

# THE ORIENTAL WATCHMAN

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

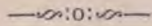
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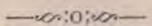
## *The Coming Christ*

There is no theme around which cluster events of greater meaning than the coming of our Lord. It has been for years the longing desire of His waiting ones and is still their thrilling theme. As we look down the lines of prophesy which meet their end in the coming of Christ, we watch the mile posts one by one as they have come and gone: each one bringing us nearer to that great event which is the consummation of our hopes. As we see how fully and completely prophecy has been and is now being fulfilled, hope grows still more bright. We count the links of these great chains of prophecy given in the Old Testament and New; we number them over one by one, and we see clearly each link save the last is a history of the past.



## *The Prophecies*

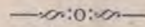
Those who do not study the prophecies of God's Word, are leaving aside the very means provided as an anchor to their hope in these last days, when the evil one is trying if possible to deceive the very elect. It is strange that so few people know anything about the prophecies of our Lord's return, and it is passing strange that so little is heard of these things in the popular pulpits of the day. There seems to be a feeling in the hearts of many people that Christ is coming soon and ministers, not a few, acknowledge the same, but there is a lack of definite knowledge in the minds of the majority. Some say they think He is coming soon, but fear being too positive. Let such study carefully the prophecies with prayerful heart and a certainty of opinion will take hold of them.



## *A Means of Certainty*

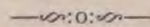
There is an element of great danger in uncertainty, and no one can look to the near coming of Christ with the eye of faith who does not have a certain opinion founded upon the word of God. As we look back to the first advent of Christ, we find this same condition of uncertainty prevalent in the minds of the people. There were

many and diversified notions not withstanding the fact that prophecy had been full and explicit. The trouble then, as now, was a lack of knowledge of the Scriptures. Christ said to them, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." But as He said, "Ye will not come to Me, that ye might have life." Having forsaken the means of knowledge, the Jews were led to make the greatest mistake of their history.



## *A Lesson from the First Advent*

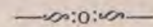
It is interesting to see how definite and explicit the prophecy of our Lord's first advent was given in the prophecies of the Old Testament: and to read their fulfillment in the New Testament is an assurance that God has never given cunningly devised fables for us to follow. The first prophecy of Christ's first advent affirmed that He should be born of woman. Gen. 3: 15. The same author, Gen. 49: 10, foretells the tribe from which He should come. Jeremiah said He should be of the family of David. Jer. 23: 5, 6. Isaiah said He should be born of a virgin. Isa. 7: 14. Micah foretold the place of his birth 700 years before it took place. Micah 5: 2. Zechariah prophesied His triumphant entry into Jerusalem, Ch. 9: 9, the price of His betrayal, Ch. 11: 12, and the use made of the money, Ch. 11: 13. The Psalmist foretold the treatment Christ received on the cross. Ps. 22: 7, 8: the piercing of His hands and feet verse 16, and the lots cast for His garments verse 18. In Isaiah 53: 4-8 is recorded the life of Christ and the treatment He received, and verse 9 tells with whom He made His grave. To find the fulfilment of all these Prophecies, it is only necessary to read the life of Christ as given in the Gospels, and see how completely all were fulfilled.



## *A Warning*

In considering these prophecies and their fulfilment, we say how slow of heart were those who lived at the time of Christ's first advent, and as we study farther into the prophecies and see how

clearly Daniel in chapter 9: 24-27 foretold the time of Christ's anointing, the length of His ministry and the time of his death we say; oh, stiffnecked people, why did you reject your Lord? But let us not forget that in the prophecies of Christ's first advent, and the indifference toward them which led to the crucifixion of the Messiah is a lesson for those looking for the second coming of Christ. Many, yea, the majority had a vague impression that the Deliverer would come, but indifference prevented them from definite knowledge which would have filled their hearts with joy. Shall the Christian of to-day stumble as the Jew of old? If so, he shall meet with greater condemnation, for he has the record of their experience, and a multiplication of prophecies more than they, which corroborate each other, and point with unfailing accuracy to a common event only a little way in the future. He need not follow cunningly devised fables, he need not conjecture, but he may know that Christ is coming soon, and the many events to transpire just previous to that glorious appearing; and with this knowledge comes a joy which none but he who has it knows.



## *Our Watchword.*

The Gospel to the world in this generation is an inspiring watchword for every Christian. A fitting motto for every waiting one, to throb in his heart and burn in his bones. When it is accomplished, then the end. The end of a world of sorrow, sickness and sin. The end of heart ache, pain and death. Let us then hasten on that day. We can do our part. We can have our lamps all trimmed and burning, waiting for our Lord's return. We can pass the word along the line. We can rouse our sleeping brother. We can tell benighted heathen that a king, a mighty King is coming,—coming soon. If he sees that we believe it and that our message is in demonstration of the spirit, he may be aroused to know Him, whom to know is life forever more. Let us then accept this watchword, as the great thought of our lives, to be our guiding star until the battle is finished and the victory won.



### ARE YOU ONE OF THEM?

WRITING about the condition of things just prior to the second coming of Christ the prophet declares, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

Scoffers there have been all down the world's history, but the class of scoffers here referred to are those who ridicule the great truths connected with Christ's second coming. Apparently the reason why they object to any indication of the approach of that event lies in the fact that they walk after their own lusts, their own desires, and they do not wish to believe anything that would bring in the curtailment of those desires. In other words, their creed is formulated by their projects, their feelings, and their desires instead of having their feelings, their projects, and their desires governed by their faith. The man who will not cease walking after his own desires for Christ's sake will never be able to appreciate the great truths and the great events connected with Christ's second coming.

When speaking about His service and its requirements, Christ put the cross of self-denial first—"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9: 23. Where self-denial is not brought into the life there cannot be true harmony with Christ, or joy in the hope of His coming. The mind, freighted with the love of self, cannot truly love anything else. Benumbed by indulgence in ease and luxury, the mind that walks after its own lusts is altogether unprepared to appreciate the startling truths that God has for His people at this time.

God did not design that His servants should enter into controversy or debate with these scoffers. "Debate" is one of the fruits of the flesh, and the less that the child of God has to do with it the better. Rom. 1: 29. And as to controversy, it is of no value. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16: 31.

It is altogether an unwise plan for the Christian to go fishing after every objection or objector that he can find. If he starts this business Satan will take care to keep him busy all the time. And thus a life that might have been grand in its achievements for God, is wasted in a Quixotic crusade against scoffers and their objections.

There is one use, however, that the Christian can make of these scoffers. While they are busily engaged in their scoffing, and asking where is the evidence that Christ's coming is near, the child of God may see in them and their work the

very evidence that the scoffer professes to be looking for. These men are themselves last-day signs, tho they profess to believe that time is still unlimited.

The world takes pride in meeting opponents; the child of God would better take pride in keeping close to his Master. God is well able to take care of the scoffers and those who trample upon His truth. He who goes with the scoffers by choice will himself soon learn to be a scoffer. God has promised to keep those who trust in Him from the pride of man, and from the "strife of tongues." Ps. 31: 20. Be it known, therefore, that the strife of tongues never works out God's will or His glory, and it certainly cannot work for the Christian's good.

Scoffers there have been, and scoffers there are to-day, but the man of God cannot afford to come down to contend with these. Take hold of God's work, and do it with all your heart and soul; let God take care of you and your faith.

ROBERT HARE.

### OH, THE CRUELTY OF FASHION!

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

—*Signs of the Times.*

### THE BIBLE A SCIENTIFIC BOOK.

IT is the fashion in many quarters to decry the Bible as the work of unlearned, ignorant men, as a book, adapted only to a race and an age comparatively barbarous. The claim is frequently made that its teachings are now rendered superfluous by the discoveries of modern science. Especially is this asserted of the Old Testament.

I do not claim that the Bible is an exhaustive text-book of science. Such is not

its purpose. Its purpose is to reveal God and His ways. But this is my proposition: That the Bible recognizes the essential facts and laws of the natural world; that there are scientific truths revealed in the Bible which have only in our day been discovered; and still further that the Bible contains statements of scientific truths yet to be recognized as such by Science herself; in other words, that THE BIBLE IS IN ADVANCE OF SCIENCE ON SCIENTIFIC GROUND.

The limits of this article will allow only a few of the many facts which might be cited in proof. Job is a perfect mine of natural scientific truths; Proverbs and Ecclesiastes of psychology and political economy.

It may be surprising to some to be told that the Bible deals with the concepts of higher mathematics, but such is undoubtedly the case. In Ps. 103: 12 we read, "As far as the east is from the west, so far hath He removed our transgressions from us." But how far is the east from the west? East and west are terms denoting diametrical opposition in infinite space. So in mathematical language our transgressions have been removed "to infinity." In 2 Pet. 3: 8 we read that "one day with the Lord is as a thousand years." How can this be? In comparison with God's infinite existence a thousand years has "no assignable magnitude," is infinitesimal; one day and a thousand years are both infinitely small.

Turning to the nature-sciences, we find facts and laws of physics frequently referred to in the Bible. Cohesion is spoken of in Dan. 2: 43; gravitation is taught in Job 26: 7 and 38: 6. The physical condition of interplanetary space is described in John 1: 5; refraction of light is referred to in Job 38: 24. In Job 22: 13 and 10: 4, also Ps. 139: 16, we have an evident reference to the Roentgen-ray. Specific gravity is spoken of in Job 28: 25.

The Bible abounds in references to the facts and laws of astronomy. The earth's orbit is alluded to in Job 28: 7; the all-pervasive power of gravitation in Job 38: 31-33; the diameter of the earth in Job 38: 18. The parallax of the fixed stars is referred to in Jas. 1: 17; their number in Ps. 147: 4; their physical constitution in 1 Cor. 15: 41.

The Bible is pre-eminently a treatise on life. Consequently we may expect to find frequent statements of biological laws. The development of the embryo is referred to in Ps. 139: 16 and Eccl. 11: 5; the law of heredity in Heb. 2: 14 and Ex. 20: 5; biogenesis in John 3: 5, 6; the circulation of the blood in Job 10: 10.

Other scientific truths, some of which are not generally recognized as such, are contained in the following passages:—

Gen. 1: 1; Rom. 13: 1; Matt. 19: 5; Rom. 6: 2, 3; Eccl. 5: 9; Eccl. 9: 5.

*Prof. W. H. Buxton, in Industrial Educator.*



“WILL THOU NOT

# REVIVE US AGAIN.”

SELECTIONS FROM CHARLES FINNEY'S LECTURES ON REVIVALS DELIVERED IN NEW YORK,

What is a Revival ?

A REVIVAL is a purely philosophical result of the right use of constituted means. It is not a miracle, nor dependent upon a miracle. There has long been an idea prevalent that promoting religion has something very peculiar in it, not to be judged of by the ordinary rules of cause and effect. No doctrine is more dangerous than this to the prosperity of the Church. Suppose a man were to go and preach this doctrine among farmers, about their sowing grain. Let him tell them that God is a sovereign, and will give them a crop only when it pleases Him, and that for them to plough and plant, and labour, as if they expected to raise a crop, is very wrong, and taking the work out of the hands of God. And suppose the farmers should believe such doctrine. Why, they would starve the world to death. Just such results would follow the Church's being persuaded that promoting religion is somehow so mysteriously a subject of Divine sovereignty, that there is no natural connexion between the means and the end. I fully believe, that could facts be known, it would be found that when the appointed means have been *rightly* used, spiritual blessings have been obtained with greater uniformity than temporal ones.

