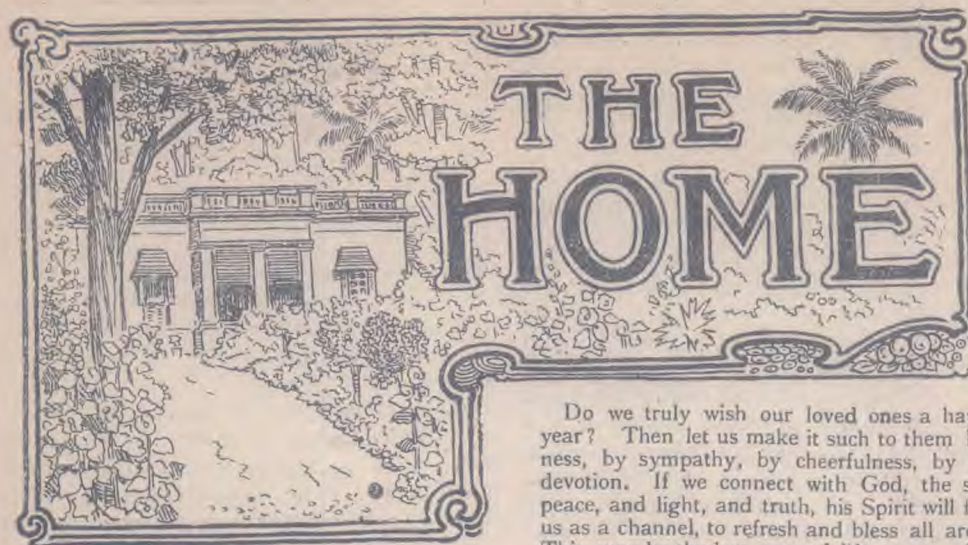
Pea and Tomato Soup.—Soak one pint of Scotch peas overnight. When ready to cook, put into a quart of boiling water and simmer slowly until quite dry and well disintegrated. Rub thru a colander to remove the skins. Add a pint of hot water, one cup of mashed potato, two cups of strained stewed tomato, and one cup of twelve-hour cream. Turn into a double boiler and cook together for a half-hour or longer; turn a second time thru a colander or soup strainer, and serve. The proportions given are quite sufficient for two quarts of soup. There may need to be some variation in the quantity of tomato to be used, depending upon its thickness. If very thin, a larger quantity and less water will be needed. The soup should be a rich reddish brown in color when done. The peas may be cooked without being first soaked, if preferred.

Green Pea Soup.—Gently simmer two quarts of shelled peas in sufficient water to cook, leaving almost no juice when tender. Rub thru a colander, moistening if necessary with a little cold milk. Add to the sifted peas an equal quantity of rich milk and a small onion cut in halves. Boil all together five or ten minutes until the soup is delicately flavored, then remove the onion with a skimmer; add salt if desired, and serve. If preferred, a half cup of thin cream may be added just before serving. Celery may be used in place of the onion, or both may be omitted.

Beets and Potatoes.—Boil newly matured potatoes and young beets separately till tender; then peel and slice. Put them in alternate layers in a vegetable dish, with salt to taste, and enough sweet cream nearly to cover. Brown in the oven, and serve at once.

Tapioca Pudding.—Soak one tablespoonful of tapioca in one-half cupful of water over night. In the morning beat one cupful of milk in a double-boiler, add the soaked tapioca, and one-fourth of a salt-spoon of salt. Simmer gently until the tapioca is perfectly clear. Then beat the yolk of one egg with one tablespoonful of sugar, and stir it into the boiling tapioca. Turn into a small buttered baking dish (after flavoring with one-fourth teaspoonful of lemon or vanilla extract), whip the white of an egg to a stiff froth with two tablespoonfuls of pulverized sugar, spread it over the top of the pudding, and let it just brown to a cream tint in a slow oven. This is best eaten cold, and is very delicious with raspberry or current jelly. Sago pudding may be made in the same way, except that the sago requires to cook longer.

—*Selected.*



A HAPPY NEW YEAR.

"I come, I come, the glad New Year!
O welcome me to your friendship dear;
By the social hearth, O give me room,
Where the holy joys of home will bloom.
Let me come with love that shall ne'er grow cold,
As comes a friend that is prized of old;
Let me whisper of help from the Lord above
To the toiling heart in its work of love,
And point to the peace and bliss of heaven,
The crown to the faithful mother given,
Shining with jewels forever fair,
She won to Christ by her holy care."

ANOTHER year of life is now in the past. A new year is opening before us. What will be its record? What will we each inscribe upon its spotless pages? The manner in which we spend each passing day will decide this question. Fathers and mothers, while you wish your children a Happy New Year, will you strive in the fear of God to make it a happy year? Will you seek to lead your dear ones to the true source of peace and joy? Will you consecrate your own hearts to God, that you may exert a sanctifying influence upon your children? Will you separate them from sin and sinners, and by living faith connect them with God?

