

THE ORIENTAL WATCHMAN

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

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THE WAY OF HOLINESS.

"THE winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come. . . . The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." Song of Solomon 2. 11-13.

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"As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." Isa. 61. 11.

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"FOR Thou, Lord, hast made me glad through Thy work: I will triumph in the works of Thy hands. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: He is my rock, and there is no unrighteousness in Him." Ps. 92. 4, 12-15.

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"Ye are God's husbandry." 1 Cor. 3. 9. "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15. 13. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." John 15. 4.

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It will be seen from these Scriptures that God is the source of righteousness and not man. This is according to God's plan. He never designed that man should be righteous by his own works, but by receiving, in faith, the righteousness of His Creator, allowing God to work in Him to will and to do of His own good pleasure.

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Therefore the question is not whether man shall be found righteous in the judgment, but whether the Lord shall be proved to be righteous in all His Works. No man can make himself righteous, but



He can let the Lord demonstrate in his life that all His works are righteous. But to do this a man must cease from his own works, so that only the works of God are manifest in him. When the Lord has full control of a man's life, because he abides

in Him as the branch abides in the vine, then it will always appear "that the Lord is upright, . . . and there is no unrighteousness in Him."

This means that the Lord will be justified in the judgment. But what of the man? He can "have boldness in the day of judgment; because as He is, so are we in this world." 1 John 4. 17. Such a man is not afraid that the Lord will be condemned in the judgment, and for himself all he needs to know is that he is abiding in the vine. So he is sure of an abundant entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ."

E. J. WAGGONER.

FAIR WEATHER RELIGION.

Some people's religion is like certain articles of dress, all very nice for fair weather; but ruined by the first shower. Like the old lady in a runaway who said that she had perfect trust in the Lord until the harness broke, such people trust God and are happy so long as their pockets are full, and everything in their business and home is going all right; but when the bank breaks, or sickness comes, they find out that their faith was only sentiment after all. The faith that is real, like the gold in the ore, will shine the brighter for the testing.—*Selected.*

"MY SON, GIVE ME THINE HEART."

YOUNG man, did you ever stop to consider what a wonderful thing is that living engine which keeps thumping away in your chest all day long without a moment's intermission, even while you are asleep, never refusing to do its duty, no matter how much you have neglected or abused it?

Did you ever stop to think of the wonderful power behind your heart, which enables it to keep up this incessant activity? It has been estimated that the actual amount of labor performed by the heart in twenty-four hours is equivalent to lifting one hundred and twenty-four tons one foot high. The same amount of energy would lift a hundred-pound weight to a height of half a mile.

What is the source of all this power? What keeps the heart beating while you are asleep?

The heart is a muscle, like the muscles which bend the arm, and move the other parts of the body. When you strike an object with your fist, you say to the muscle, "Beat" and it beats. The heart works under orders just as does the arm. Your will controls the muscles of your arms. Whose will controls your heart muscle? Can you, by any effort of your will, cause your heart to beat more rapidly or slowly? Can you arrest its movements or increase their force?

You recognize at once that your heart is controlled by a Will that is stronger than your own, by a Mind that is wiser than yours, by an Intelligence that "neither slumbers nor sleeps." This powerful

Will, this wise and sleepless Intelligence which reveals its presence within us by this ceaseless activity, can be nothing more nor less than the Power that made us, our Creator, the great Being who made and maintains all things.

Here is something to think about. If God made the heart and stays with it, keeps it going day and night, to whom does this wonderful engine rightfully belong? When God says, "Son, give me thine heart," He only asks for that which belongs to Him already.

Each heart-beat is an evidence of God's unceasing, thoughtful care for each of us. Upon this faithful, ceaseless action our lives depend, for the heart sends the life-containing blood to the brain, the lungs, the stomach, the liver, the muscles, and to every living part; hence, we see a scientific truth in the declaration of the prophet, "He is thy life." God is the life of man, and when He says, "Son, give me thine heart," that is, "Give me thy life," He only asks for that which already belongs to Him.

All the activities within the body are evidences of God's presence ever with us. This is true of every living man. Man may forget God; he may rebel against Him; he may curse Him; he may hate Him; but God stands by him. He is a friend that "sticketh closer than a brother." Forgetting God and following sin and evil impulses, man may find himself in the very depths of crime and degradation; but even in the solitary darkness of a prison cell he is not alone, and if he listens well he may hear out of the darkness a Father's winning voice, saying, "MY son, give me thine heart." His earthly parents may have disowned him, every friend may have forsaken him, but God still owns him and acknowledges him. Every son of humanity is a son of God. "Our Father" is the sweet name by which He permits all men to address Him. A rebellious boy cannot wander so far away from the path of right that God shall lose him. He may turn away from God, but God does not desert him. Through all the haunts of crime and infamy, in every scene of wild revel and debauchery, though God and home and all that is good and sweet and true and lovely may be despised and forgotten, though at last the poor wreck of what was once a noble manhood may be lying in the gutter, a reeking mass of disease, filth and vermin; though the temple may be despoiled and desecrated, defiled and broken, each faithful heart-beat affords the evidence that God has not deserted the sinner, for He stays with him to the latest moment of his life, ever beckoning and pleading, "Come back, my son, come back; give me thine heart."

Do you doubt God's mercy, His willingness to save you from sin and misery? Put your hand upon your heart and feel it throb. Place your finger on your pulse and count its beats. They bear witness to the "love that never faileth."

Young man, have you been giving your heart to sin? Have you been pouring out

your energies into the cesspool of vice and crime? Listen to-day to God's appeal, "Give me thine heart."

Is there a demon of thirst in your throat that ever cries, "Drink, drink," that never stops until you see the hissing monsters of delirium tremens rushing at you with mouths agape, and feel the slimy reptiles tightening their coils about you? Be warned before it is too late, that every glass of liquor is a flood of paralyzing poison which weakens the heart on which your life depends, which changes the muscle to fat, and will, by repetition, cause its beat to cease forever. To-day God says to you, "Give not thine heart to alcohol, give ME thine heart."