A revival consists in the return of the Church from her backslidings, and in the conversion of sinners. A revival always includes conviction of sin on the part of the Church. It is nothing else than a new beginning of obedience to God. Christians will have their faith renewed. They will be filled with a tender and burning love for souls. A revival breaks the power of the world and of sin over Christians. When the churches are thus awakened and reformed, the salvation of sinners will follow, going thru the same stages of conviction, repentance, and reformation.

If Christians are full of the Spirit of God, sinners read it. An individual once went into a manufactory to see the machinery. His mind was solemn, as he had been where there was a revival. The people who laboured there all knew him by sight, and knew who he was. A young lady who was at work saw him, and whispered some foolish remark to her companion, and laughed. The person stopped, and looked at her with a feeling of grief. She stopped, her thread broke,

and she was so much agitated that she could not join it. At length she sat down, overcome with her feelings. The person then approached and spoke with her; she soon manifested a deep sense of sin. The feeling spread thru the establishment like fire, and in a few hours almost every person employed there was under conviction; so much so, that the owners, the worldly men, were astounded, and requested to have the works stop and have a prayer-meeting; for they said it was a great deal more important to have these people converted than to have the works go on. And in a few days, the owners and nearly every person employed in the establishment were hopefully converted. If Christians have deep feelings on the subject of religion themselves, they will produce deep feeling wherever they go. And if they are cold, or light and trifling, they inevitably destroy all deep feeling.

When a revival is needed.

1. *When there is a want of brotherly love.* When there are dissensions, and jealousies, and evil speakings among Christians, then there is a great need of a revival. These things show that Christians have got far from God. Religion cannot prosper with such things in the Church, and nothing can put an end to them like a revival.

2. *When there is a worldly Spirit in the Church.* It is manifest that the Church is sunk down to a low state, when you see Christians conform to the world.

3. *When the Church finds its members falling into gross sins,* then it is time for the Church to awake and cry to God.

4. *When the wicked triumph over the Church and revile Christians.*

5. *When sinners are careless and unconcerned,* it is time the Church should bestir itself. It is as much the duty of the Church to awake, as it is for the firemen to awake when a fire breaks out at night in a great city. Sleep! should the firemen sleep, and let the whole city burn down? What would be thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep.

When a revival may be expected.

1. *When the wickedness of the wicked grieves, humbles and distresses Christians.* Sometimes Christians do not seem to mind anything about the wickedness around them. Or if they talk about it, it is in a cold, and callous, and unfeeling way, as if they despaired of a reformation.

If Christians will only be humbled and pray, they shall soon see God's naked arm in a revival of religion.

2. A revival may be expected *when Christians have a spirit of prayer for a revival* That is, when they pray as if their hearts were set upon a revival. Sometimes Christians are not engaged in prayer for a revival, not even when they are warm in prayer. Their minds are upon something else; and not for a revival among themselves. But when they feel the want of a revival, they pray for it as if they could not be denied. Deep, continual, earnest desire for the salvation of sinners, is what constitutes the spirit of prayer for a revival. When this feeling exists in a church, unless the Spirit is grieved away by sin, there will infallibly be a revival. Sometimes ministers have had this distress about their congregations, so that they felt as if they could not live unless they could see a revival. Sometimes private members of the church, men or women, have the spirit of prayer for a revival of religion, so that they will hold on and prevail with God, till he pours out his Spirit. The first ray of light that broke in upon the midnight which rested on the churches in Oneida county in 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in an agony for the land, she kept praying more and more. At length she became full of joy, and exclaimed, "God has come! God has come! There is no mistake about it, the work is begun, and is going all over the region." And sure enough, the work began, and spread all over that part of the country.

3. When the attention of ministers is especially directed to this particular object, and *when their preaching and other efforts are aimed particularly for the conversion of sinners.* Most of the time, the labours of ministers are, it would seem, directed to other objects. They seem to preach and labor with no particular design to effect the *immediate* conversion of sinners; and then it need not be expected that there will be a revival under their preaching. There never will be a revival till *somebody* makes particular efforts for this end.

4. A revival of religion may be expected *when Christians begin to confess their sins to one another.* At other times, they confess in a general manner, as if they were only half in earnest. They may do it in eloquent language, but it does not mean anything. But when there is an ingenuous breaking down, and a pouring out of the heart in making confession of their sins, the flood-gates will soon burst open, and salvation will flow over the place.

5. *When Christians are found willing to make the sacrifice necessary to carry it on.* They must be willing to sacrifice their feeling, their business, their time, to help forward the work. Ministers must be willing to lay out their strength, and to jeopard their health and life.



6. A revival may be expected *when ministers and Christians are willing to have God promote it by what instruments he pleases.* Brethren, you can tell from our subject, whether you need a revival here or not, in this church, and in this city; and whether you are going to have one or not. Do you need a revival here? Do you expect to have one? You see why you have not a revival. It is only because you do not want one. Because you are not praying for it, nor anxious for it, nor putting forth efforts for it. I appeal to your own consciences. Are you making these efforts now to promote a revival? You know, brethren, what the truth is about it. Will you stand up and say that you have made efforts for a revival and been disappointed—that you have cried to God, "Wilt thou not revive us?" and God would not do it? Do you wish a revival? Wilt thou have one? If God should ask you this moment, by an audible voice from heaven, "Do you want a revival?" would you dare to say, Yes? "Are you willing to make the sacrifices?" would you answer, Yes? "When shall it begin?" would you answer, Let it begin to-day—let it begin here—let it begin in my heart NOW?

#### THE ORIGIN AND END OF EVIL.

WE are not introducing a new question, but one that has agitated many minds. "How did evil originate? and why was it allowed to come into existence?" But let us prelude this by the question: "What is evil? It must be either wrong action or its result; and the action must be the cause, and therefore the direct object of our inquiry. Now wrong action must be the violation of a perfect law, and the Bible name for that, is "sin." "Sin is the transgression of the law," 1 John 3: 4. Therefore those who are asking why evil was allowed to come into existence, are asking for a reason for sin. Have they ever stopped to consider the vanity of such a question. If a good and sufficient reason could be given for sin, it would cease to be sin, for that which has a good and sufficient reason, has a right to exist: But sin is unreasonable and inexcusable in its very nature. But it is asked: "On what principle could an allwise and omnipotent Creator allow evil to come into existence, if he had power to prevent it? Will you allow us to answer this by asking another question: "Can you conceive the possibility of the creation of intelligent beings capable of forming a moral character without the power to choose between right and wrong? Without such power what would they be but mere machines? The thousands of promises of reward for right doing and threatenings of punishment for evil doing, all thru the Bible, settle the question of man's responsibility and accountability: and the readiness of every human being to hold every other one responsible, is indisputable evidence that the power of choice is universally recognized in man by man, in spite of the strange pet theory of predestination that so many

claim as the foundation stone of their religion. As all created intelligencies must possess the power of choice, in order to be what they are, instead of mere machines, the question arises: "What intelligent being was the first to exercise this power of choice contrary to the will or law of the Creator? Opening our Bibles to John 8: 44, the answer is before us: "Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own for he is a liar and the father of it." Being the father of lies, he must be the father of all disobedience, or the one with whom evil originated; for James 2: 10 says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

This verse reveals the important truth that he who dares to break one commandment, because it is inconvenient to keep it, or for any other excuse, would break either of the other commandments if he had the same excuse, and is only keeping the others, in outward appearance, because it happens to be convenient, and not with the real spirit of obedience; therefore he is guilty of all; and cannot be credited with any law-keeping in the heavenly records. This proves the father of lies to be the father of all disobedience, and the original author of evil.

#### A Clean Universe in the Past.

The presence of evil has been so constantly revealed to us thru all of our senses during our entire life-time that we rarely pause to raise the question: "Was there ever a time in the past when no evil existed in the universe?" And yet we read in Ezekiel 28: 15, the following words addressed to the author of evil: "Thou wast perfect in thy ways from the day thou wast created, till iniquity was found in thee." In this, we are assured that eternity preceding the beginning of Satan's rebellion, knew nothing of evil. A clean universe was God's original plan. How restful to the weary soul is the very thought of a time when no evil existed in this world or any other world thruout the boundless universe! This raises at once in the mind the question: If such was God's original plan, is that plan to be forever defeated by Satan and all who have ever joined him in his ruinous rebellion? Such a thought would be too revolting to be entertained for a moment in any heart that retains a spark of purity. Such is the nature of the human mind that no process of reasoning or conclusion can be entirely satisfactory that does not involve the hope of

#### A Clean Universe in the Future.

Such is indeed the glorious prospect of which we are positively assured in Rev. 5: 13: "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing

and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever." No marvel that Paul, in contemplating the glory in store, that awaits the future, cries out in rapture, in 1 Cor. 2: 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If a record of a clean universe having existed in the dim vistas of the past, is refreshing to the weary soul, with what rapturous joy must it feast upon the prospect of dwelling for countless ages in a clean universe in the future, when even immortal ears will detect no sounds of evil, immortal eyes will not have power to see far enough to behold any evil sights, and immortal minds will not be able to think far enough to think of any place in the universe where evil remains; and not a ray of light from any shining orb in the universe can ever, during the eternal ages dart far enough thru space to touch an impure spot.

In pursuing this line of thought in future articles, we hope to present a logical and closely connected chain of facts and positive inspired statements that will be of intense interest to every thoughtful reader. As surely as the leading thoughts in the present article receive the ready indorsement of intelligent minds, so surely must the conclusions that follow be admitted; for the admission of the first will be found a virtual admission of the second, and so on thru to the last, the leading questions in this series of articles will be:—

"As there was a clean universe in the past, and will be again in the future, how will the original plan be carried out? How will evil be put out of existence? Did the Creator introduce any element in the formation of this earth and its inhabitants that would interfere with the carrying out of his original plan? Do human beings, without the power of choice, a portion of them have that in their nature which will defeat the plan of the universe, and others, an element to fit them for the plan to be defeated?

Is Christ or human nature, "the way, the truth, and the life?" Is eternal life man's birthright? or is it "the gift of God through Jesus Christ? Did God speak the truth in Gen. 2: 17, or did the serpent speak the truth in Gen. 3: 4. Is life, or death, the wages of sin? Shall we accept of the Devil's promise of unconditional immortality or of Christ's promise of conditional immortality?

G. K. OWEN.

#### REASONS FOR LEAN CHRISTIANS.

"THEY own Bibles, but feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress."





Wicked spirits gather round thee,  
Legions of those foes to God—  
Principalities most mighty—  
Walk unseen the earth abroad;  
They are gathering to the battle,  
Strengthened for the last deep strife.  
Christian, arm! be watchful, ready,  
Struggle manfully for life.

**MODERN SPIRITUALISM.—No. 3.**

It admits that the spirits with which it has to do will lie and deceive. Dr. Child, in the *Banner of Light*, says that some "will deceive us for their amusement," and that others, which he calls "wise spirits," "will designedly deceive us for our good." So upon their own admissions, the spirits connected with Spiritualism are pretty much all deceivers. They are not good spirits, therefore.