It should be the work of every parent to cultivate all that is good, and true, and noble, in his children. It is his duty to correct their faults to restrain their waywardness, even as the Lord required Eli to restrain his sons. Fathers and mothers, make the word of God your guide in the education of your children, ever considering what will be for their future good, rather than what is for your present convenience. The mother may bestow upon her daughters an education that will be invaluable, by training them to bear their share of the family burdens. The father may give his sons a capital of more worth than gold or lands, by teaching them to love useful employment, instead of seeking happiness in idle amusements or dissipation. Parents, now is the time to form in your children habits of industry, self-reliance, and self-control; to cultivate economy and business tact. Now is the time to teach them courtesy and benevolence toward their fellow-men, and reverence and love for God.

You may make a happy new year for your children, if you faithfully discharge your duty. Home should be the most sunny and attractive spot on earth; and it may be made such by pleasant words and kind acts, and, underlying all, a steadfast adherence to the right.

Children, you greet your father and mother with a "Happy New Year," but will you make it a happy year to them? It is in your power to do this. Your conduct, more than everything besides, will make a happy or an unhappy year for your parents. You may cause their hearts to throb with joy or pain. Whatever dishonours your Saviour, whatever causes a stain upon your character, brings anxiety and distress to the heart of godly parents. You cannot give them a happy new year if you live only for self-gratification.

Do we truly wish our loved ones a happy new year? Then let us make it such to them by kindness, by sympathy, by cheerfulness, by unselfish devotion. If we connect with God, the source of peace, and light, and truth, his Spirit will flow thru us as a channel, to refresh and bless all around us. This may be the last year of life to us. Shall we not enter upon it with thoughtful consideration?

Let us withhold nothing from Him who gave his precious life for us. Fathers and mothers, bring to him your children, in the freshness and bloom of youth, and devote them to his service. Let us all consecrate to God the property he has intrusted to us. Above all, let us give him ourselves, a free-will offering. Let us do his will, live for his glory, and he will give us a Happy New Year.

MRS. E. G. WHITE.

HOME BREVITIES.

A trait of character is not fixed until it becomes a habit.

It is injustice to a child to try to repress its activity, which is nature's wise provision for its well-being.

Parents should know where their children are and what they are doing at all times, whether in doors or out of doors.

Many parents teach their children to be untruthful by saying things to them or in their presence which are untrue.

The best way to keep girls and boys at home is to make them feel that they are more appreciated at home than anywhere else.

It is doing the child a wrong not to provide him with employment, and then call him mischievous when he finds it for himself.

The influence of a good book is of untold worth in the right formation of character; while that of a bad book is as immeasurably harmful.

We strengthen the child's moral character when we teach him that the happiness engendered by right doing is a sufficient reward for his good conduct.

Children need to learn to do things that ought to be done, even if they do not want to do them. It is the following of inclination rather than duty that has led many a child to ruin.

Habits of tidiness, order and gentle manners are acquired more easily by the child amid attractive surroundings.

Whatever a parent desires his child to be that he must himself be; and what he wishes his child to avoid that he must himself renounce.

The activity of childhood is too commonly misunderstood, and this is often what makes discipline so difficult because the parent is warring against the natural needs of the child's being.

When denials are necessary, soften the pain they cause by loving sympathy. Lead the child to see that it is because it is right and best that you deny him, and that you share with him the pain that the denial brings.

Accuracy in his work, in his problems and occupations will aid the child to accuracy of thought, and consequently accuracy of speech, for "out of the abundance of the heart the mouth speaketh."

The tendency of children to become what they see in those around them whom they love is one of the most universally active and powerful influences in the formation of character.

Let a love of work for work's sake be created, then idleness will not seem so pleasurable and with

minds and hands well occupied, the opportunities for evil will be greatly lessened and temptation will be easier to overcome.

Do not make demands of a child that are beyond his strength, either physical or moral. Remember that he is immature in character as well as in physical powers and apportion your requirements according to his ability to do.

Alas that, the whole office of motherhood should ever, thru thoughtlessness or ignorance, be robbed of its sacredness and held of less account than housework, dress, society, the accumulation of wealth or the love of ease.

A lady president of a temporary home for erring girls once wrote me that out of the hundreds of girls who had been sheltered in the home during the twelve years she had been connected with it, not a single girl had a mother who had been true to her duty.

Hasty commands given in a loud, storming, fretful or scolding tone, are rarely obeyed. Such tones only weaken authority since they indicate a lack of control on the part of the one giving the command. Self rule is the secret of control over others.

Let us bear in mind that obedience is not a forced compliance to our commands; that is only the outward semblance of obedience. Real obedience which is spontaneous from the heart is a willing, cheerful compliance with that which is rightfully required by authority.

Mischievous and so-called troublesome children are usually those possessed of superabundance of energy needing to be worked off in exercise; if this force be turned into right channels many of these vexatious results are avoided.