Is there an irresistible fascination for you in the pipe, the cigar, the cigarette, or any other means of soul defilement through the filthy weed? Be warned that each whiff of smoke bears with it a heart poison, nicotine, the subtle, insidious influence of which every year stops thousands upon thousands of smoker's hearts. "Died of smoker's heart" might properly be written upon the tombstones of many presidents and senators as well as millions of lesser men, whose vigor and vitality have been consumed in smoke.

Listen, young man, God speaks to you to-day. "Give not thine heart to nicotine, give ME thine heart."

If your life has been given to sin, to crime, to dissipation, and you have seen the folly of these evil ways, if you have longed for a better life, if you hate sin and folly, and feel, springing up in your heart, a desire for things that are noble and sweet and good, know that this desire is God's voice speaking to you, it is the old and ever new invitation, "My son, give me thine heart," and the invitation is the assurance that God is willing to take your heart and "To cleanse it from all unrighteousness," your will may decide the matter. God is willing to take you, unclean as you are, and make you what *you* are willing to become. It is not a matter of form, nor ceremony, nor of creed. If you have repented, that is, changed your mind, and have put your will on God's side to love righteousness and purity, honesty and things that are sweet and lovely, God will do the rest. He will take away the old appetites and propensities, He will give strength to resist temptation, He will be a present help in trouble, He will hear your prayer for help. He knows what is in your heart, for He is your very life, and is more intimately acquainted with you than you are with yourself. You cannot save yourself. He can and will save you if you are only willing to yield your will to obey Him and will co-operate with Him in His effort to rescue you from the wreck which sin has made.

"He looketh upon men, and if any say I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light." Job. 33-27, 28.

J. H. KELLOGG.



THE LAW OF GOD.

"Thou Shalt Love."

There is the pith and marrow of it. Does any man say to me, "You see, then, instead of the ten commandments, we have received the two commandments, and these are much easier"? I answer that this reading of the law is not in the least easier. Such a remark implies a want of thought and experience. Those two precepts comprehend the ten at their fullest extent, and can not be regarded as the erasure of a jot or tittle of them. Whatever difficulties surround the ten commands are equally found in the two, which are their sum and substance. If you love God with all your heart, you must keep the first table; and if you love your neighbor as yourself, you must keep the second table. If any suppose that the law of love is an adaptation of the moral law to man's fallen condition, they greatly err. I can only say that the supposed adaptation is no more adapted to us than the original law. If there could be conceived to be any difference in difficulty, it might be easier to keep the ten than the two; for if we go no deeper than the latter, the two are more exacting, since they deal with the

Heart, and Soul, and Mind.

The ten commands mean all that the two express; but if we forget this, and look only at the wording of them, I say, it is harder for a man to love God with all his heart, with all his soul, with all his mind, and with all his strength, and his neighbor as himself, than it would be merely to abstain from killing, stealing, and false witness. Christ has not, therefore, abrogated or at all moderated the law to meet our helplessness; he has left it in all its sublime perfection, as it always must be left, and he has pointed out how deep are its foundations, how elevated are its heights, how measureless are its length and breadth. Like the laws of the Medes and Persians, God's commands can not be altered; we are saved by another method.

The Law Lived by Christ.

To show that he never meant to abrogate the law, our Lord Jesus has embodied all its commands in his own life. In his own person there was a nature which was perfectly conformed to the law of God; and as was his nature such was his life. He could say, "Which of you convinceth me of sin?" and again, "I have kept my Father's commandments, and abide in his love." . . . He was so perfect and pure, so infinitely good, and so complete in his agreement and communion with the Father, that he in all things carried out the Father's will. The Father said of him, "This is my beloved Son, in whom I am well pleased; hear ye him." Point out, if you possibly can, any way in which Christ has violated the law, or left it unfulfilled. There was never an unclean thought or rebellious desire in his soul; he had nothing to regret or to retract. He was thrice tempted in the wilderness, and the enemy had the impertinence even to suggest idolatry, but he instantly overthrew the adversary.

ears of corn to satisfy hunger, and healing the sick. Our Lord Jesus showed that it was not at all according to the mind of God to forbid these things. In straining over the letter, and carrying an outward observance to excess, they had missed the spirit of the Sabbath law, which suggested works of piety such as truly hallow the day. He showed that—

Sabbatic Rest

was not mere inaction, and he said: "My Father worketh hitherto, and I work." He pointed to the priests who labored hard at offering sacrifices, and said of them: "The priests in the temple profane the Sabbath, and are blameless." They were doing divine service, and were within the law. To meet the popular error he took care to do some of his grandest miracles upon the Sabbath day; and though this excited great wrath against him, as though he were a law-breaker, yet he did it on purpose that they might see that the Sabbath was made for man, and not man for the Sabbath, and that it was meant to be a day for doing that which honors God and blesses men. O that men knew how to keep the spiritual Sabbath by a ceasing from all servile work, and from all work done for self!

The Rest of Faith

is the true Sabbath, and the service of God is the most acceptable hallowing of the day. O that the day were wholly spent in serving God and doing good! The sum of our Lord's teaching was that works of necessity, works of mercy, and works of piety are lawful on the Sabbath. He did explain the law in that point and in others, yet that explanation did not alter the command, but only removed the rust of tradition which had settled upon it. By thus explaining the law he confirmed it; he could not have meant to abolish it, or he would not have needed to expound it.

Our Lord Jesus Christ, in addition to explaining the law and pointing out its spiritual character, also unveiled—

Its Living Essence;

for when one asked him, "Which is the great commandment in the law?" he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." In other words, he has told us, "All the law is fulfilled in this:—

THE PERPETUITY OF THE LAW OF GOD.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

I GATHER from our text two things upon which I shall speak at this time. The first is that the law of God is perpetual: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." The meaning is that even in the least point it must abide till all be fulfilled. Secondly, we perceive that the law must be fulfilled: Not "one jot or one tittle shall pass from the law, till all be fulfilled." He who came to bring in the gospel dispensation here asserts that he has not come to destroy the law, but to fulfil it.