It teaches that there is no such thing as death: that the dead are not only conscious, but that they can return and do return, and communicate with earth's inhabitants; and that the spirits of the departed dead are the spirits which operate in spiritualistic manifestations. This is the one fundamental doctrine, the one great corner stone, of Spiritualism. And this is false. It contradicts the plainest teachings of the Bible, which says that the dead are "asleep" (1 Thess. 4: 13); that they "know not anything" (Eccl. 9: 5); that when man dies "in that very day his thoughts perish" (Ps. 146: 3, 4); that "his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14: 21); that "the dead praise not the Lord, neither any that go down into silence" (Ps. 115: 17); and that the place of the dead is a "land of forgetfulness." Ps. 88: 12. The Bible says, "The wages of sin is death." The first lie ever told on earth was a contradiction of this. God told our first parents that if they transgressed they would "surely die." Satan, thru the serpent, denied this, and said, "Ye shall not surely die." This was a lie, the first lie, told by "the father of lies," and thru a "medium;" and modern Spiritualism is perpetuating this falsehood, and performing all its great wonders upon the hypothesis that the falsehood is true—that the dead are not really, truly dead.

Let none be deceived. The spirits of Spiritualism are not the spirits of the departed dead, but are fallen angels. All these knockings and tappings and the table-tippings of modern Spiritualism are but the peepings and mutterings of ancient sorcery, necromancy and witchcraft revived. Have nothing, therefore, to do with these manifestations under whatever

guise they may appear. They are deceptive and misleading, and place one under unhallowed influences and upon dangerous ground. Life and immortality are brought to light thru the gospel, not thru Spiritualism. The hope of the dead, and the Christian's hope of meeting those fallen in death, is the hope of a resurrection from the dead, and not the materializations of Spiritualism, however genuine they may appear to be.

**Extent of the Belief.**

CHRISTIANITY affords a life, a power, and a presence,—a life to be lived, a power to be possessed, and a presence to be enjoyed. That life is the life of God, that power is the power of God, and that presence is the presence of God.

Spiritualism can supply two of these, a power and a presence, but it cannot give life. To make up for this desideratum, it denies that there is any such thing as death, and affirms that the dead live on. But, as we have already seen, this is false. Death is a reality. It is cessation of life,—a suspension of the faculties of mind and body.

Nearly all false systems of religion, as well as many false doctrines, are based upon this fundamental error, that the dead are still alive. The great majority of heathen deities are simply deified dead men. Such doctrines as those of purgatory, prayers for the dead, and invocation of saints, are dependent upon this belief.

In harmony with necromancy, ancient sorcery, and heathen mythology, Spiritualism goes one step further than the mere assertion that the dead are alive, and teaches that they can return and communicate with their friends on earth; that intercommunication between the living and the dead is an established fact. Thus the purported "spirit" of Robert Dale Owen, as reported in the *Spirit of Truth*, of March 1894, says, "We shall not even argue with anyone that we are spirits or angels, once dwellers with you in bodily form on earth, or that spirits can and do return and communicate; for we regard that as much a settled question as that the world does move." But all this intercourse with familiar spirits, and seeking

for wisdom and light from the dead, the Bible plainly condemns. To the latter part of Isa. 8: 19, the text which says, "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter," Dr. Adam Clarke gives this rendering, "Should not a nation seek unto its God? Why should you seek unto the dead concerning the living?"—the very thing Spiritualism teaches men to do.

And it is surprising to what extent this "seeking unto the dead concerning the living" is being practised by those who would doubtless deny that they are Spiritualists. *The Living Church*, of Nov. 14, 1899, says, "Dr. George Adam Smith, in his 'Life of Henry Drummond,' mentions as a fact within his knowledge that certain persons habitually address prayers to Henry Drummond. Dr. Joseph Parker, of the City Temple, London, has openly declared that he prayed to his departed wife every day. He said that He never came to the City Temple to preach without asking her to come with him." He further says, "I encourage my friend to pray to his wife, and to pray God to ask her to come to his help. She will be more to him than twelve legions of unknown angels." And what is this but Spiritualism pure and simple?

And General Booth, of the Salvation Army, has fallen into the same error. In the *War Cry* of Nov. 27, 1897, under "Communion with the Departed," he writes the following:—

Thru all my history, my personal intercourse with the spirit-world has been but limited. I have not been favoured with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And specially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night season. Amongst these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!

**What is this short of Spiritualism?**

We cite these instances, not for the purpose of casting reflections upon the persons named, but to show how widespread the essential doctrines and practices of Spiritualism are becoming; how that many, even among professed Christians, are more or less mixed up in this thing, not understanding its true character; and how easily people may be led into the errors and delusions of Spiritualism unless they understand the Bible, and faithfully adhere to all its teachings.

But someone may ask, "What would you do if a spirit or materialized form came to you, claiming to be your departed mother or deceased wife?" Answer: I would do as Christ did when tempted. I would say, "Get thee behind me, Satan, for it is written, 'The living know that they shall die; but the dead know not anything;



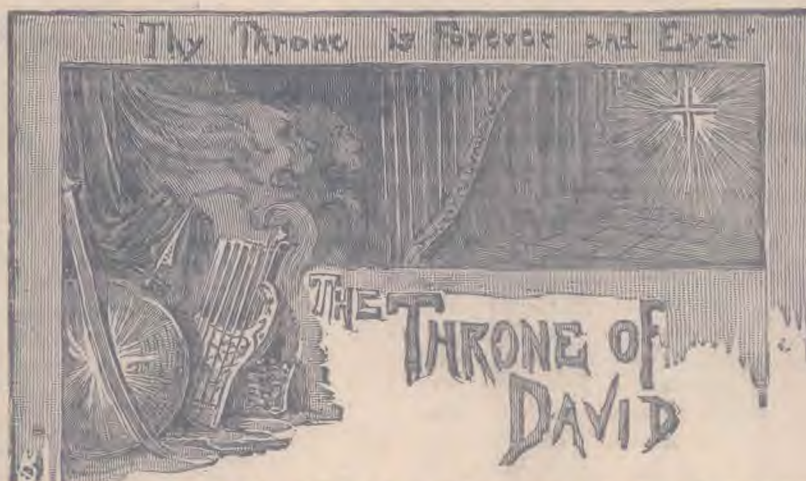
neither have they any more a portion forever in anything that is done under the sun." Then I think that spirit would leave, for it is written again, "Resist the devil, and he will flee from you."

I repeat, modern Spiritualism is only ancient sorcery, witchcraft, and idolatry revived. Its doctrines and manifestations are the doctrines and manifestations of devils. Once when Israel went into whoredom and idolatry, the record says that the daughters of Moab "called the people unto the sacrifice of their gods." Num. 15: 1, 2. Their gods were the reputed deified dead. David, in referring to this incident, says they "ate the sacrifices of the dead." Ps. 106: 28. And Paul adds, "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fel-

lowship with devils." 1 Cor. 10: 20. Those who do not desire to have such fellowship, therefore, should let Spiritualism alone.

Moreover, thru Spiritualism great wonders, miracles, and deceptions are yet to be performed, for according to 2 Thess. 2: 8, 9, Christ's second coming is not to take place until after "the working of Satan with all power and signs and lying wonders." So great is to be the deceptive nature of these manifestations, Christ said, that they would deceive "if it were possible" the very elect. A clear understanding of, and faithful adherence to, the word of God, will be the only safeguard against these deceptions. Let all, therefore, study the Word.

W. A. COLCORD.



## ❖ THE RETURN OF THE JEWS. ❖

### PART II.

#### Evils of Unbelief.

But Israel did not enter into God's rest because of *unbelief*. Heb. 3: 19. Hence it is only thru belief or faith that one can enter into His rest; and as the Sabbath is a foretaste of that rest, it is only thru faith that one can truly keep the Sabbath. Weariness is a result of sin; the only way to escape weariness and find complete rest is to secure freedom from sin. As Christ alone can free from sin, He only can give the sinner rest; hence He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11: 28, 29. As in Him alone we can find rest, in Him alone can we keep the Sabbath.

Christ was with the children of Israel in the desert in the pillar of fire and cloud and in the living stream that followed them. 1 Cor. 10: 1-4. But they did not recognize Him, and so did not enter into His rest. At this time, the Sabbath was given Israel, "that they might know that I am the Lord that *sanctify* them." Eze.

20: 12. To sanctify is to make holy, or free from sin; to free from sin is to give rest. From this we see the true meaning of Sabbath keeping, or the rest of the Lord. As Israel did not recognize Christ in the desert, and because of their unbelief did not enter His rest, it follows that they did not truly keep the Sabbath. They had the form, but not the substance, which comes only thru faith.

#### The Promise Not Fulfilled.

Since Israel did not enter into the rest, the promise remained unfulfilled. Heb. 4: 9. As the word of God in the promise to Abraham cannot fail, "therefore it remaineth that some must enter therein." Verse 6. "There remaineth therefore a rest to the people of God." Verse 9. Hence the promise is "left us of entering into His rest." Verse 1.

Had Israel believed at the time of the Exodus, the work would, in connection with that movement, have been carried to completion. "For if Jesus had given them rest, then would He not afterward have spoken of another day." Verse 8. Just how long it would have taken to make the name of the Lord known among all nations, and to accomplish the various steps yet to

be taken in the plan of salvation, such as the death of Christ, etc., we cannot tell. But Christ was with them as leader, and would doubtless have remained with them till the restitution of all things. From the Apocalypse, we know that it is in the plan of God for His habitation, the New Jerusalem, to come "down from God out of heaven," to remain forever, and for the earth to be renewed as a dwelling-place for the righteous. Rev. 21: 1-3; 22: 5; 2 Peter 3: 9-13. As Israel failed thru unbelief, the time of fulfilment was delayed; since Joshua did not give them rest, he spoke "of another day." Heb. 4: 8, margin. The first day was the time mentioned to Abraham, the 400 years. Gen. 15: 13-16. The second time appointed is "to day." Heb. 4: 7. When Israel failed and were finally rejected, the opportunity to enter the Lord's rest was still open; the time of entering it rests with man; when he believes, he enters into his rest. Heb. 4: 3. The second time appointed, to-day, will continue till the family of Adam is complete, when the Gospel work will close. God knew from the beginning when that time would be, and has revealed much concerning it in His Word thru the prophets.

#### Rejecting God.

The Lord did not reject Israel as a people even after the forty years in the wilderness. After Moses and Joshua, He endeavored to lead and instruct them thru the judges. Thus the Lord was still with them as leader. It was in the promise, as revealed in the song of Moses, for the Lord to be with Israel as king forever. Ex. 15: 18. But finally, the people rejected the judges and demanded a king. Of this act the Lord says: "They have rejected Me, that I should not reign over them." 1 Sam. 8: 7. Still, the Lord did not forsake them, but chose a king for them, and instructed him thru the prophets; and later made the promise to David that if he obeyed He would establish his throne forever. The same promise was renewed to Solomon. The Lord condescended to make this throne His own; for when Solomon was crowned it was said: "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." 1 Chron. 29: 23.