Children who are allowed to grow up in a haphazard sort of way, devoting most of their time to idleness and play, are likely to have the habit of such living become firmly fixed in their characters by the time they have reached maturity.

Children must be interested. If the parent and teacher fail to occupy the field, the dangerous outside influences are sure to do it. We must preoccupy the field if we save the children.

When God's children repent of their sins he freely forgives them. He says, "I, even I, am he that bloteth out thy transgressions, and will not remember thy sins." Shall not earthly parents adopt this method.

Encourage the children to respect themselves by showing that you respect them. Froebel, the founder of the kindergarten, was wont to take his hat off to any child that he met, bowing as he said to the possibilities that were in him. Children who are undervalued, doubted, snubbed, are likely to lack true self-respect.

We should show the child that we ourselves are obedient to the dictates of conscience, to the laws of God, to the laws of our being, to the laws of our country, that the child may not feel that the parent's position is one of freedom while his own is one of restraint, and then imagine that age and strength mean liberty and privilege.

MRS. J. H. KELLOGG.

THE RESULTS OF A SINGLE EFFORT.

SEVENTY-FIVE years ago there lived in London a young man by the name of John Williams. Very little is known of his early life, save that he was apprenticed to an iron-monger. One evening as he was standing on the corner of a street waiting for some wild companions, no less wild than himself, perhaps, his master's wife observed him, and with difficulty persuaded him to accompany her to church. Here he heard that which led to his conversion. Four years later he sailed as a missionary, with his wife, for the South Sea Islands, a voyage which at that time occupied a year. Ten months after his arrival he was preaching to the natives in their own tongue. His first efforts were made on the Society Islands, and from thence they were extended to the Hervey and Samoan groups.

The work that has been accomplished in Christianizing the natives of the South Sea Islands within the last seventy-five or eighty years, is indeed miraculous. At the beginning of this period they were

wild savages, sunken in idolatry, superstition, and nameless pollutions, practising polygamy and infanticide, sluggish in intellect, and living in indolence when not at war. Persons who from shipwreck or any other cause were so unfortunate as to come under their power, were almost sure to be killed and eaten. It is said that whole districts were sometimes depopulated simply to furnish flesh to their stronger neighbours. At the present time neatly-built churches, schools, and dwelling houses adorn these fair islands, and the people are kind and hospitable to strangers, living in comparative peace and happiness, many of them intelligently rejoicing in the hope of the gospel. That the blessing of God has most signally attended the efforts of God-fearing, self-sacrificing men who have given their lives to this work, there can be no doubt.

Among these men Mr Williams occupies a prominent place. With respect to both the extent and permanency of his work, he was one of the most successful of the early missionaries to these islands. Of the difficulties which he encountered, we can form but little idea. A single incident will, in a measure, illustrate these difficulties and also the determination with which he met them. In visiting among the islands, he found that a ship at his own disposal was indispensable; and, although ignorant of ship-building, he set about making one with his own hands and what help the natives could give him. Not only had he to make the ship, but also the machinery needed in its construction. In order to melt iron a pair of bellows was necessary, to make which he sacrificed three of his four goats. When completed, what was his dismay, one morning, to find that every particle of the goat-skin had been eaten off by rats during the night.

Discouraged by no hindrances or difficulties, in less than four months Mr. Williams completed his ship, the "Messenger of Peace," which afterward, in visiting from one island to another, bore him thousands of miles. This ship did good service for about seventeen years, when it was replaced by a larger one, purchased by subscriptions secured in England by Mr. Williams' personal exertions.

It is said that this man carried the gospel to over 300,000 souls. He accomplished much in the way of educating and developing native workers. One illustration of his method of labour and its results is on record. In 1821 he went to the island of Aituaki, where he left two native preachers. The natives of this island were wild, noisy cannibals, often killing and eating those of their own number. Eighteen months later he again visited this island, and, as he approached, canoes met his boat with Christian salutations—"The good word has taken root! it is now well at Aitu-ki!" The chief and his people had embraced the gospel, and they had built a large church in which he preached to about 2,000 people. In addition to his other labour, he translated the New Testament into the native language. At the age of forty-three, while endeavouring to carry the gospel into new territory, he fell a martyr to the cause to which he had consecrated his life.