The Law Perpetual.

First: the law of God must be perpetual. There is no abrogation of it, nor amendment of it. It is not to be toned down or adjusted to our fallen condition; but every one of the Lord's righteous judgments abideth forever. I would urge three reasons which will establish this teaching.

In the first place, our Lord Jesus declares that he did not come to abolish it. His words are most express: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." And Paul tells us with regard to the gospel, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31. The gospel is the means of the firm establishment and vindication of the law of God.

Jesus Came to Explain It.

Jesus did not come to change the law, but he came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated. Upon one particular point in which there happened to be a little ceremonialism involved, namely, the keeping of the Sabbath, our Lord enlarged, and showed that the Jewish idea was not the true one. The Pharisees forbade even the doing of works of necessity and mercy, such as rubbing

The prince of this world came to him, but he found nothing in him.

"My dear Redeemer and my Lord,
I read my duty in thy Word;
But in thy life the law appears
Drawn out in living characters."

Once more, that the Master did not come to alter the law is clear, because after having embodied it in his life, he willingly gave himself up to bear its penalty, though he had never broken it, bearing the penalty for us, even as it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us." "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." If the law had demanded more of us than it ought to have done, would the Lord Jesus have rendered to it the penalty which resulted from its too serve demands? I am sure he would not. But because the law asked only what it ought to ask—namely,—

Perfect Obedience;

and exacted of the transgressor only what it ought to exact, namely, death as the penalty for sin,—death under divine wrath,—therefore the Saviour went to the tree, and there bore our sins, and purged them once for all. He was crushed beneath the load of our guilt, and cried, "My soul is exceeding sorrowful, even unto death," and at last, when he had borne—

"All that incarnate God could bear,
With strength enough, but none to spare,"

he bowed his head and said, "It is finished." Our Lord Jesus Christ gave a greater vindication to the law by dying, because it had been broken, than all the lost can ever give by their miseries. He has borne all that was due from his people, and the law is defrauded of nothing. By his death he has vindicated the honor of God's moral government, and made it just for him to be merciful. When—

The Law-giver Himself Submits to the law,

when the Sovereign himself bears the extreme penalty of that law, then is the justice of God set upon such a glorious high throne that all admiring worlds must wonder at it. If therefore it is clearly proved that Jesus was obedient to the law, even to the extent of death, he certainly did not come to abolish or abrogate it; and if he did not remove it, who can do so? If he declares that he came to establish it, who shall overthrow it?

The Law Perpetual by Nature.

But, secondly, the law of God must be perpetual from its very nature; for does it not strike you the moment you think of it that right must always be right, truth must always be true, and purity must always be purity? Before the ten commandments were published at Sinai, there was still that same law of right and wrong laid upon men by the necessity of their being God's creatures.

Right Was Always Right

before a single command had been committed to words. When Adam was in the garden, it was always right that he should love his Maker, and it would always have been wrong that he should have been at cross-purposes with his God; and it does not matter what happens in this world, or what changes take place in the universe, it never can be right to lie, or to commit adultery, or murder, or theft, or to worship an idol god. I will not say that the principles of right and wrong are as absolutely self-existent as God, but I do say that I can not grasp the idea of God himself as existing apart from his being always holy and always true; so that the very idea of right and wrong seems to me to be necessarily permanent, and can not possibly be shifted. You can not bring right down to a lower level; it must be where it always is; right is right eternally, and can not be wrong. You can not lift up wrong and make it somewhat right; it must be wrong while the world standeth. Heaven and earth may pass away, but not the smallest letter or accent of the moral law can possibly change. In spirit the law is eternal.

It Does Not Ask too Much.

The law of God is no more than God might most righteously ask of us. If God were about to give us a more tolerant law, it would be an admission on his part that he asked too much at first. Can that be supposed? Was there, after all, some justification for the statement of the wicked and slothful servant when he said, "I feared thee, because thou art an austere man?"—It can not be. For God to alter his law would be an admission that he made a mistake at first, that he put poor, imperfect men (we are often hearing that said) under too rigorous a *regime*, and therefore he is now prepared to abate his claims, and make them more reasonable.

A Specious but Falss Doctrine.

It has been said that man's moral inability to keep the perfect law exempts him from the duty of going so. This is very specious, but it is utterly false. Man's inability is not of the kind which removes responsibility; it is moral, not physical. Never fall into the error that moral inability will be an excuse for sin. What! when a man becomes such a liar that he can not speak the truth, is he thereby exempted from the duty of truthfulness? If your servant owes you a day's labor, is he free from the duty because he has made himself so drunk that he can not serve you? Is a man freed from a debt by the fact that he has squandered the money, and therefore can not pay it? Is a lustful man free to indulge his passions because he can not understand the beauty of chastity? This is dangerous doctrine. The law is a just one, and man is bound by it, though sin has rendered him incapable of doing so.

I should like to ask any brother who thinks that God has put us under an altered rule: "Which particular part of the law is it that God has relaxed? C. H. SPURGEON.

To be continued.

SABBATH TRADITIONS IN ANCIENT BABYLONIA.

Amongst the tablets dug up in the East showing that the descendants of Noah preserved traditions of the creation and the deluge, there are records, also, showing that the knowledge of the institution of the Sabbath had not been entirely lost by the great nations of antiquity, although the world lapsed into the darkest idolatry within a few years of Noah's day. Mr. Boscawen, in his "Bible and the Monuments," gives the following translation of one of the most ancient Babylonian calendar tablets, supposed to be as old as the days of Abraham:

The seventh day is a resting day to Merodach and Zarpanit, a holy day, a Sabbath. The shepherd of mighty nations must not eat flesh cooked at the fire or in smoke. His clothes he changes not. A washing he must not make. He must not offer sacrifice. The king must not drive in his chariot. He must not issue royal decrees. In a secret place the augur a muttering makes not. Medicine for the sickness of his body one must not apply. For making a curse it is not fit. In the night the king makes his free-will offering before Merodach and Istar. Sacrifice he slays. The lifting of his hand finds favour with his god.