Had the kings of Israel always done the Lord's will, He would have extended their kingdom into all the world, and finally removed all that would not believe, and would then have established forever the original kingdom given to Adam. But the kings of Israel did not always obey. With few exceptions, each succeeding king did worse than his fathers. The patience of the Lord in dealing with rebellious Israel is most remarkable, and illustrates wonderful longsuffering. But a limit was finally reached. "And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling-place; but they mocked the messengers of God, and despised His words,



and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy." 2 Chron. 36: 15, 16. When the point was reached where "there was no more remedy," the Jews as a nation were sent into Babylonian captivity. Although the way has ever been opened for them to be gathered from their dispersion in Babylon and other nations, thru continued unbelief and finally thru the rejection and crucifixion of Christ, their nation has never been restored to the position it before occupied.

#### How Long Dispersed.

As a result of the continued disobedience of the kings of Judah, their temporal throne was finally overturned when the Jews were sent into Babylonian captivity. To the last king, the Lord said: "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is, and I will give it him." Eze. 21: 25-27.

Note, the throne was to continue overturned and not be again established "until He come whose right it is." Whose is it by right?—It is the Lord's throne; it rightfully belongs to Jesus Christ, who thru suffering and death purchased the lost dominion. Of him we read: "He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1: 32, 33. Christ does not take the throne of David till His second coming. Hence, the Jews as a nation will remain in dispersion to the end of time. Their nation will never again be established.

The last opportunity of the Jews as a nation was cut off in their rejection and crucifixion of Christ. Then, the natural branches were broken off, and the Gentiles grafted in. Rom. 11: 17-26. But the trunk is always the same; the original promise is always the same; this promise was to Abraham and his Seed. His Seed is Christ. Gal. 3: 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29. "Know ye therefore that they which are of faith, the same are the children of Abraham." Verse 7. From these verses it is plain that a part in the original promise depends on faith in Christ. The Jews according to the flesh could not enter into His rest because of unbelief; the unbelieving branches were broken off, and the believing Gentiles were grafted in in their places. Hence, the true Jew or child of Abraham, an heir of the promise, both in the time of Abraham and now, is one of faith. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumci-

sion is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

#### The True Israel.

It is a great mistake to conclude that the Jews according to the flesh are heirs of the promise. Here is where many fail in reading the prophecies concerning the restoration of Israel and the fulfilment of the promise; they err in applying the promises to literal Israel instead of the Israel of faith, the true children of Abraham. God does not change. Literal Israel could no more enter now without faith than in the days of the Exodus.

#### Common Errors—Double Prophecies.

It is true that the prophecies speak much of the restoration of Israel, and that the prophecies of the Old Testament were addressed to Israel. Most of the prophets spoke before the Babylonian captivity; all the time till the crucifixion of Christ the Jews as a nation might have been restored; and when the prophets spoke to them of the restoration, they spoke of the complete restoration just as it was contemplated in the Exodus and expressed in the song of Moses. As in the Exodus, there would be for a time the experiences of ordinary life before the complete restoration in the new earth. Hence we frequently find in the same chapter things pertaining to both the heavenly and the earthly state. A common error is to read these all together, and place all in the present state. This has led many to the conclusion that there will be a temporal millennium on this earth before the close of probation, and that during this time the Jews will be converted and returned to Palestine.

Another error is to place the things pertaining to this life and those pertaining to the future state together in the future, bringing things pertaining to this life into the heavenly state. But when the passages, like Zechariah 14, are read with the fact in view that these prophecies were addressed to Israel in their captivity, and applied to their experience in leaving this captivity until they reached the heavenly state, and described their experience in the heavenly state, these prophecies concerning the restoration of Israel will be correctly and much more readily understood.

That often the same chapter contains events far apart is evident from many passages. When Christ stood up in the synagogue at Nazareth to read, He took the prophecy of Isaiah, and, reading from the sixty-first chapter, stopped in the midst of the second verse. Compare Isa 61: 1, 2, with Luke 4: 18, 19. He then declared: "This day is this Scripture fulfilled in your ears." Why did He break off in the middle of the verse?—Because He knew that the first part of the verse applied to His day, while the last part, the expression omitted, "to proclaim . . . the day of vengeance of our God," pertained to the end of time, when probation is closed. Until then grace reigns; and when the work of mercy is finished, the wrath of God is poured out

on sin. That is the day of vengeance. Hence in this verse, in the same sentence are words applying to events about two thousand years apart. This is a most important fact, and should ever be kept in mind in reading the prophecies.

Another important fact to remember in reading the prophecies concerning the restoration of Israel is that some of them met a partial fulfilment in the temporary return of the Jews from Babylonian captivity. God's promises to them always embraced a complete restoration; but as in the Exodus they were brought out of Egypt without entering into the promised inheritance, so in the deliverance from Babylon they came short of what was in store for them.

#### Israel Will Be Gathered.

As the promise is not yet fulfilled, as the rest still remains, it is certainly true that Israel will yet be gathered and led into that rest; and when that has taken place, the end of the present state will have been reached. Many Scriptures show that in the last days there will be a special gathering of Israel. Connect these with the promise to Abraham and its fulfilment. As already seen, this promise was not fulfilled at the first time set for its accomplishment, because of Israel's unbelief; so another time was given; and when that time comes when there will be a people of faith, obeying all the Lord's commandments, God will again manifest His power to deliver His people. At the time of the Exodus God's people were in captivity in Egypt; at the time of their final deliverance they are in captivity in Babylon; hence when the last message to the world is given, it is a call to God's people to come out of Babylon. Rev. 14: 8; 18: 4.

What this final restoration will be is illustrated in part by the first. In renewing the promise to Israel, God constantly referred to the deliverance from Egypt as an illustration of what He would do for them. Had Israel then believed, the Lord would have made His name known in all the earth. At the close, when the true Israel exercises faith, God's message will go to all the earth. This work is thus expressed: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14: 6, 7.

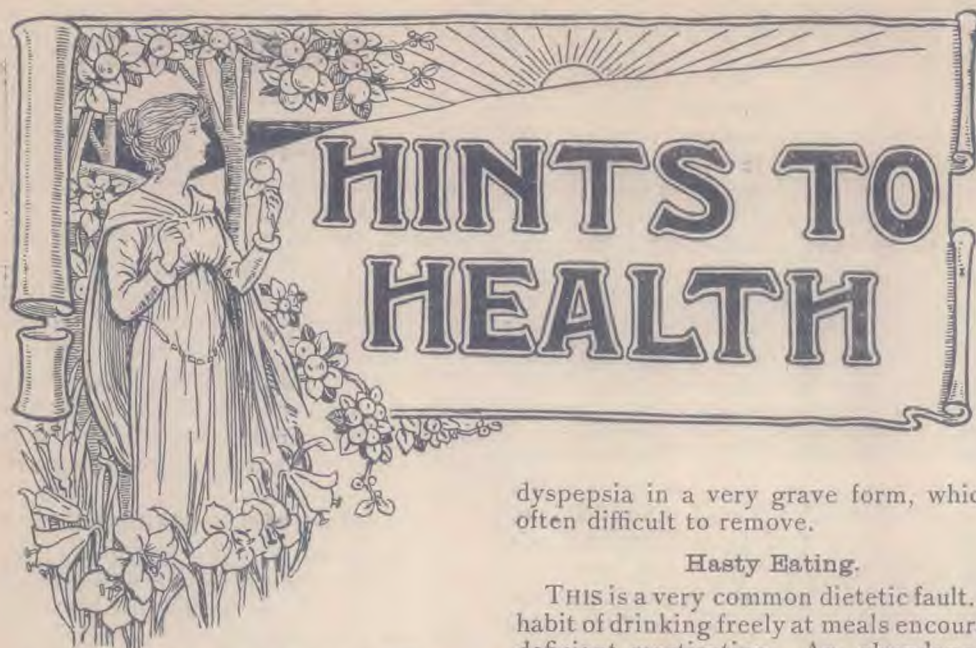
Concluded next month.

H. P. HOLSER.

PRACTICE kindness when you can,  
If it's only for a span;  
Smiles Beguile the human race,  
Into thoughts of love and peace;  
And oh, when the heart is sad,  
Kindness ever makes us glad;  
Then glory in this noble plan  
And practice kindness when you can.

—Selected





### THE ENEMIES OF HEALTH. Indigestible Foods.

INDIGESTIBLE foods do great mischief by compelling the stomach to do an unnatural and injurious amount of work. Liquid food passes out of the stomach within an hour after it is swallowed. Everything taken into the stomach should become liquid, and should be discharged from the stomach within three hours. Such woody substances as cabbage, celery, spinach, and such indigestible substances as pickles, salted foods, and rich pastry, often lie in the stomach for many hours without becoming perfectly liquefied. The result is great irritation of the stomach, fermentation, the formation of gases, gastric catarrh, catarrh of the bowels, loss of flesh, weakness, and a great variety of distressing ailments. Dilatation of the stomach is a common result of the use of these coarse and indigestible substances. If coarse vegetable substances are eaten, they should be thoroly masticated and reduced to a soft pulp before being swallowed. Green olives, pickles, preserves, fried food, and similar indigestibles are quite unfit for food, and should be discarded from the dietary altogether. Ripe olives are excellent food. Care should be taken to remove the salt by soaking in water overnight. Cucumbers are harmless if cooked. Raw cucumbers and a few of the better vegetables, such as green peas, asparagus, and string beans, may be eaten by the majority of persons who have good digestion, provided great care is taken in mastication.

Ice-cream is another indigestible food, which should be mentioned as altogether unwholesome. The use of ice-cream and the use of very cold foods at meals is objectionable, because they lower the temperature of the stomach, and suspend the digestive process.

Such chemical substances as soda, baking powder, and saleratus, and self-raising flours of various sorts, are altogether unwholesome, and are productive of

dyspepsia in a very grave form, which is often difficult to remove.

#### Hasty Eating.

THIS is a very common dietetic fault. The habit of drinking freely at meals encourages deficient mastication. An abundance of saliva is needed for the proper digestion of the food. This can be obtained only by prolonged mastication. The flow of saliva is greater when dry food is eaten than when the food is liquid, or eaten moist. Very little saliva is formed when food is taken in a fluid state. If the food is taken dry, and masticated until it is reduced to a soft pulp, prompt digestion is much more certain than when the food is taken soft or washed down with liquid of some sort. A dry diet, when one has become accustomed to it, unquestionably promotes endurance and vigorous nutrition.

Mr. Horace Fletcher, of Venice, has shown that the quantity of food required to maintain strength and weight is very much less when the food is thoroly masticated than when it is hastily eaten.

#### Improper Cooking.

THE concocting of indigestible masses by cooks and their assistants is unquestionably the source of a vast amount of disease and misery. Complex dishes, as well as those which are highly seasoned, are extremely taxing to the stomach. A too great variety at a single meal is to be avoided. Frying, and the use of baking powder and other chemical substances, are slovenly practices. Cooking is a fine art, which is well deserving of more attention than it receives at the present time. Too much time is spent in the preparation of desserts, sweets, and dainties of various sorts, to the neglect of those matters of primary importance which relate to the preparation of a suitable quantity of easily digestible food adapted to the needs of the body.