Little did the good woman in London realize how far the influence of her simple, earnest, efforts for her husband's apprentice would reach. It will never cease to exist, for in the kingdom of God doubtless she will meet many souls saved largely as the result of this simple effort. Had she thoughtlessly passed by the lid, as he stood waiting for those who would help him on in his downward course, as many would have done, God might have used other means for his conversion. Respecting this, we do not know, but she would not have been the honoured instrument for setting in motion a train of circumstances, bringing with them such glorious results. Without doubt her sphere of action was as much circumscribed, apparently, as that of any one who reads these lines; yet no one can measure the influence for good of that one act. It would well repay a lifetime of toil and suffering. In itself it was nothing great or grand, and an opportunity for similar efforts is often presented to every one of us. By the simplest act, prompted by love to God, it is possible that we, like this woman, shall kindle a light that shall extend even to the islands of the sea. It may be that God has chosen instruments to carry forward his work at the present time, in the persons of

those with whom we are brought in contact, and upon whom our influence is telling either for or against the truth. Perhaps it is a child, a servant, a neighbour, the very individual whom we would least expect, whom the providence of God has brought within our reach to be directed and led by us in the right direction for a specific purpose. It is a time of great opportunities and possibilities. God has a great work to do in the earth, in the accomplishment of which he will use human instrumentality.

M. L. HUNTLEY.

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A HINT OF LIFE.

DON'T look for the flaws as you go through life;
And, even when you find them,
It is wise and kind to be somewhat blind,
And look for the virtues behind them.
For the cloudiest night has a hint of light
Somewhere in the shadows hiding.
It is better by far to hunt for a star
Than the spot on the sun abiding.
The world will never adjust itself
To suit your whims to the letter.

SOME things must go wrong your whole life long;
And the sooner you know it, the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's good plan,
As the water shapes into a vessel.

—Ella Wheeler Wilcox.

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LITTLE COURTESIES OF LIFE.

IT is a pleasant thing, when one is going about the world, to bestow little courtesies, or do little kindnesses for those with whom we come in contact; but it is not every one who has the faculty of doing these things gracefully.

An incident in a street car the other day illustrates the aptitude of some people in meeting emergencies, and the ease with which they grasp the situation. A lady entered the car holding her dress up to avoid stepping on the trimming, which had broken loose, and was dangling some distance below the edge of the skirt. Adjusting her belongings as best she could, and putting the trimming in proper shape, she began a search for a pin. The belt, the edge of the dress, the collar—every place where a pin might have been found—was examined, but to no purpose.

The threads that held the trimming were then pulled up and tied as snugly as possible, and she gave up in despair, and settled herself to the idea that the trimming must drag until she could get to some place where the needful repairing could be done. A pert youngster across the car grinned and enjoyed her embarrassment. A rather dashing looking woman transfixed her unfortunate sister with her eyes, and smiled in an insulting fashion. A middle-aged man, evidently a dyspeptic, exchanged glances with his friend; and, all told, the situation was not particularly comfortable.

Just then a man rose from his seat, passed down the aisle of the car, halted just long enough to offer the lady some pins, touched his hat, and was gone in an instant. There was more genuine good-will in the act than all of those disgruntled spectators could feel in a lifetime. The man was a stranger, and the lady scarcely caught sight of his face, but she knew without any further evidence that he was a gentleman.—*New York Ledger.*

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THE SAME MEASURE.

"ACCORDING to the measure of the rule which God hath distributed,"

There lived forty years ago in Berlin a shoemaker, who had a habit of speaking harshly of all his neighbours who did not think quite as he did about religion. The old pastor of the parish in which the shoemaker lived, heard of this, and felt that he must give him a lesson.

He did it in this way: He sent for the shoemaker one morning, and, when he came in, said to him, "Master, take my measure for a pair of boots."

"With pleasure, your Reverence," answered the shoemaker. "Please take off your boot."

The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, noted all down in his pocketbook, and then prepared to leave the room.

But as he was putting up the measure, the pastor said to him, "Master, my son also requires a pair of boots."

"I will make them with pleasure, your Reverence. Can I take the young man's measure?"

"It is not necessary," said the pastor; "the lad is fourteen, but you can make my boots and his from the same last."

"Your Reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, sir, to make my son's on the same last."

"No, your Reverence, I cannot do it."

"It must be—on the same last."

"But, your Reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit, and yet you think that God is to form all Christians according to your own last, of the same measure and growth in religion as yourself! That will not do either."

The shoemaker was abashed. Then he said, "I thank your Reverence for this sermon, and I will try to remember it, and to judge my neighbours less harshly in the future."

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"SAVES TO THE UTTERMOST."

A CITY missionary was called from his bed at midnight to meet a half-clothed little girl, who said, as she saw him:—

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to our house and try to save my father."

"What's the matter with your father?"

"He's a good father when he don't drink, but he's out of work now, and he drinks awfully. He's most killed my mother; but if Jesus can save to the uttermost, He can save him."

In a miserable underground room the drunken father was found brandishing a knife over his wife. The missionary began to talk kindly to him, and he became subdued. The little girl went up to the missionary, saying:—

"Don't talk to father, it won't do any good. Ask Jesus, who saves to the uttermost, to save my poor father."

He knelt and prayed with unwonted power. The drunkard was melted to repentance. A new era dawned on the family.—*The Colporter.*

REFINEMENT is more a spirit than an accomplishment. All the books of etiquette that have been written cannot make a person refined. True refinement springs from a gentle, unselfish heart. Without a fine spirit a refined life is impossible.