This is interesting merely as a mark of the progress made at that early time in forgetting the Lord and the Sabbath, and changing "the truth of God into a lie." Rom. 1. 25. When the descendants of Noah who knew God refused to retain Him in their knowledge (Rom. 1. 28) they also wilfully forgot the Sabbath, which is the sign of the true God.

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EFFICIENCY OF PRAYER.

A writer in "The Word and the Way" says:—

"Not long since, a young lady said to us: If ever I get religious, it will be on account of my old Sabbath-school teacher. She had our class all the time she lived here, and, though she has been gone several years, she still prays for us; she tells us so when she writes."

"'But your father's and mother's prayers?' we interrogated, knowing that both her parents are active members of the church. The sarcastic laugh she gave was not pleasant to hear.

"'Papa never prays for me, at least I never hear him: may be mama does, I don't know.'

"'Oh, we thought, if that girl is lost, what will her parents say in the judgment?'

"'Are there other such parents? Can your child say he never heard you pray for him? If he is saved, will it be through the intercession of some Sabbath-school teacher or other friend? There are privileges given parents by God Himself that they can illy afford to slight. May He arouse us to duty, and may we all at last be welcomed by the loving Saviour with the blessed words, 'Well done, good and faithful servant.'"



MODERN SPIRITUALISM.

Its Relation to Christ's Second Coming.

THE teaching of Spiritualism respecting the second coming of Christ is multiform, inconsistent, and unscriptural. When Christ ascended in a cloud, the angles in white apparel declared, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1. 9-11. The language is plain, emphatic, unequivocal. He is to come again as He went away, personally, visibly, and in the clouds of heaven.

But Spiritualism has denied this, and spiritualized the whole glorious doctrine away. It has, in fact, itself claimed to be the second coming of Christ. Thus, in the early days of modern Spiritualism, the controlling spirit of Mrs. Conant, a famous medium, said:—

This second coming of Christ means simply the second coming of truths that are not themselves new, but have always existed. . . . He said, "When I come again, I shall not be known to you." Spiritualism is that second coming of Christ.—*Banner of Light.*

But the arch-deceiver well knew that such a gross perversion of Christ's promise to "come again" would not satisfy all. It might suit and deceive some, but it is too apparent a heresy to be received by all. The promise is too plain that Christ will come again *in person*. So, through Spiritualism, Satan provides another deception, which more nearly resembles the event described in the Scriptures. Through "materialization" he has Christ come actually in person, but in secret, in the "cabinet," or "secret chamber." The following graphic and almost thrilling description of "A Wonderful Materialization" appeared in the *Cincinnati Enquirer* a few years ago:—

Friday morning we had a private seance, at which only eight persons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was entranced. After a little while, during which the controlling spirit talked as usual, the cabinet door opened, and a majestic form appeared that filled us with awe; for there in the door stood, in majestic grandeur, Jesus of Nazareth! the Lord of Glory! the King of kings! the pure and holy Christ of God! He had come according to promise, and stood manifest before our eyes. He stood looking at us for several moments, and then said, "You are faithful soldiers, and greater wonders than these shall you yet see." These words he spoke in a low voice, yet distinct enough for all to hear. He reached his

hand to Mrs. Lewis, who sat nearest to the cabinet. She then took it, and gave him a bouquet of flowers. He then reached his hand to Mrs. Dr. Cutter, who sat next to Mrs. Lewis, then to Mrs. Kline, who had stepped on to the platform. He took her by the hands, then laid his hands upon her head, blessed and kissed her. He then beckoned each one of us to him, took us by the hand, blessed and kissed us before retiring to the cabinet. He had stood in the door and on the platform nearly half an hour. He had on a white robe, and a crown upon his head, in the centre of which glittered a beautiful gem. A faint halo was visible surrounding his sacred head. He left us awe-stricken with his sacred presence. This was the masterpiece of materialization. Surely these are the days foretold by John the revelator, when he declared that Jesus Christ should come again a second time with power and great glory; and have not the dead arisen throughout the land, and angels returned appearing unto many?

Would to God every mortal could have seen, and know as we now know, this glorious truth. The Saviour of mankind has reappeared; the second advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality; death has lost its sting, and the grave its victory.

Having thoroughly examined the cabinet, the seance room, and the medium, we are prepared to witness to the world that the materializations that have occurred in our presence are genuine and true. Signed by Mrs. John Edson, Van Wert, Ohio; Mrs. A. Kline, Van Wert, Ohio; Mrs. Lucie E. Lewis, Jacksonville, Florida; Mrs. Dr. A. B. Cutter, Louisville, Kentucky; Mrs. R. Conn, Mrs. Eliza Kummel, Mrs. O. W. Rose, Van Wert, Ohio.

After reading the foregoing, who can doubt that this is indeed one of the very deceptions of which Christ, in His great prophecy, recorded in the twenty-fourth chapter of Matthew, warned us? Referring to the last days, He said:—

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. Matt. 24. 22-27.

The advocates of Spiritualism here tell us that Christ has come, that He has already appeared,—appeared in the "secret chambers,"—the cabinets so frequently used by Spiritualistic mediums. They boldly declare and witness to the world that He has "come again the second time, with power and great glory," as foretold in the Scriptures; that they have actually seen Him, conversed with Him, been blessed and even been kissed by Him! Is not

this indeed a masterpiece of delusion? And does it not stamp Spiritualism as an antichristian device, and a Satanic delusion? Those who have been tampering and experimenting with Spiritualism have little realized the kind of fire they have been playing with.