Drinking at meals should generally be confined to the very smallest quantity. Hot drinks are relaxing and debilitating to the stomach, and hence should be discarded. Tea and coffee should be strictly forbidden, for they injure the nerves and destroy the digestion. This has been proved by actual experiment, as well as by the experience of thousands of phy-

sicians. There are few physicians of the present time who do not require their patients to abstain from the use of tea and coffee when they present symptoms of gastric disturbance. It is very easy to see that if the use of these beverages disturbs the stomach which is weak, they must be more or less disturbing to a strong stomach.

Wine, beer, and ale also interfere with digestion, producing fermentation and preventing the proper digestion of starch in the stomach. The popular idea that these substances are an aid to digestion is wholly without foundation.

#### Irregular Meals.

THE two-meal-a-day system is the proper order of eating. The ancients practiced eating but twice a day. It is only in modern times that the practice of eating five, six, and even seven times a day has come into vogue. There is really no excuse whatever for eating more than three times a day, and twice a day is better when ordinary food is taken at each meal. If one chooses to take a breakfast and supper consisting chiefly of fruit with the addition of well-browned crusts of bread, he may do so without serious injury. It is better, however, to take nothing but fruit at night. Two good meals, with an interval of seven hours between the beginning of the meals, is unquestionably the best plan. When but a very small amount of food can be taken as in certain cases of illness, nutriment may be administered four or even five times daily. Food should be taken in a liquid form only, and not more frequently than once in three hours, unless the amount given at each time is very small indeed, not exceeding a spoonful or two.

In order that there should be normal action of the stomach and bowels, the food must be taken at regular times. The digestive function, like every vital process, is more or less rythmical. The stomach is prepared for the taking of food at the times when it is accustomed to receive it, and food should be taken at that time.

Irregularity of the meals interferes seriously with the proper evacuation of the bowels, which naturally occurs soon after the morning meal. If the second or last meal of the day is omitted, the evacuation of the bowels is likely to fail the following day. This is due to the fact that the taking of food is a natural stimulus to the peristaltic action by which the contents of the bowels are moved along the canal. It is far better to omit a meal, however, than to take meals so near together that food is taken into the stomach before that which is already there has been digested and evacuated.

J. H. KELLOGG, M. D.

"THE dust and other sweepings from carpets and floors should be carefully burned, not thrown out into the yard to be blown back into the house, for dust always represents a multitude of micro-organisms."



## TWO LADDERS.

THE drunkard in the gutter did not suddenly stumble and fall to the place where we now find him. Gradually and imperceptibly, as one after another the principles of right have been disregarded, he has, step by step, round by round, let himself down the drunkard's ladder.

Physical catastrophes are not always sudden casualties. Neither are the shipwrecks of life the work of a moment. The enemy begins his plotting before the child has left its mother's knee. Have you not seen the fond well-meaning hand of the mother poison with brandy the food of her innocent babe; or soak its bread in her coffee? Have you not seen the father and mother gather their children around what they supposed to be a bountiful table, and furnish them tea and coffee, and even beer and strong wine; or what is almost equally as harmful, greasy, half-cooked soda biscuits, doughy bread, pasty mush, and, at the same time, learning to feast upon the flesh of animals; which together with pepper-sauce, pickles and spices, rich cakes, pastries and puddings, create a fevered and irritated state of the system, disordered digestion, and an unnatural appetite that simple nutritious food will not satisfy, and a thirst that water cannot quench?

It is here that the seeds of drunkenness are sown. Here indulgent parents, unwittingly, place the tender feet of their little ones upon the rounds of the ladder that leads down to drunkenness and destruction.

These abominations at the home table are exceeded in hotels and restaurants, and nearly every restaurant show window is filled with allurements for the perverted appetite. Soda pop, chocolates, ice-cream soda, blackberry ale, and the list of seemingly harmless luxuries are but rounds in the downward ladder. The devil has sown the seeds of drunkenness in the users merely to gratify a clamoring appetite. But a stomach filled with such things, and burning with condiments, soon demands something stronger. Let such an individual suffer from a sour stomach, or contract a cold, and the doctor prescribes ginger ale, or brandy; and unwary feet press a lower round on the ladder. There are only a few more steps to the barrel-house, then to the gutter.

If it were not for digressions from the laws of health in the kitchen and the dining room, and the constant pampering of the appetite with confections, and the host of other inventions calculated only to tickle the palate, it would seem as if the saloon would have to go out of business for want of patronage. We have no desire to point the finger of scorn at the poor unfortunate in the gutter; but rather condemn the process which brought him there; although drunkenness is terrible and inexcusable, yet for the drunkard there is hope.

When Jacob lay among the stones of Bethel a destitute and homeless refugee,

he saw a ladder, the top of which reached to the throne of God, and the base to the place *where* he lay and the angels went up and down upon it. My brother in the gutter, this is the ladder of salvation, and it touches the spot where you lie! You stepped down to where you are now; with Christ's help, you may climb up on the ladder of salvation. There is no other way. This ladder is the Saviour of the world, and every round in it is a precious promise. Clinging to the promises of God is your only hope. Christ says: "He that cometh unto me I will in no wise cast out." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These are some rounds in this glorious ladder. Grasp them and cling to them, as a brave mariner clings to the ropes on a stormy sea. As you cling to the promises, you will become stronger, and braver to stand before the storms of temptation that will assail you. Setting aside one true principle after another, you have let yourself down. Now you must climb up as you cling to the promises, by planting your feet firmly upon the living principles of truth until they become firmly established in the upward way. Do not become discouraged and look back, but instead look to the throne at the top of the ladder. "For he shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone."

W. A. GEORGE, M.D.

## HEALTH FACTS WORTH REMEMBERING.

1. THAT starch comprises practically four-fifths of our daily food.
2. That raw starch cannot be acted upon until it reaches the small intestines, and then only with difficulty.
3. That it is possible to perform a large share of the digestion of starch by applying sufficient heat.
4. That slightly cooked starch is not digested much more readily than raw starch, and that it easily ferments and creates distress in the stomach.
5. That every pound of peas, beans, or lentils, contains the same amount of proteids as a pound of beefsteak, without waste products.
6. That peanuts, after having boiling water poured over them for a moment, can be readily hulled. If allowed to simmer on the stove for hours, until they can be put through a colander, they form, with the addition of a little salt, a delicious food.
7. That green fruit contains starch, but the ripening process changes or digests it into sugar.
8. That the best way to prevent an attack of biliousness, or to clear a coated tongue, is to eat nothing but ripe, raw fruit, four times a day for several days.
9. That there is no food in water, but it is needed in abundant quantities on the inside of the body to cleanse the tissues,

DAVID PAULSON, M. D.

## RECIPES.

**Dahl Soup.**—To one quart of well cooked dahl add one quart cocoanut-milk made in the following manner; grate two coconuts, and over it pour one quart of boiling water, let stand for a half hour, then strain thru a fine cloth, squeezing it well. The soup will be rich and tasty and highly nutritious.

**Macaroni Outlets.**—Break in small pieces 1 cup of macaroni: cook in hard boiling water for 30 minutes; to this, when done, add one cup of walnuts that have soaked in hot water and been finely minced. Add one finely minced onion, a bit of sage, and salt to taste. Add bread crumbs or Granola to make the mixture thick enough to form into balls; then dip in a well beaten egg, and roll in bread crumbs that have previously been toasted; brown in the oven or fry.

**Escalloped Potatoes.**—Pare and slice thin six potatoes; place in layers in a pudding dish; dredge each layer with flour; pour over the whole, milk to cover well, bake in a slow oven; when browned enough cover and leave in oven until tender.

**Tomato Sauce.**—Heat to boiling one pint of strained stewed tomatoes, canned or fresh, thicken with a table spoonful of flour rubbed smooth in a little cold water. Add salt, and when done half a cup of hot cream, boil up for one minute and serve.

**Sago Pudding.**—Soak one cup of sago in one cup of water for twenty minutes, then pour over it one quart of boiling water; add one cup of sugar and half cup of raisins; flavour with Vanilla. Cook until sago is transparent. Allow to cook and serve with whipped cream.

MRS. L. F. HANSEN.

THERE is a prevailing notion that the free use of fruits, especially in summer, excites derangement of the digestive organs. When such derangement occurs, it is far more likely to have been occasioned by the way in which the fruit was eaten than by the fruit itself. Perhaps it was taken as a surfeit dish at the end of an already full meal. It may have been eaten in combination with rich, oily foods, pastry, and other indigestible viands which in themselves often excite an attack of indigestion. Possibly it was eaten between meals, late at night, with ice-cream and other confections, or was swallowed without sufficient mastication, or eaten with the skin on. It is not to be wondered at that digestive disturbances occur under such favorable circumstances. The innocent fruit, like many other good things, being found in bad company, is blamed accordingly. Most fruits, properly used, aid digestion either directly or indirectly. The juicy ones act as diluents; nearly all are appetizing and purifying.

J. H. KELLOGG.





## UNAWARES.

THEY said, "The Master is coming  
To honour the town to-day,  
And none can tell at what house or home,  
The Master will choose to stay."  
Then I thought, while my heart beat widely,  
What if He should come to mine?  
How would I strive to entertain,  
And honour the Guest Divine?

And straight I turned to toiling  
To make my home more neat;  
I swept, and polished, and garnished,  
And decked it with blossoms sweet.  
I was troubled for fear the Master  
Might come ere my task was done,  
And I hastened and worked the faster,  
And watched the hurrying sun.

But right in the midst of my duties,  
A woman came to my door;  
She had come to tell me her sorrows,  
And my comfort and aid to implore.  
And I said, "I cannot listen,  
Nor help you any to-day;  
I have greater things to attend to,"  
And the pleader turned away.

But soon there came another,—  
A cripple, thin, pale, and grey;—  
And said, "O, let me stop and rest  
A while in your home, I pray;  
I have travelled far since morning,  
I am hungry and faint and weak,  
My heart is full of misery,  
And comfort and help I seek."

And I said, "I am grieved and sorry,  
But I cannot keep you to-day;  
I look for a great and noble Guest,"  
And the cripple went away.  
And the day wore onward swiftly,  
And my task was nearly done,  
And a prayer was ever in my heart  
That the Master to me might come.

And I thought I would spring to meet Him  
And treat Him with utmost care,  
When a little child stood by me,  
With a face so sweet and fair,—  
Sweet, but with marks of tear-drops—  
And his clothes were tattered and old,  
A finger was bruised and bleeding,  
And his little bare feet were cold.

And I said, "I am sorry for you;  
You are sorely in need of care,  
But I cannot stop to give it,  
You must hasten other where."  
And at the words a shadow  
Swept over his blue-venied brow;  
"Someone will feed and clothe you, dear,  
But I am too busy now."

At last the day was ended,  
And my toil was over and done;  
My house was swept and granished,  
And I watched in the dusk alone;  
Watched, but no footfall sounded;  
No one paused at my gate;  
No one entered my cottage door;  
I could only pray and wait.

I waited till night had deepened,  
And the Master had not come,  
"He has entered some other door, I cried,  
"And gladdened some other home!"  
My labour has been for nothing,  
And I bowed my head and wept;  
My heart was sore with longing,  
Yet spite of it all, I slept.

Then the Master stood before me,  
And His face was grave and fair;  
"Three times to-day I came to your door,  
And craved your pity and care;  
Three times you sent me onward,  
Unhelped and uncomforted;  
And the blessing you might have had was lost  
And your chance to serve has fled."