INSECTS on plants, either outdoor or indoor, may be effectually destroyed by the application of weak tobacco water. The decoction can be prepared by soaking any kind of tobacco in warm water for from five to ten minutes. It should be applied warm, but very weak; a too-strong decoction will injure the plants.

EVIL habits have been compared to a banyan tree, that sends roots downward from its branches, till, from a single trunk a forest is grown. But, if the parent trunk is wholly good, each new trunk will be a virtue, and the result will be wholly desirable. From the branch of humility let drop a root of gentleness and one of charity. From honesty let start the shoot of truthfulness. Sturdy courage will send forth self-confidence. So the process will continue with many more branches.

Selected.



HOLD ON BOYS.

HOLD on to your tongue when you are just ready to swear, lie, or speak harshly, or use an improper word.

Hold on to your hand when you are about to punch, strike, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running off from study, or pursuing the path of error, shame, or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry with you.

Hold on to your heart when evil associates seek your company, and invite you to join in their mirth, games, and revelry.

Hold on to your good name; for it is of more value than gold, high places, or fashionable attire.

Hold on to the truth; for it will serve you well, and do you good thruout eternity.

Hold on to your good character; for it is, and ever will be, your best wealth.—*Selected.*

POOR BOY, BUT RICH MAN.

MR. ANDREW CARNEGIE is one of the richest men in the world. He is said to own a fortune of over £40,000,000. His first home was an humble cottage in Scotland, where he was born in 1837. His father was a weaver of damask in one of the factories in Dunfermline. When steam looms came into operation, the father lost his place, and as a possible escape from poverty the family emigrated to America.

Andrew was only ten years old at this time, but shortly after landing in America he obtained work in a factory as bobbin boy, at 5/- per week. Very proud was Andrew when he entered into partnership with his father in keeping the home.

After this he became a telegraph messenger, then an operator, then he became

owner of an iron foundry called the "Keystone Ironworks." This work has developed until at the present time he has 27,000 workmen employed in that industry. The monthly pay roll of this great concern amounts to more than £250,000—over £10,000 for each working day.

When a young man Andrew had no pleasures outside of his work, except such as spring from books and study. He was industrious and determined in all that he took in hand. The first thing he did by way of investment was to purchase ten shares in the Adam's Express Company. His next speculation was in a company formed to build sleeping cars on the railway line. His share in this venture cost him £43, and this sum he had to borrow.

The factories owned by the Carnegie Company turn out over 300,000 tons of iron every month. Over 100 locomotives are used in moving material about the yards of their great iron foundries.—*Bible Echo.*

EDITH'S OBJECT LESSON.

EDITH had just come in from walking; and, as usual, she had a book under her arm. For if Edith's walks did not lead her near the library building, they were apt to turn in the direction of some acquaintance or schoolmate who was ready to lend a "perfectly splendid" book.

She hastily put off her wrappings, and was soon cosily nestled in an easy chair, and so deeply interested in the new volume that she never noticed grandma's entrance, much less thought to offer her the comfortable seat; so deeply interested that she gave no heed to her mother's request to put on little Fred his rubbers and mittens, until the request was twice repeated; and then, I am sorry to say, Edith closed her book, and went with very bad grace and a decided frown on her brow to attend to the little brother.

And all through the evening, instead of adding anything to the social enjoyment of the family, Edith sat apart, her pretty head bowed over the book in her hand. Uncle Will was visiting at the house, and had noticed how very much reading his young niece seemed to accomplish. At first, he was pleased; for Uncle Will was

very fond of books, and thought Edith was developing a good literary taste.

But when he talked with her about standard works of history and fiction, he was surprised to find how very little she knew of any of his favourites. He was not long surprised when he began to examine some of the many volumes which Edith brought home with such frequency, among her school-books, borrowed from other girls, or loaned from the library.

The "Bride of the Wreck," "Ghost of Raven's Hall," or "Last Heir of Merton," were not exactly the kind of reading Uncle Will thought best fitted to foster a fine, pure taste, or make a young mind and heart stronger and better.

He said nothing yet to Edith; but he thought a good deal of his bright, pretty niece, and his eyes were often fixed thoughtfully upon her, as she pored over her books, or sat dreamily gazing into the fire when the shadows grew too thick to see the pages filled with such unreal but fascinating tales.

Uncle Will was perhaps a little graver than usual this particular evening, after Edith was so ungracious in performing simple duties.

"Have you any special engagement after school to-morrow?" he asked, when Edith bade him good-night.

She looked up brightly, for Uncle Will so frequently had a nice treat on hand.

"No, sir; only to take back Fanny Merle's book, and get one Ellen Winton promised to lend me."

"I will send back the borrowed book, and the other can wait, I am sure. I want you to go to the museum with me."

"Oh, thank you, Uncle Will! That is so very nice."