Christ said when they should say, "Behold, He is in the secret chambers," we were to "believe it not." He was not to come that way. His coming was to be as visible as the lightning in the heavens. But these Spiritualistic witnesses not only declare that He has appeared in the secret chambers, but that this sort of second coming is in harmony with the Scriptures, citing the Revelation given through John particularly. But they show their ignorance or disregard of the very Scriptures they refer to. They express a wish that "every mortal" could have seen what they saw, and they profess to have seen the second coming of Christ. But when Christ comes the second time "every mortal" will see Him, for His Revelation through John declares, "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1. 7. This shows how much reliance can be placed upon the use and application of the Scriptures by Spiritualists. The Christ who comes in the "secret chamber," it will be noticed, speaks "in a low voice;" but when the Christ of God comes again, He descends from heaven "with a shout, with the voice of the archangel, and with the trump of God," and the dead are raised. 1 Thess. 4. 16.

But the world is not through with the lying wonders of Spiritualism. The climax has not yet been reached in its history and wonder-working. As intimated in the foregoing extract, greater wonders are yet to be seen. We have not yet witnessed all the mighty signs, marvellous wonders, foretold by Christ in the words, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." In the near future we shall behold great signs and startling wonders as the result of the miracle-working power of demons. And then, as a finishing touch to all will come Satan's great, final and crowning masterpiece of deception.

Its Final Deception.

THE second coming of Christ is the event toward which all prophecy points, the event toward which all events tend.

The advent of man into the world was the signal for disaster, the ruin of the race thru sin. Christ, the second Adam, has undertaken to repair the ruin, and redeem the race. To atone for sin, He came into the world as man, in the likeness of sinful flesh, to bear sin in His own body on the tree. The cross was the climax and culminating point in His first advent.

But this surely was not the *end* of Christ's work for the restoration of the race. His first advent was not the conclusion and

consummation of the plan of redemption. His work would be incomplete were He not to come again and restore all things. A second coming is an essential to the completion of the work undertaken and begun in the first. This, therefore, is the great focal point presented in the Scriptures, the object toward which the eye of every true believer naturally turns, the event for which he fondly looks and waits. It is the consummation of the Christian's hope. At this time the righteous dead are raised, and the saints enter upon their future and final reward. This is the hope of the church, the glorious hope of the faithful of all ages.

As has been already shown, Spiritualism, at first, was strongly antichristian and infidelic. It denied the existence of God, the divinity, incarnation and atonement of Christ, and the inspiration of the Bible. It thus adapted itself to that large class of people known as infidels, or unbelievers. But later, chameleon-like, it began to take on a different aspect. It began to be religious, to profess faith in God, Christ and the Bible—in a way! This was to adapt itself to the religious world. When Satan fails to persuade all to remain in open unbelief, he transforms himself into an angel of light, and professes to believe the truth himself. But he does it only to deceive. While professing to believe the truth, he *perverts* the truth, so that men receive error as truth, and thus he accomplishes his purpose, only in another way; for the truth perverted is a more deceptive and dangerous thing, and a far more difficult thing to deal with, than open unbelief.

At first Spiritualism denied the personal second coming of Christ. It was itself that coming! But later this teaching gave place to that of a personal coming. Christ had actually appeared in person, and had been seen by certain individuals, in the cabinet of the Spiritualistic medium, at a private seance!—the very thing Christ warned against, and said not to believe that He had come "in the secret chamber."

But while this delusion might deceive some, those who have read the Bible at all carefully know well that this by no means meets the nature of the event so plainly described in the Scriptures. To more nearly meet the requirements of the case, therefore, something more striking and more public must occur. It has been impossible for Satan to create universal unbelief in the doctrine of Christ's second coming. It has been impossible also for him to deceive all into believing that Christ has come in the "cabinet-box," or secret chamber. The Scriptures describe the second coming of Christ as a great and glorious event, visible to the eyes of all; and the world-wide proclamation of His coming by those who are preparing to meet Him, brings these Scripture-descriptions prominently before the people. They are therefore not so easily deceived. Satan has not only been compelled to acknowledge that Christ will come again, but, before that event actually takes place, so

general will have become the idea and expectation of His coming, that, in order to deceive the whole world, he will be compelled to imitate that coming just as nearly as it is possible for him to do so. This is the natural and the only event in which his work of deception can logically terminate. At his instigation, many false Christs and false prophets will arise, some having already appeared. These will profess to be Christ, and will show great signs and wonders. But as the final and almost overmastering deception, Satan will himself personate Christ. He, the great antichrist, will appear in the assumed person of Christ. This great deception has been so well described by another that we subjoin the description here:—

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. (Rev. 1. 13-15.) The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, "This is the great power of God.—*Great Controversy*, p. 624.

Those who read the account of the alleged appearance of Christ at the private seance, given in our last article, will be struck with the numerous similarities between that and the description here given. The reason for this is apparent. Both are descriptions of the working of the same arch-deceiver upon the same point, that of the second coming of Christ, one given by Spiritualists themselves, the other by one who, in prophetic vision, has seen what is to be. One was a Satanic delusion before a select few, though marvellous and striking in its every detail; the other will be the same thing, only on a larger and more magnificent scale.

But what a dastardly and cowardly thing will this be for Satan to do! He who in heaven sought to dethrone Christ, and on earth inspired wicked men to nail Him to the cross, pretending that he himself is Christ! What an acknowledgement that his efforts to overthrow Christ have proved a failure! What a testimony to the triumphs of the cross!

But this will be the greatest delusion and deception of all. This will be the master-stroke of Spiritualism. And how

may we know that this being, when he appears, is not the very Christ? How may we be fortified against this great and final deception? The Scriptures our only safeguard will be the subject of our next and concluding article of this series.

W. A. COLCORD.

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BE PATIENT.

YOU are tender-hearted, and you want to be true and are trying to be—learn these two things; never be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the patterns show it not yet. When God's people are able and willing thus to labour and wait, remember that one day with the Lord is as a thousand years, and the thousand years shall show themselves as a perfect and finished day—*McDonald*.

—o—
JUST BE GLAD.