"O Lord, dear Lord, forgive me;  
How could I know it was Thee;  
My very soul was shamed and bowed  
In the depths of humility.  
And He said, "The sin is pardoned,  
But the blessing is lost to thee,  
For failing to comfort the least of Mine,  
Ye have failed to comfort Me."

—Author Unknown.

## ALL THAT GLITTERS IS NOT GOLD.

YEARS ago, when I was a little girl, I was sent to visit my grandmother in the country. She lived in a big, old farmhouse, differing greatly in every particular from my own stylish home in the west-end of London. I was profoundly and unpleasantly impressed with the heavy, uncouth furniture, the coarse, blue crockery, the high, four-post and curtained bedsteads—for this visit was long before the modern worship of the antique. I was not slow in asking questions, nor in making comments upon what I saw, generally in a severely critical and disapproving spirit, which would have been as exasperating as it was ridiculous, had I been, in my grandmother's words, "of any account, or worth minding." Six can criticise seventy-six without running any serious risk of hurting the feelings of the elder party.

"Grandma, I don't think things taste so nice out of these queer plates."

"Well, they have good wholesome food on 'em, that don't spile your health and give you dyspepsy."

"Grandma, these chairs aren't soft. Ours are. They're all stuffed nice and covered with velvet. They're beautiful."

"So are the bills for them, I s'pose."

"Grandma, we have better beds than you do. We don't have to climb into them, and they aren't so hard, either."

"It would be a great deal better for you if they were."

It was plainly an effort for my dear old grandmother to bear with equanimity these repeated comparisons between the luxury of my own home and the plainness of hers, and this not only because of her attachment to everything which I criticised, but

for a stronger reason, which I did not discover till many years later.

One is naturally more tolerant with six than with sixteen, and when, ten years later, I again visited my grandmother, I found her less patient than formerly with what she was pleased to term my "kinks and cranks." Doubtless I had enough of them. I had just graduated from school, was in poor health, and had been sent into the country for recuperation, instead of to Brighton, on which my heart was set. Something was wrong in my fine city home, and I could get no explanation of the trouble. My father had grown morose, while my mother was almost constantly in tears. I suspected that it was, in some degree at least, a financial difficulty, for I had no new clothes provided for my trip, nor was I supplied with much pocket-money.

I succeeded in making myself generally disagreeable in my disappointment and discontent, finding fault, as I had done for so many summers, with the old house and its furnishing, which had grown no more beautiful or convenient as the years went by; but, aside from compressed lips and frequent head-shakings, my good old grandmother gave no evidence of her impatience with my own discontented spirit. But a day of judgment came at last, as was inevitable. A chilly, north-east rain was falling, and, angry at the weather and the whole world, I smashed a pane of glass in my struggle to close the window near which I wished to sit. Angrier still at the injury done to my hand, and at the blood which spattered upon the piece of delicate fancy work in my lap, I fired the volleys of my wrath across the room very much in this fashion:

"This is the worst old house on the face of the earth, and I detest the sight of it! The idea of trying to exist without any of the ordinary conveniences of life! No wonder I broke the window, propped up with a stick! Why in the world can't all windows have pulleys, as they ought to have?"

"I'd rather have a stick of my own than a pulley of other people's."

I jumped at the words much more quickly than from the pain inflicted by the broken glass. My grandmother was standing in the pantry door with a letter in her hand which I instinctively felt contained bad news. I felt sure, too, that she had gone into that little retreat on purpose to be alone to read it. Her spectacles were pushed high up on her head, her eyes sparkled, and a red spot burned on each cheek.

"I'd rather have a stick of my own than a pulley of other people's," she repeated in a voice which had taken on a sharp unnatural key.

I looked at her in amazement, and became completely cowed. The exact meaning of the words did not impress me, but the ring and rhythm of them beat thru and thru my brain. It seemed to me a long time that we gazed at each other. She crossed the room at last, holding out the letter.

"Read it," she said, thrusting it into my hands, "This is no new thing; it has been going on ever since you were born, but it has come to a head at last—as it was bound to do, sooner or later. Read it, for you've got to know the truth, some time; and, remember, always remember, that it's better to have a stick of your own than a pulley of other people's."

I read the letter; a long and dreadful one. It was written by my father to his poor old mother; a story of reckless speculation, accumulated debts, disgrace, dishonour, and threatened imprisonment.

"When I mortgaged the old homestead," he wrote, "I was sure that the money would save me. Now I must come back to its roof, for it is the only one left to shelter me and my family." And thru every sentence of the letter I saw the peculiar meaning of my grandmother's words.

How many years ago that was! How many dark and discouraged days were lived by all of us in that old farmhouse, until my father, by the literal sweat of his face, had straightened out his accounts, and could once more hold up his head among his fellow-men.

I never went back to the elegant city residence; were "other people's." All the luxury, the beauty, and magnificence of that home had for years represented fraud and falsehood and downright robbery.



# WORDS TO PARENTS.

By Mrs. E. G. WHITE.

I had to live years enough to realize that there are many things in life more vital than soft couches, decorated china, and smoothly working windows. But to-day, a grandmother myself, I am grateful for the lifelong lesson taught me so long ago by the silver-haired old lady, that "All that glitters is not gold."—*A Grandmother.*

## WAYS WE MAY BRIGHTEN THE LIVES OF OTHERS.

IN our life we are constantly meeting those whose lives need brightening. All around us are troubled, sorrowful hearts. What are we doing to show our sympathy, and to lift the shadows from those whose pathway is darkened?

Did it ever occur to you that every one in this busy world can help in brightening some other life, and by so doing their own lives will be happier. Many are the opportunities for service. Let us begin by asking Him, who has trod this way before us, how to step into the openings His providences make for us. Let us ask definite things of God. Pray for definite things and the promise is sure—"Ask and it shall be given you."

Such men as George Müller and Andrew Murray have shown what can be accomplished by interceding prayer.

What can we do to help those around us? First, pray for some one each day. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

Interest ourselves in those who have not the comforts that we have.

Have we magazines and papers that have helped us? Pass them on to others to read. Point out to them the special help we have received from them, and thus our own hearts will grow larger.

Is there some wayward soul, get close to such a one, and seek an opportunity to point him to One who can change his life. Pass none by as "too low" to save; Christ came to save sinners of whom "I am chief" says the apostle Paul. Search out the discouraged, disheartened ones. Speak words of comfort to them. Find the sick, send them a note of love, a few flowers or a good book. Write a letter to a far off friend, filled with Christian love and tenderness. A little thoughtfulness on our part may cheer many a lonely hour for some one who cannot enjoy the blessings of health as we have. Have we a comfortable home? Bring to it those who have not the comforts we enjoy. The Bible command, "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" is a present truth for our day.

One whose life is fragrant with deeds of mercy and thoughts of love, gives the following helpful suggestions for helping those around us.—

"Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a larger work, and fall into discouragement. Take hold wherever you see that there is work to be done. It will be by doing with your might what your hands find to do that you will develop talents and aptitude for larger work. It is by slighting the daily opportunities, neglecting the little things, that so many become fruitless and withered."

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy.

There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the Word of God. Upon many is a soul-sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus."

MRS. BESSIE L. SHAW.

## THE HOME A TRAINING SCHOOL.

FATHERS and mothers, how stands your record? Have you been faithful to your trust? As you have seen your children inclined to follow a course that you knew would result in impurity of thought and word and act, have you, first asking God for help, tried to show them their danger? Have you pointed out to them the peril of following a path of their own choosing? Mothers, have you neglected your God-given work—the greatest work ever committed to mortals? Have you refused to bear your God-given responsibilities? In the time of trouble just before us, when the judgments of God fall upon the impure and unholy, will your children curse you because of your indulgence?

Your home is a little world of itself. In it, order, prompt obedience, submission, should prevail. It is a duty that parents owe their children to make wise rules for the guidance of the household, and then to see that these rules are obeyed.

The home is a training school. The mother is the teacher. She is to choose for her children. She is to mold and fashion their characters. She is to teach them to bring God into their lives. She should be so closely connected with God that thru her he can work out his will.

Mothers, have you neglected your work? Then I beseech you to take it up now in the fear of God. Be converted. Before the year closes, confess your neglect to your wayward children, and ask them to help you to begin the new year aright, and during its hours, to live for God.

Parents, you are the ones who must decide whether your children shall choose the service of God or the service of mammon, eternal life or eternal death. Watch them carefully and tenderly. Give them wise instruction, line upon line, precept upon precept. Study their dispositions, that you may know what traits of character to repress and what traits to encourage. Teach them to guard constantly against selfishness, fraud, cruelty, dishonesty, and to cherish all that goes to make human beings Christlike. Remember that what your children learn in the home, they will carry with them when they go out into the world, and that it will affect all their future experience.

If you have neglected your work, repent before it is too late, and strive to atone for your neglect. Think of the time you have lost, and be doubly earnest in your efforts to undo the wrong you have done. The result of your neglect you may see in the wayward course of your children, and in their lack of power to resist the corrupting influence of the age. And very plainly you will see it when they go forth to fight the battle of life for themselves. I entreat you to arouse before it is too late, and take up your work, lest you be found unfaithful. To the parent who neglects his life-work; God cannot say, "Well done, good and faithful servant."

## GUARD THE CHILDREN.

WOULD that the mothers of this generation might feel the sacredness of their mission, not trying to vie with their wealthy neighbours in appearance, but seeking to honour God by the faithful performance of duty. If right principles in regard to temperance were implanted in the youth who are to form and mould society, there would be little necessity for temperance crusades. Firmness of character, moral control, would prevail, and in the strength of Jesus the temptations of these last days would be resisted.

It is a most difficult matter to unlearn the habits which have been indulged thru life. The demon of intemperance is of giant strength, and is not easily conquered. But let parents begin the crusade against it at their own fire-sides, in their own families, in the principles they teach their children from their very infancy, and then they may hope for success. It will pay you, mothers, to use the precious hours which are given you by God in forming the

character of your children, and in teaching them to adhere strictly to the principles of temperance in eating and drinking.

A sacred trust is committed to parents, to guard the physical and moral constitution of their children, so that the nervous system may be well balanced, and the soul not endangered. Fathers and mothers should understand the laws of life, that they may not, thru ignorance, allow wrong tendencies to develop in their children. The diet affects both physical and moral health. How carefully, then, should mothers study to supply the table with the most simple, healthful food, in order that the digestive organs may not be weakened, the nerves unbalanced, or the instruction which they give their children counteracted.

## PRAYER AND THE HOME.

IN many homes, prayer is neglected. Parents feel that they have no time for morning and evening worship. They cannot spare a few moments to be spent in thanksgiving to God for his abundant mercies,—for the blessed sunshine and the showers of rain, and for the guardianship of holy angels. They have no time to offer prayer for divine help and guidance, and for the abiding presence of Jesus in the household. They go forth to labor as the horse or the ox goes, without one thought of God or heaven. They have souls so precious that rather than permit them to be lost, the Son of God gave his life to ransom them; but they have little more appreciation of his goodness than have the beasts that perish.

Like the patriarchs of old, those who profess to love God should erect an altar to him wherever they pitch their tent. If ever there was a time when every house should be a house of prayer, it is now. Fathers and mothers should lift up their hearts in humble supplication for themselves and for their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to abide.