Edith was all ready at the appointed hour. She had been to the museum before,—yes, many times; but going with Uncle Will was quite different from going with any one else. He had a way of telling about the beautiful pictures and statuary and various curiosities that made them seem something more than mere canvas and paint, and marble or bronze.

And so to-day they went slowly from one department to another, looking at the wonderful, beautiful objects, and Uncle Will talked pleasantly about many things, and answered Edith's questions clearly and patiently.

At last they paused before a case full of many strange things.

"Look, Uncle Will," said Edith; what is this piece of gray-looking stone with these funny marks upon it?"

"Cannot you tell? Look closely," said Uncle Will.

"I don't think it is writing of any kind," said Edith, peering into the case. "They look like—yes, I am sure they must be *bird-tracks* of some kind. But so large!"

"They are bird-tracks, my dear. The foot-marks of some great fowl that lived ages ago, when the stone you see was a

soft, miry mass, on which these clawprints were easily impressed."

"How very strange," said Edith, "to think that a bird living so long ago should have left tracks behind that we can see to-day."

"Very strange," said Uncle Will, smiling. "But these are only a few of the many wonderful tracks of past ages written on the rocks. Did you ever think, Edith, that all of us—especially young folks like you—are making prints which, like these bird-tracks, may last long after us?"

"Why, how, Uncle Will?" asked Edith.

"I told you this rock was once a soft substance, into which these great claws easily sank. As ages passed by, the mire hardened until that foot-print was a part of the rock, never to be effaced.

"Young people's minds and hearts are very much like the soft mass; and the thoughts they think, the persons they associate with, the books they read, are all doing something toward making foot-prints. If evil, impure images walk often through the young mind and heart with wrong, untrue ideas about life and its duties,—these things will surely leave their ugly prints growing firmer and firmer, deeper and deeper, until they can never be effaced. And so again, good, sweet, loving thoughts and endeavours will as surely leave their marks, too. Then ought we not to be very careful about the marks we are making as we go through life? careful about things that may seem very trivial in our daily lives; and I know of nothing which may leave deeper marks of good or evil on young hearts than the books they read."

Edith's face had flushed deeply, and she listened to her uncle with her eyes fixed upon the strange, uncouth marks before her.

Although she was overfond of foolish, unprofitable books, Edith was a bright, sensible girl, and knew directly, from the beginning of her uncle's talk, why he had brought her to the museum, and to this particular case.

She felt ashamed; but, as they left the museum, she looked up bravely, and said, with just a little tremble in her voice:—

"Uncle Will, I know what you mean, and I will try to be making better foot-prints."—*Mrs. Lucy Randolph Fleming.*

—o—
FAITHFULNESS.

TWO boys were at work rigging a small sail-boat. It lay in an inlet on the coast, and had been hired from them for the season by a stranger.

"Come along, Bob!" said one of the boys. "It's all right now. We'll be too late to see the ball match, if we don't start at once."

Bob had taken down some of the old ropes, and had rigged the boat with new ones. The halyards he had not yet examined.

"They're all right," urged his companion, trying them,— "strong enough to last for years."

"No; I'll put in new halyards. I promised to make a thorough job of it."

"Then you'll miss the game. I'm off."

Tom ran across the fields; Bob hesitated as he looked after him. It was a sharp disappointment to miss the game. The old halyards were worn, but they were still strong.

"They'll stand this summer well enough," muttered Bob.

Then with a quick, decisive movement, he cut them, and proceeded to put in new ropes. "I'll make the job thoro," he said.

That very evening the gentleman took a party of his friends out for a sail, among them several persons whose death would have been a calamity. When they were a mile from the land, a fierce squall struck the boat. They steered toward the shore. The boat was carrying too much sail for such a wind.

"If your gaff gives way, we are gone!" said a physician in the party, in a low voice.

"It all depends on the halyards. They are new. But there's a terrific strain on them."

Every eye in the boat was upon the short, knotted ropes. They creaked ominously; but they bore the strain, and in a short time the boat was driven upon the beach. Bob's stout bits of new rope had saved the lives of all on board.

Bob's faithfulness in doing a "thoro job," would have been comparatively little to his credit, could he have foreseen the momentous consequences. Who would not be particular about a rope, if he knew beyond a question that human lives would hang upon it within twenty-four hours? The truly faithful souls are those who do their duty, as Bob did, no matter how unimportant it may seem in itself, or how remote and uncertain its results.—*Youth's Companion.*

—ooo—
THE BOY THAT SAYS NO.

HERE'S a hand to the boy who has courage,
To do what he knows to be right!
When he falls in the way of temptations,
Or has a hard battle to fight,
Who strives against self and his comrades
Will find a most powerful foe;
All honour to him if he conquers:
A cheer for the boy that says "No."

There's many a battle fought daily
The world knows nothing about!
There's many a brave little soldier
Whose strength puts a legion to rout,
And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
And do what you know to be right;
Stand firm by the colours of manhood,
And you'll overcome in the fight.
"The right," be your battle-cry ever
In waging the warfare of life;
And God, who knows all the heroes,
Will give you the strength for the strife.