Oh heart of mine, we shouldn't
Worry so.
What we've missed of calm we couldn't
Have, you know;
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow.
We have erred in that dark hour
We have known;
When the tears fell with the shower:
All alone.
Were not shine and shower bent
As the gracious Master meant?
Let us temper our content
With His own.
For we know not every morrow
Can be s d;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

—JAMES WHITCOMB RILEY.

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THE ORIGIN AND END OF EVIL.

NO. 4.

THE Scriptures that we have already examined on this subject establish several fundamental axioms. As surely as there ever was a clean universe and will be again, so surely evil must be put out of existence; and just so certainly the time will come in the future when evil-doers will cease to exist. Therefore wicked men are not immortal; and as "All have sinned and come short of the glory of God," men are not immortal by nature. Those who desire immortality must seek for it. As the Bible declares that "The soul that sinneth it shall die; and says that "The spirit of man is the candle of the Lord,

and whoso curseth his father or his mother, his lamp shall be put out in obscure darkness; we now stand facing the question:—

Do Men Really Die,

or do they not? Is death one of the greatest evils with which our world is cursed? or is it one of the greatest blessings that heaven has ever bestowed upon our race? Some say that "death is a friend," but the Bible calls it an enemy: "The last enemy that shall be destroyed is death." Some say that "Death is the gate to endless joy;" but if that is so, what a pity that the gate to endless joy is to be "cast into the lake of fire" and "destroyed!"

To save time, let us turn from the opinions of men, and search the Scriptures for an answer to the question: "Do men really die?" Gen. 2. 17: "Thou shalt surely die." Gen. 3. 4: "Ye shall not surely die." Of the one who said: "Thou shalt surely die, we read in Heb. 6. 18: "It was impossible for God to lie." Of the one who said:—"Ye shall not surely die," we read in John 8.44: "when he speaketh a lie he speaketh of his own; for he is a liar and the father of it."

Dear reader, on which side of this question do you find yourself? Do men really die? or do they merely escape from "this prison-house of clay," and live right on? With which of the contradictory statements does our own knowledge agree? What do we know about it? Do men die, or do they not? Have we ever seen them die, or heard of their dying? Is it possible for a human being to become unconscious under any circumstances? What has been your experience? When you have been lying upon your couch, and have become drowsy, have your thoughts been dull and less perfect than when you are about your work? And as you sink into sleep and your thoughts take the form of dreams, are they still less perfect? Then as you go down into perfectly sound sleep, when all things fade to a perfect blank, and time itself seems to drop out of existence, and even seeming ceases—I will not ask you to try to tell how it seems to you while you are in that condition, but when you first awake to consciousness, does your mind retain any measurement of duration?

A general in the army, commenced giving out a command to his soldiers, saying: "Make ready! Take aim!" but before he could speak the word, "Fire!" a ball struck him on the head, compressing the skull upon the brain, stopping the action of the brain, and producing unconsciousness which continued a long time. A skillful physician finally succeeded in raising the skull so that the brain began to act, and immediately the general uttered the word, "Fire!" The period of his unconsciousness seemed no time at all to him. It did not seem to him that his sentence had been interrupted.

Now please do some careful thinking in regard to this case. If the ball had struck his head with ten times the force, would it have increased his consciousness instead of destroying it? Suppose the physician had not succeeded in raising the skull, and the man could have been kept alive for a week, a month, or even a year, with no action of the brain; must he not have remained unconscious as long as his brain refused to act? But while the brain remained at rest, suppose the entire body had become paralyzed: Is there anything about the nature of paralysis that would help the man to think? Then let us suppose one more change takes place; decay dissolves all the organs of the body. Would decay help the man to think?

Do any still hesitate about transferring their faith from the side of the serpent to that of science and the Bible? Then let us ask is a reorganization necessary to enable a man to think, after he is paralyzed by death and reduced to dust by decay? Please read the answer in Ezekiel 37. 1-14.

The Intermediate State.

WE next inquire, if death did not open to man the gate to endless joy," into what condition did it usher him? Gen. 3.19: "Dust thou art, and unto dust shalt thou return." Then from the time when man is paralyzed in unconsciousness by death, and dissolved into dust by decay, until he is reorganized, where is he? Job 14. 10-12: "But man dieth and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Then if the father of lies was wrong in the statement: "Ye shall not surely die," and if all who preach his doctrine are in the wrong, and if the one who said: "Thou shalt surely die," is in the right, then "If a man really die, shall he live again?" becomes a very important question. Job 14. 14: "If a man die, shall he live again?" Did Job expect to have a time of waiting before being changed to life again? Verse 14: "All the days of my appointed time will I wait, till my change come." Where did Job expect to wait? Job 17. 13: "If I wait, the grave is mine house: I have made my bed in the darkness." Did Job have a hope that reached beyond the grave? Job 19. 23-26: "O that my words were now written! O that they were printed in a book! That they were graven with an iron pen, and led in the rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin, worms destroy this body, yet in my flesh shall I see God." If these Scriptures be true, are our friends who have died, now in heaven praising the Lord? Ps. 115. 17 "The dead praise not the Lord, neither any that go down into silence."

But is there not a thinking part that continues to be conscious? or do the thoughts perish? Ps. 146. 3, 4: "Put not your trust in princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Do the dead know anything? Eccl. 9.5,6:—"For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy are now perished; neither have they any more a portion forever in anything that is done under the sun."

Then what hope have we for our friends that have died? I Thess. 4.13-18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Is the coming of Christ and the resurrection the only hope concerning those that have died? I. Cor. 15.13-18: "But if there be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Is that the only hope that reaches beyond this life? Verse 19: "If in this life only we have hope in Christ, we are of all men most miserable."

When will those that are Christ's be made alive? Verses 22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."

How long will it seem to the resurrected ones that they have been sleeping? Verses 51, 52: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump."

G. K. OWEN.

THE ORIENTAL WATCHMAN

Editorial.

CAN'T.