From every Christian home a holy light should shine forth. Love should be revealed in every act. It should flow out in all home intercourse, showing itself in thoughtful kindness, in gentle, unselfish courtesy. There are homes where this principle is carried out,—homes where God is worshiped, and truest love reigns. From these homes, morning and evening prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like morning dew.

A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gain-say. All can see that an influence is at work in the family that affects the children, and that God is with them. If the homes of professed Christians had a right religious mold, they would exert a mighty influence for good. They would indeed be "the light of the world." The God of heaven speaks to every faithful parent in the words addressed to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."

When there is perfect understanding between parents and children: when the daughter feels that she can carry every thought and desire to her mother and the son is in full sympathy and counsel with his father, there is little danger that the happiness of Christian parents will be wrecked by the profligacy of their children; little danger that the children, will wander far from approved lines of conduct."





### IDLLE WORDS.

Words are things of little cost,  
Quickly spoken, quickly lost ;  
We forget them, but they stand  
Witnesses at God's right hand,  
And their testimony bear  
For us, or against us, there.

Oh, how often ours have been  
Idle words, and words of sin ;  
Words of anger, scorn, or pride,  
Or deceit, our faults to hide ;  
Envious tales, or strife unkind,  
Leaving bitter thoughts behind.

Grant us, Lord, from day to day,  
Strength to watch, and grace to pray ;  
May our lips, from sin kept free,  
Love to speak and sing of thee ;  
Till in Heaven we learn to raise  
Hymns of everlasting praise.

### FLORIE'S BIRTHDAY PARTY.

LITTLE FLORIE would be eight years old to-morrow, and her fond mother had promised her the company of six to take dinner and spend the afternoon. "You may invite whom you please, daughter," her mother said; and as soon as lessons were over, she went out, accompanied by her nurse, to invite the company.

Ann, the nurse, thought of course that Florie would invite Fannie Morris, Jennie Snow, and two or three others with whom she often played. They lived in large houses on the next street, and thither Ann turned, expecting Florie to follow.

"Where are you going?" exclaimed Florie. "The company I am going to invite don't live there. Those girls have lots of fun, and many good times."

Proceeding in their walk, they came to an alley not very inviting in appearance.

"I am going to stop here," said Florie; and opening a rickety old door, she began to climb the stairs. Stopping at the top of the first flight, she knocked at the door on her right. "Come in," was faintly

heard. Florie opened the door and walked up to a little girl about her own age and size, who was sitting in a chair, knitting. She held up her hand in the direction of Florie's voice, for poor Mary Gray was blind, the daughter of a woman who had done some sewing for Florie's mother. "Mrs. Gray, I came to see if you would allow Mary to dine with me to-morrow; 'tis my birthday, and mamma has promised me a little party, and that I shall invite whom I please. I will send for her, if you are willing." "How good you are, Miss Florie," the mother replied. "My poor child has but few pleasures, and I know she will enjoy her visit to you." "I will send for her, then, at three to-morrow."

Bidding the mother and daughter good-by, she tripped down the stairs and hurried along to another house not far distant, where a large boot hung out for a sign. Nurse looked at Florie in amazement as she entered this little shop, where an old man sat mending shoes, and a poor little lame boy was propped up in a chair, trying to amuse himself with some bits of bright colored leather. "O Miss Florie!" exclaimed the child, "I am so glad you have come. Those roses you sent me a few days ago were beautiful, and I kept them just as long as I could, *but they would die.*" "Never mind, Jamie; I have come to invite you to dine with me to-morrow, and you shall have as many roses as you can carry home." The little lame fellow glanced at his poor, deformed feet, and then at his crutches. "Never mind, Jamie," the old shoe-maker said: "I will carry you to Miss Florie's. I expect to go up in that direction to-morrow."

Florie now left for another home. Passing out of the alley and going into a little side street, she stopped at the door of a neat but poor-looking house, which was occupied by an old woman, formerly a nurse in Florie's family. "Bless you, Miss Florie, it does me good to see your bright face; no one has been to read the story of the Good Shepherd since you were here, and my poor old eyes are of but little service now." "Well, nursie, to-morrow will be my birthday, and you are to come and dine with me, and then I will read to you, if you wish." "The precious child!" said the old woman, "to think of poor old nurse."

"Good-by, nursie; I am not thru inviting my friends yet;" and beckoning to Ann, she walked on a few doors farther, and then stopped at another home of poverty. A weak looking child came to the door, not much older than Florie, with a baby in her arms crying as loud as he could cry. "Why, Florie!" the child exclaimed, "who ever would have thought of seeing you!" "Where is your mother, Amy?" She is washing; and the baby is so cross I can't do anything with him. I could not go to Sabbath-school last Sabbath, because he was not well, and I am so sorry, for I knew my verses, every one." Do you think your mother will let you come and dine with me to-morrow? It is my birthday." By this time a poor woman made her appearance, wondering what such a fine girl could want with her child. "Please, may Amy come to my house to-morrow afternoon? It will be my birthday; we are in the same Sabbath-school class, and I would like to have her." Certainly, Miss, I have no objections;" and the mother and child were both pleased.

"Where next?" said Ann. "To Mrs. White's," said Florie; "there is no one there but little deaf and dumb Tommy; I am going to invite him." Florie ran in to Mrs. White's, made known her errand, and left, saying, "Bring him at three o'clock to-morrow."

"Now for home," said Florie; and hastening to her room the moment she arrived she wrote a little note as follows: Florie Swift sends her compliments to Mrs. Swift, and would be pleased to have her company to-morrow afternoon." "Ann, take this to mamma, please, and wait for an answer." Ann soon returned with a small piece of paper, on which was written: "Mrs. Swift accepts the invitation for to-morrow afternoon."

The next afternoon was bright and clear, and as three o'clock drew near, Florie began to arrange her table for the guests in the arbor. A large dish of strawberries stood in the center, on one side a large cake, and on the other a plate of biscuit, and a small bouquet of choice flowers stood by each plate. "Your company is coming," said Ann, who was assisting Miss Florie. Sure enough, there came old nurse with her walking-stick, and Jamie on the shoe-maker's back. Ann had seated blind Mary, and soon Amy and the little mute Tommy appeared. Seating old nurse in a large chair brought out for her, she seated all the rest on her right and left. Mary smelled the flowers, and seemed to enjoy them. Mrs. Swift next appeared, looking somewhat astonished at the company assembled. She greeted each one pleasantly, and took the head of the table. The good things soon began to disappear.

Dinner being over, Mrs. Swift invited them to the parlor, where she played and sang for them. Each had a piece of cake and plate of ice-cream before leaving, and a bouquet to take home. All seemed to enjoy their visit, and left, well pleased.



After they had left, Mrs. Swift asked Florie why she had invited such a company, "Mamma, our teacher told us last Sabbath that God said, Feed the hungry, lead the lame, and help the needy, or something like that. *That is what it means anyhow.* Did I do right, mamma?" "Yes, daughter. I was glad to see you do as you did. He who gives to the poor, lends to the Lord."

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A GRAIN OF SAND.

"MOTHER! Mother! there's something in my eye; please take it out quick!" Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arm round the child.

"I don't know; it's an awful big thing; the wind blew it in my eye a moment ago."

The mother examined the afflicted eye carefully, but she could find nothing but tears. "I don't see anything in it, dearie," she said.

"But it is there, mother; please do get it out. It makes me so uncomfortable."

The mother looked again; then she bathed the hurt eye with warm water, and told Flossy to keep it closed for a time, but the poor eye did not get any better. Something surely was in it—something as big as a marble, Flossy thought.

"Well, Flossy, I think that we would better go to Dr. Wright, and see what he can do," said her mother, after trying everything that she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her face in the light as he kept her eyelid open.

"Ah," said the doctor, and in an instant he held an instrument toward her, "here it is."

"Where?" asked the mother. "I don't see anything."

"I don't either," said Flossy, "but my eye does not hurt any longer."

"It is just a tiny speck of sand," replied the doctor, "too small to see unless you know where to look for it."

Some days after this, Flossy was fidgeting about the room where her mother was sewing. It was rainy weather, and Flossy was in a bad humour; nothing pleased her.

"Please don't, Flossy," said her mother, over and over again; "you make me very uncomfortable. If you do not stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother's room and put a little soft kiss on her cheek. "I'm like that little grain of sand, mother; don't you think so?" she said.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my bad temper gets in the wrong place. I love you, mother; I love you truly, and I wouldn't hurt you as that sand hurt me for anything. The sand couldn't help itself, but I can, and I will right away."—*Our Boys and Girls.*

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WHY MINNIE COULD NOT SLEEP.

SHE sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her.

"You need not look at me, Moon," she said: "You don't know about it; you can't see in the day-time. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but to-night it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there; you were upstairs."

Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "pur-r-r, pur-r-r." It was very queer, but it sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I—want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awfully naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie, and then—I—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it,—but she had hoped that the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma, smiling.—*Little Men and Women.*

—o—

"THE daisy and the lily  
Obey Him all they can;  
The robin and the skylark  
Fulfil His perfect plan;  
And I, to whom are given  
A heart, and mind, and will,  
Must try to serve Him better,  
And all His laws fulfil."

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**Peace and Powder.**—What an incongruity; proclaiming peace and preparing war. If the halcyon days have come why is one nation after another increasing its war fund? Even the Spanish Government is increasing its naval estimates for 1903 by £1,000,000, and it proposes gradually to increase its expenditures until £4,000,000 a year are devoted to the rebuilding of its navy. With a present impoverished treasury this strain will be felt in Spain. But like other governments the demand of the times for large navies and strong armies, allows no conservative policy. Many ships, more men and mighty weapons are the order of the day. A giant gun, the biggest in the world has just been floated down the Hudson from Watervliet to Sandy Hook, New York. Without its carriage it weighs 130 tons—260,000 pounds. Every charge of this gun will consume 1,000 pounds of powder and throw a shell weighing 2,370 pounds a distance of twenty-one miles. The gun has cost in making and transportation 135,400 dollars. And even now it may not stand the test. If it does it will be one of the forty sentinels on the American coast to proclaim peace by the power of powder.

**"Prepare War."**—Captain Charles D. Sigsbee, of the United States Navy, chief of the Naval Intelligence Bureau, has just made public his notes on present naval construction in the various countries of the world. This report shows plainly that no pains or expense is being spared in the different nations to bring up the fighting strength of their respective navies. The new estimates for the naval construction of the coming year, or years, indicates an adherence to a well-defined programme for a steady increase, or a desire to make such addition as the financial conditions of the various countries will permit. In all countries there is a tendency to the building of larger battle-ships and cruisers, better protection for guns and gunners, quicker firing high-power guns, and much more attention to marksmanship than ever before. While experiments are being made with devices which will permit a larger area of action. Target practice is now carried on at much greater ranges than formerly, and great attention is being given to devices for the aiming and controlling of torpedoes. Electricity is being brought into greater use in the manipulation of the apparatus of the vessels, and wireless telegraph apparatus is also being installed on board the ships. Nothing will be left undone to make of these fighting machines the most destructive weapons possible. The whole world is wrought up over war preparations and engaged in them, and the time when they will be put to their destructive work draws nigh.