—*The Evangelical.*

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Continued from page 16.

the 'Self-support' problem, and of many other perplexing questions in the churches. 'The Spirit of life in Christ' will move Christians to cheerful obedience, fervent love, and holy zeal.

Bible Work

While Jesus Christ is the only foundation of the Christian Faith, the Scriptures of the Old and New Testaments are the authoritative record of God's revelation of Himself in Jesus Christ and of the way of salvation through Him. We believe that the distribution of the Bible in India has been most widely blessed, and that this circulation must continue to be one of the foremost aims of all who seek to win the people of the East to Christ.

The Circulation of Literature.

The Conference is profoundly impressed with the importance of disseminating everywhere and by all means pure wholesome literature in order both to counteract the pernicious effects of the unhealthy literature so largely circulated, and also to place before the people the way of salvation through Jesus Christ.

The Conference urges on all members of the Missionary body the great need and fruitfulness of increasing the circulation of vernacular and English literature by (1) the establishment and efficient maintenance of reading-rooms, branch depositories, and colporteurs (when suitable men are available); (2) by making the circulation of literature an integral part of the duty of each mission agent; (3) by utilizing our schools and colleges as a means of bringing Christian books and Scriptures to the notice of the pupils and students, and thus promoting their sale; and (4) by using every available opportunity such as those afforded by preaching services, markets, hospitals, railway travelling, the dinner hour of workshops, and the like.

Systematic and proportionate giving.

The Conference, being assured that the Scriptural system of regular, cheerful and proportionate giving is calculated to bring a reflex benefit both on the donor and the Churches, and that it is the only course which can adequately meet the pressing exigencies of the situation, recommends that this subject be constantly brought to the notice of members, not only of organized Churches, but also of those newly established, by means of systematic teaching, personal exhortation, and individual example.

In the theory and practice of systematic giving lies the solution of many problems in our Indian Churches. Slowly this is being recognized in the Churches themselves. The most effective method of making systematic and proportionate giving popular and permanent is to begin with the children. The formation of this habit in childhood is the swiftest and surest way to success.

Work Amongst the Young.

The Conference most earnestly calls upon parents to train their children in the

nurture and admonition of the Lord, and would urge that private and united prayer and Bible study be regarded by all as a daily duty, that the time thus spent be looked upon as sacred and essential features of the home life, and that all children should be impressed with the religious significance of duty. The conference also pleads that pastors fail not to realize the presence and value of children in the Church, and that they devote tireless energy to discover and meet their spiritual needs."



The volcano of Santa Maria in Guatamala is reported to be in active operation. The eruption is attended with a terrific roar and shocks which are felt over Nicaragua, Costa Rica, and Salvador.

The recent investigation in Paris has decided that the validity of the title which the Panama Canal Company proposes to transfer to the United States can be established without a doubt.

The Chinese language is spoken by nearly 400,000,000; the English, by about 200,000,000; the German by 85,000,000; the Russian by 75,000,000; The French and Spanish, each 41,000,000, Italian, 30,000,000, Portuges, 13,000,000.

The corn market of Chicago is reported to be in the absolute control of J. Ogden Armour, who is holding something like 30,000,000 bushels of December corn, and has within a few days cleared between 2,000,000 and 3,000,000 dollars.

Thomas A. Edison has invented a new storage battery for automobiles, which promises to take the place of all such appliances now in use, because of its lightness and power. Factories for its exclusive manufacture are now being constructed in five European countries.

A person was thrown into a hypnotic sleep at Visalia, California, Oct. 18th, by a hypnotist who was twenty miles away. The operation was carried on by means of a telephone, and was performed in the presence of a number of persons who had assembled to witness the test. "Keep thy heart with all diligence, for out of it are the issues of life." There is but one being to whose will it is safe to yield the full control of your mind, and that is the one who has a mind that is omniscient and omnipotent.

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Candid Doubt.—There is a kind of doubt which is right. It is of that sort which does not believe anything for which it has no proof. The mind is endowed with certain powers of investigation, reflection and reason; and thru these, God speaks to us. The one who gave us reason, speaks to us by means of it. He asks of us no blind faith. We should know what we believe and why we believe it, that we may be able to give to every man, a reason of the hope that is in us. Nothing should be accepted without good evidence; and if the Bible is God's message to man, sent to guide him in the path of right, there must be evidences within the book itself appealing to our reason. When these are examined, all honest, candid doubt is done away, and sweet abiding faith remains.