HOW often we hear the word can't. It greets us in the street, at the home, and in the church. Though we hear it oft, it has no pleasant tale to tell, and adds no courage to the heart. We do not find it in the Bible, and it probably has but small, if any, place in the vocabulary of heaven. God does not say can not so often that He needs to shorten it to can't; and it is quite certain He does not want His sons on earth to preface their vocabulary with a word so weak. Can't has never done anything in the world, and never will. Its success lies in the failures which it has made. Every failure in Christian life has written over it can't. It is on the lips of weakness, is the watchword of indifference and the keynote of failure. God said to Cain bring me a lamb, and Cain said I can't, and failed. The world said to Enoch you can't please God; it is impossible. Enoch said by His help I can and he did, and the testimony still remains that he pleased God. The world said to Noah, there can't be a flood; it is contrary to nature, Noah said God can and will send a flood, and he built an ark in demonstration of his faith. But the world said to Noah, that thing you are building will never turn water, and if it does it will not hold the animals you tell about. Noah said the boat is safe and will fulfill the purpose of God, and he proved it by placing in it all the animals that came, and it protected them in an angry flood of many months.

Can't said to Abraham you better not leave your father's house to go to a land you know nothing about, but Abraham had faith enough to say God can and will provide, and he did. Again, unbelief said Abraham you can't be the father of many nations; for you have no son, but God said to Abraham and Sarah "in thy seed shall all the nations of the earth be blessed," and though they at first staggered at God's promise, yet finally they believed, and it was counted unto them for righteousness. Present prospects might have said to Joseph this people can never go out of Egypt, but the record says of him just before his death, that he "made mention of the departing of the children of Israel; and gave commandment concerning his bones." Moses might have said although I am a son of Israel by birth, I can't return to them, I can't forgo my future prospects as king of Egypt to identify myself with this people, but he chose to forsake a position in the government, "choosing rather to suffer affliction with the people of God than endure the pleasures of sin for a season."

With these and the cloud of witnesses mentioned in the eleventh chapter of Hebrews, Paul says, "let us lay aside every weight and the sin which doth so easily beset us." O, the sin of can't. We can't do this, and we can't do that. This is the sin which doth so easily beset us. Paul did not say can't; nay rather, he said "I can do all things through Christ, which strengtheneth me." The ten spies said can't. We are not able to go up and possess the land, a million people waiting for them in the wilderness, heard their tale, sang their song of can't and died in the desert. Two men, Caleb and Joshua, said can, we are able to go up and possess the land, and they did while more than a million died through unbelief. O, the possibilities open to those who will say can. With God there is unlimited power. "With God all things are possible." "If thou canst believe, all things are possible to him that believeth."

WHAT DO THEY MEAN.

These visits to the Pope, What do they mean? Does it mean anything from a religious standpoint that the king of Protestant England visits the Pope. It looks as though protestantism is coming to an end in England. What would Martin Luther say were he alive to-day, and how would John Wycliffe feel. History is repeating itself. England is on the way to Canossa. How soon she will reach there, is only a question of time. John the revelator, in speaking of the papacy, in Rev 13, stated clearly the condition toward which we are coming, when he said: "All the world wondered after the beast." The progress of Romanism in the English speaking world the last few years has, to say the least, been phenomenal. "Who is like unto the beast?" "Who is able to make war with him?" is in the air. The progress of Catholicism in Germany has been scarcely less remarkable, and Emperor William's visit to the Pope is another step toward Rome.

THE EVERLASTING GOSPEL.

THE Gospel is everlasting. John calls it the everlasting Gospel and so it is. It has always existed, and will ever continue to exist. From an eternity in the past to an eternity in the future. It has always existed and will ever continue to exist. This enlarges our idea of the Gospel dispensation. In many minds the Gospel dispensation has been limited to the time which has intervened since the death of Christ, but when we consider what the Gospel is, that it is the power of God unto salvation, (Rom. 1. 16,) it can be readily seen that so narrow a view would limit the power of God to save men to the nineteen hundred years since the death of Christ. But God's power to save men has been from the beginning, and so the Gospel which is the power of God to save men is

from then. In fact, it existed before man was created. Before making man a free moral agent, the Gospel was ordained to save him in case he should fall. Christ was a lamb slain from the foundation of the world. Rev. 13: 8. In this is seen the wisdom and love of God. He would not bring into existence a creature with free moral agency without providing for its redemption in case it fell, and so Christ offered to hazard his own life to secure man's life.

DARWINISM IN EUROPE.

AMONG scientists in Europe at the present time a strong movement is on foot against Darwinism, the descent of man from beings of a lower order through natural selection. This does not mean, on the part of all Darwinism's opponents, a disbelief in evolution; but the "descent of man," through the scheme worked out by Mr. Darwin, is believed by many well-known scientists to be a matter of ancient history, whose death struggle is now being witnessed.

But evolution is still a matter of belief among these same scientists, who must have some other plan than the plan of God for the creation and perpetuation of man upon the earth. Darwinism is found untenable, and some other untried, and unproved, and unprovable scheme must be adopted to blind the eyes of men to the truth of God. It is not proved that the new process is any more susceptible of proof than was the old; but it is newer, and not so much evidence has yet been found against it. When this also has had its day, it too, will be superseded by something unproved and less easily disproved for the time—so busy is the enemy of souls with the deception of men.

On the other hand, however, there are eminent scientists who discard the whole unbiblical belief. The great bacteriologist, Pasteur, was an outspoken opponent of the whole evolutionary philosophy, and stated his opposition in these words "Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work at the laboratory." Professor Virchow (now deceased), tho not a professed Christian, was as outspoken an opponent of Darwinism as was Pasteur. At the last convention of anthropologists, held in Vienna, he said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found, and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind." The majority, however, do not go so far as this. While discarding Darwinism, they yet hold that "the germ of truth which it contained will become a permanent possession of modern science."