#### SIGNS OF THE TIMES.

The sixth trumpet or second woe of Revelation nine met its fulfilment when the Ottoman Empire signed itself into the hands of the great powers of Europe. This took place in 1840, and since that time as Lord Salisbury said, "for the peace of

Christendom it is necessary that the Ottoman Empire should stand." We are told in Rev. 11: 14, "The second woe (or sixth trumpet) is past, and, behold the third woe (or seventh) trumpet cometh quickly." More than sixty years have elapsed since the end of the sixth woe trumpet and the Revelator says, Rev. 10: 7: "In the days of the voice of the seventh angel the mystery of God shall be finished:" and Paul in Eph. 1: 9, 10 and Rom. 16: 25 shows clearly that this mystery is the gospel. With these facts before us it is reasonable to conclude that we are living in the days of the sounding of the seventh trumpet; for it was to come quickly, and that we may reasonably look for the evangelization of the world in our day for "in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God (which is the gospel—) shall be finished." We are encouraged in this view by the movements among missionaries and mission agents. At the Decennial Conference at Madras, the final action was a unanimous vote that an earnest plea be made to the home churches to increase the missionary force until the number of female and male workers shall be in the proportion of one of each to every 50,000 people in India, Burma and Ceylon. The present force is now 3,000, and this increase would quadruple the force. Without doubt the missionary tide is rising. The Protestant Episcopal Church which is one of the wealthiest churches in America and has done little or nothing in mission work, is taking hold and appropriating funds for this purpose.

After the evangelization of the world, comes the end. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Then Christ will come and the kingdoms of this world become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever as the Revelator affirms chapter II., verse 15. It is also worth while to notice that this takes place under the sounding of the seventh angel. Our conclusion therefore is that the seventh trumpet which now is sounding will continue to sound until every tongue and people, not only in India, but thruout the world shall have heard the glad tidings of salvation, and a people be made ready to welcome their Lord when he shall come as King of Kings and Lord of Lords.

#### "THE WORLD'S UNREST."

THE Saviour said that when He returned the second time there would be "distress of nations with perplexity." Luke 21: 25. Statesmen and rulers, editors and correspondents, are testifying constantly that just such a condition of things now exists among the nations of the earth.

Under the above heading we take the following from the "Lyttelton Times," New Zealand:—

It is curious to note how seldom we hear now of the agitations for universal peace and international arbitration. Events have crowded so fast upon one

another, and international complications have arisen with such bewildering frequency, that it has been practically impossible to contemplate a universal peace. The shadow of the sword lies over the whole world. Mr. Frederick Greenwood, in an article contributed to a Melbourne journal, analyzes some of the causes that lie beneath this general unrest. Directing his attention first of all to Europe, he finds that there is a newly-awakened yet furious competition for commercial profits, and for territorial supremacy in distant lands in order to secure those profits. This is so manifest that nothing more need be said about it, except perhaps that the present condition of Europe cannot be understood upon a presumption that the acquisition of colonies and the command of markets are the only objects of nations. The desire for State aggrandizement and large revenues has, of course, a good deal to do with it; but below that, and below the natural push and stir of the mercantile classes, labour is in pretty general revolt against a life of country work at country wages. With Socialism rampant over half Europe, little imagination is needed to perceive that here is "pressure from below," which no Government can ignore. Trade must be fed, new markets must be found, must be made, must be stolen if need be, must be fought for tooth and nail and at all costs, if nothing else will serve. The same sort of thing is going on, from a slightly different cause, in the United States, where the people are tiring of the humdrum policy which limits them to a portion of the American continent. For years past the Americans have shown many signs of uneasiness at being a great, powerful, and wealthy people, with none of the glories of empire.

"Unrest," "uncertainty," "distress of nations with perplexity." "The shadow of the sword lies over the whole world." "The nations are angry, and Thy wrath is come." "And there shall be a time of trouble such as never was since there was a nation." Signor Crispi, of Italy, says, "We are marching toward the unknown." Another well-known author has said: "The powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey."

*Bible Echo.*

#### ALL EUROPE RUNNING INTO DEBT.

An ominous feature in world politics is the large deficit of revenue now confronting nearly all European countries.

In France the financial situation is the worst for many years. Reckoning the deficit for the year 1901 with that estimated for the current year, M. Leroy-Beaulieu says the Government will be confronted with a total deficit of \$79,000,000.

In Germany the deficit for 1902 is \$14,750,000 and that of 1903 is estimated by the secretary of the treasury, Baron von Thielmann, at \$37,500,000. While this is not so large as that of France it is enough to cause perplexity in finding ways and means to balance the budget.

It is noticeable that neither in France nor in Germany is there any support for the old-fashioned idea of getting rid of deficits by reducing expenditures. The rivalry of armaments alone forbids any such retrenchment, and it is only a question of how long the people will be able and willing to stand the strain of an armed truce that is almost as wasteful as war itself.—*Thrice-a-Week World.*



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"So teach us to number our days that we may apply our hearts unto wisdom."

"How halt ye between two opinions? Lord be God, follow him; but if Baal, then follow him."

I remember visiting a prison in America. In talking with the prisoners I found none there from choice, but rather from failure of choice. So it is in all the walks of life. Every failure may be attributed to a lack of choice. The tippler who ends his life in a drunkards grave goes there thru no choosing of his own. His failure came in drifting on with the tide. He listened to the voice "Choose ye this day whom ye will serve" but failed to decide. Oh young man, young woman be not deceived, procrastinate no longer, make your choice and choose for God. If you fail in this you fail in all. You must awake to your privilege of choice and choose.

Rev. J. J. Lucas in a paper read at a convention in Mussoorie, after discussing the Second Advent of Christ made the following appeal to missionaries.—

As missionaries and as teachers of the Word of God, ought we not to give the same prominence to this great truth in our thoughts, teachings, and preachings, which is given to it in the Scriptures? Do we? How often in the past year or two have we spoken or preached on this subject to those to whom we have been sent by God to instruct, warn and comfort. It is one of the great doctrines of the word used by our Lord and his Apostles to instruct, warn and comfort. Again and again have I asked Christian people how often they have heard from the pulpit an exposition of this doctrine; and the answers received as well as other evidence, convinces me that rarely is this blessed hope of the Church ever alluded to, in many pulpits, and Bible classes.

We know it is true. Very little is said about Christ's second coming, and people generally are not intelligent on this great theme. How can they, when ministers in the pulpit are silent? The prophet Joel looking forward to this time said: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the earth tremble; for the day of the Lord cometh, for it is nigh at hand."

**A World Lesson.**—In the agreement between Argentina and Chile is a great and good lesson in the abolition of war. The treaty is to the effect that every dispute between them, of whatever sort, shall be referred to arbitration, and farther that the ironclads now building for them shall be sold, and that the smaller guns shall be removed from their respective cruisers. Such an agreement is certainly worthy of commendation, and we hope its influence may serve as a world-wide lesson to greater nations. Should other nations follow suit, the Hague Tribunal might survive. We know however from the increasing show of arms among the great powers, that they are looking for peace thru powder rather than thru arbitration. There is a spirit of war among the nations and as it becomes stirred, peace tribunals must stand aside while powder and projectile fray it out. We do not wish to reflect upon the noble example of Argentina and Chile, tho we look with apprehension to their future to see how long their Latin-Spanish blood will cease to prepare war and listen to peace proposals thru arbitration.

**The Weed.**—THE following statement is one of a thousand condemning tobacco as a vile and dangerous habit:—

"The active principle of tobacco, that is, that to which its narcotic and poisonous properties are due, is nicotine, a heavy, oily substance, which may be separated from the dried leaf of the plant by distillation or infusion. The proportion of nicotine varies from two to eight per cent. Kentucky and Virginia tobacco usually containing six or seven per cent. A pound of tobacco contains, on an average, three hundred and eighty grains of this deadly poison, of which one-tenth of a grain will kill a dog in ten minutes. A case is on record in which a man was killed in thirty seconds by this poison.

Hottentots use the oil of tobacco to kill snakes, a single minute drop causing death as quickly as a lightning stroke. It is much used by gardeners and keepers of greenhouses to destroy grubs and noxious insects."

While it is possible that some of the nicotine is removed by the hookah, there still remains enough to make the use of it desired by those who use it. When a hookah is invented which eliminates all this drug we feel certain it will be boycotted by those who love the weed.

**Schools and Orphanages.**—Rev. Charles Cuthbert Hall, the Haskell-Barrows lecturer, was asked what seemed to him the most encouraging aspect of missionary enterprise in India. In answer to which he gave the following reply:—

"Without hesitation, I answer: *boarding schools and famine children.* The excellent result of boarding schools has impressed me. As educational institutions they deserve commendation; but as institutions for the formation of character and the development in Eastern society of a new type of manhood and womanhood they are beyond praise. I wish that, under wise and sympathetic leadership, they could be multiplied indefinitely. I wish that India might be filled with them. They contain the prophecy of a regenerated India. They may, under God, be the salvation of Indian social life. Closely

related with this subject of boarding schools, I must speak of the wonderful opportunity given to Missions in the army of famine children now enjoying protection and education in Mission compounds. These orphans, whose parents perished in the famine, have been rescued from starvation or from a survival that was worse than death, by the Christ-like work of missionaries. These children, absolved by calamity from all family ties, are unconditionally under Christian love and care. Thousands of them were rescued in infancy and have known no other protectors than these Christian friends. They have breathed no other atmosphere than the pure, sweet atmosphere of the Christian household. Their affection for their protectors and guides is beautiful to witness. Never was better care given to children than is given to them. I have seen them in various places by scores and hundreds. They are true Indian children, living in ways suited to Indian life; they are not being transformed into poor imitations of children of the West. But they are Indian children that are unconsciously assimilating the best qualities of the Western spirit. Twenty years hence, these tens of thousands of youths shall, by the grace of God, become a tremendous element in the transformation of India."

Rev. Cuthbert Hall's reply is in accordance with the words of the Wiseman,— "Train up a child in the way he should go, and when he is old, he will not depart from it." A young tree is easier straightened than an old one. While the tree is young it can be trained but when it has become thickened thru years of growth the task becomes greater.

**A Good Horse.**—Many a perplexed pastor will appreciate the story about Henry Ward Beecher and his horse. One day, being about to take a ride, Mr. Beecher glanced at the horse and remarked to his liveryman, "This is a fine looking animal; is he as good as he looks?" The man replied, "Mr. Beecher, that is the best horse in our stable. He will work in any place you put him, and he can do anything that any other horse can." The preacher gazed admiringly at the horse, and then said, as if in soliloquy, "I wish he were a member of my church."

## WORDS FROM OUR SUBSCRIBERS.

"Your February number is excellently written, and is calculated to do a lot of good. I mean the articles on the spiritual life and growth, vegetarianism, anti-alcohol, anti-tea, anti-coffee, and health items generally. More power to your pen, your good thoughts and inspiration. I don't see why I should pay only Rs. 1-8 for your paper, when your charge is now Rs. 2. So please send me your next number V.-P. P. for the balance 8 annas plus postal charges,

"I would add that your paper is much appreciated—my aged mother (over 80 years) tells me she reads it over and over. May God grant that the paper may be a blessing to many."

"The Health Hints in your *Oriental Watchman* have been much appreciated by my family. It has been the means of saving several members of my family a long siege of illness."