Doubters who are honest in their disbelief, can never have carefully studied the Bible. Hume, who acknowledged himself the prince of sceptics, confessed that he had never read even the New Testament with attention. Gilbert West and Lord Littleton started out to prove the Bible false; but, in order to be more successful in conducting the assault, agreed to examine it thoroly. As they began honestly to search the Scriptures, they were convinced, and became converts and defenders of the faith they had planned to attack. Ignorance breeds unbelief. Peter says that the things of the Bible which are hard to be understood, are by the unlearned and unstable, wrested to their own destruction. A man ignorant of the word of God has no intelligent reason on which to base his faith; and therefore having no anchor, he becomes unstable, driven with the wind and tossed.

Sponges.—Some people are like sponges, absorbing that which is about them without stopping to find proof for what they receive. God never intends any one to base his faith on another, and drink in the teachings of others without proof. Many, in a spong-like way, accept the commandments of men as the word of God.

A little pressure reveals the fact that they relinquish their ideas as easily, and with as little reason, as they imbibe them. If it had been intended that man should

be put to soak in the theological tub of his forefathers, he certainly never would have been given a mind with which to reason. The powers of analysis and synthesis, under the influence of the Holy Spirit, are man's safeguard to shield his faith.

Proportionate Giving.—The strong stand taken by the late Decennial Conference of Missionaries in reference to proportionate giving indicates a return to Bible methods of supporting the gospel ministry. All felt the need of self-support in the Native Church, and if all missionaries teach by precept and example God's method of tithe paying, it will be the most effective means of bringing the church to the point of self-support. One great drawback is the failure on the part of many missionaries to return to the Lord the one-tenth, which belongs to Him, and so long as they fail in being just with God, so long will their efforts to raise others to a Bible standpoint be ineffective. Not only does tithe paying bring a blessing materially and financially to the one who obeys but a spiritual blessing also. Malachi says,—“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”

THE DECENNIAL CONFERENCE IN MADRAS.

The writer enjoyed the privilege of attending the Decennial Conference of Missionaries at Madras, December 11—18. This conference as the name implies is held once in every ten years, of which the one recently held is the third in number. About two hundred delegates were in attendance beside a large number of visitors. Missions of various denominations in different parts of India, Burma and Ceylon were represented. The object of the conference was to unify the efforts of missionaries in the evangelization of those within its territorial limits, and to lay plans for the more speedy accomplishment of the same.

The first opening address was given by Rev. John Murdock of Madras. This aged brother, in few words and broken voice, told of some of the trials and triumphs of truth he had witnessed in mission work since he landed in Colombo in 1844. He had seen the hand of God in this work, and was sure he would cause it to triumph. His motto like that of Carry is “Expect great things of God, attempt great things for God.” He commended the same motto to younger men, and exhorted them to faithfulness in their work. It is inspiring to meet aged men like John Murdock, who has thrown his life into service for God, and who now, though far past three-score years and ten, is still working on.

Bishop Whitehead of Madras gave the second opening address, the keynote of

which was unity. A strong tendency toward unity was evident among delegates, and the Bishop's remarks along this line met a hearty response. While anxious for unity, he did not believe in union which sought to ignore the fact that there were differences of belief. To surrender conscientious belief, to break down denominational lines and ignore differences would not in the end bring unity, for it must, if genuine, be founded upon truth. There are differences he said, and although such exist it is best to acknowledge them, and draw more closely together in evangelistic work knowing that they do exist.

The first three days of the conference was given to committee work, which was divided up under the following heads: Native Church, Evangelistic work, Education, Women's work, Medical work, Industrial work, Comity and Literature. Much time was given to the consideration of resolutions along the various lines of mission work by the different committees. Four days were given to open session of the conference in consideration of resolutions drafted by the several committees. Space will not permit the insertion of even a summary of these resolves, and we merely add the following quotations from preambles and resolutions as breathing out in a measure the designs of the conference.

“In considering the subject of the Development of Christian Life and Character, it is our deep conviction that the greatest need in our Missions to-day is Christian LIFE: not more elaborate methods, or better organization, or new appliances, but more *life*, the new life from God, in-breathed by the Holy Spirit, ‘working in us that which is well-pleasing in His sight.’ As physical life must precede physical activities, such as sight and speech and locomotion, so spiritual life must go before and produce spiritual activity. True Christian life is absolutely essential to true Christian living. It is evident then that they only who really possess the life of Christ will do from the heart the works and will of Christ; that they only who have the Holy Spirit dwelling within them can bring forth the fruit of the Spirit.

A Christian who has this *life from God*, in conscious vigorous exercise, filling his heart with joy and strength, will delight to obey God's word. When that word says, ‘Owe no man anything,’ he will conscientiously abstain from debt. When it says, ‘Receive ye one another as Christ also received you to the glory of God,’ caste distinctions will be totally put away, consumed by the fervour of Christian love. When the word says, ‘Remember the Sabbath day to keep it holy,’ the Christian who is in vital union with Him who gave the command will cheerfully obey it, and hallow the day. He who realizes that his body is indeed a temple of the Holy Ghost will not defile it with immorality or intemperance. This is also the true solution of

(Continued on page 14).