There is no doubt that this "germ," tho its right to the title of "germ of truth" has never been, and never can be, proved will remain with the race until it and all other germs are consumed in the fires of the last day. It will continue to do its work of deception until the author of all deception himself is taken out of the way. It never was aught but a theory; always in opposition to Bible truth; never proved by any of its supporters; and now being discarded piecemeal by those who had looked to it as a confounder of the Bible. The only sensible thing to do is to discard it wholly, and plant the feet firmly on that Rock against which evolution has pounded and broken itself. We can not hold to evolution and Christianity at one and the same time. The former was devised to blind men's eyes to the truths of the Gospel. It will work as long as Satan is permitted to work, and will cease when he is no more. In the last great struggle between truth and error which is now on and will soon be decided, we can not afford to be found bolstering up this unchristian theory of creation.—*Sign of the Times.*

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THOUGHTS FOR SOUL SAVERS.

MANY Christian workers spend more time in frizzing their hair and polishing their shoes than they do in secret prayer and personal Bible study. They are more particular about the shine on the outside than they are to have something shine on the inside, yet no one will ever become a great soul-saver, who does not spend much time in earnest prayer. If you will stand for Jesus in your neighborhood, he will for you in heaven.

Keep on praying—Moody prayed for years for the Lord to send him a Gospel singer, and when he began to think his prayers would not be answered, the Lord sent him Sankey, and what a powerful team they became! The Lord will answer your prayer as soon as you are ready to have Him. If you want to become a fisher of men, remember that we use different kinds of bait for different kinds of fish, and the same story and the same plan will not catch all kinds of sinners.

TOM MACKEY.

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Gathering of Israel.

THE glorious gathering of Israel is thus described by the inspired pen:—

"Lift up thine eyes round about, and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth. For thy waste and thy desolate places, and the land of thy destruction, shall even now be

too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me; give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been? Thus saith the Lord God, Behold, I will lift up Mine hand to the Gentiles, and set up My standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me." Isa. 49. 18-23.

This final great gathering is from all nations and from all classes; the Lord lifts up His hand to the *Gentiles*. While, doubtless, some Jews will be among those that believe the Lord's final message, the great majority of those that are gathered are from the *Gentiles*. See Isaiah, chapters 11, 49, 51, 52, 60, etc.

As may be seen, the gathering of Israel and bringing them into the promised inheritance comprehends giving them the whole earth for an everlasting possession. Hence, when the work set forth in the Scriptures just quoted takes place, and the people of God from the four winds come to Zion singing, all creation joins in the glad chorus. "For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8. 22. All nature rejoices, "because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Verse 21. The whole of this glorious work is summed up thus:—

- 1 O sing unto the Lord a new song;
For He hath done marvelous things;
His right hand, and His holy arm, hath wrought
salvation for Him,
- 2 The Lord hath made known His salvation;
His righteousness hath He openly shewed in the
sight of the nations.
- 3 He hath remembered His mercy and His faith-
fulness toward the house of Israel;
All the ends of the earth have seen the salvation
of our God.
- 4 Make a joyful noise unto the Lord, all the earth;
Break forth and sing for joy, yea, sing praises.
- 5 Sing praises unto the Lord with the harp;
With the harp and the voice of melody
- 6 With trumpets and sound of cornet
Make a joyful noise before the King, the Lord.
- 7 Let the sea roar, and the fullness thereof;
The world, and they that dwell therein;
- 8 Let the floods clap their hands;
Let the hills sing for joy together;
- 9 Before the Lord, for He cometh to judge the
earth;
He shall judge the world with righteousness,
And the people with equity." Ps. 98. 1-9, R. V.

H. P. HOLSER.

A HABIT OF FINDING FAULT.

THE most inveterate fault-finder I ever saw, flatly denied that he was even critical. We are often strangely blind to our own defects, strangely unwilling to admit that we have any. The trouble is that the fault-finder is often not on his guard, and the tendency to complain creeps on one; like malaria, is stealthy in its approaches, and is in the character before its presence is recognized. What do you and I find fault with, in the home, for example? Often with what we have to eat. Either it is not the special viand we crave, or it is too hot or too cold, too fat or too lean, too wet or too dry, too thick or too thin, too *something* to please our overfastidious taste. The lady at the head of the table sighs; it is a thankless task to cater for a fault-finding husband or fault-finding children. The maid in the kitchen, who is independent, and who can leave when her month is up, gives warning; the pleasure of the meal is spoiled, all because a person, who should have known better, indulged himself in calling attention to flaws, instead of praising successes.

If the fault-finders, who devote themselves to scolding about the table, could only be deported in a body to Finland, or Norway, or Alaska, could know for a few weeks the pinch of hunger, the torment of real gnawing, wolf-like famine, they might be cured of this evil habit.

One sees a child or a young woman fretful and fault-finding about clothes. Love of dress in some girls amounts to a passion. Not satisfied with garments that are whole, neat and comfortable, the desire is for what is rich, elegant and showy. Also for many changes of raiment. When these wishes must be denied, there is fault-finding.

Many people find fault because they have not enough money to meet their needs, not considering that by economy and simplicity they could make money go farther. A flat pocket-book often makes a fretful countenance. The boys and girls not knowing the father's anxiety, or the mother's trial, fly from the atmosphere which is so freighted with gloom. They are afraid to speak or to move, lest they shall awaken displeasure, yet they are not to blame.

In the morning when we rise, may we not wisely call on God for help to keep us from this one sin of foolish, useless, wasteful, idle, and thankless finding of fault?

Christian Herald.

BUDS AND BLOSSOMS.

"Consider the lilies."

God's promises are buds that always blossom.

Every seed preaches the sermon of a soul's possibilities.

Every flower proclaims the truth of a glorious resurrection.

It takes both sun and shower to make the perfect rose.

Exchange.



HEALTH AND HOT WATER

HOT water has far more medical virtues than many believe or even know. The uses of hot water are many. For example, there is nothing that so quickly cuts short congestion of the lungs, sore throat, or rheumatism as hot water when applied promptly and thoroughly. Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck. A towel folded several times and dipped in hot water and wrung out and then applied around the neck of a child that has the croup will sometimes bring relief in ten minutes. Hot water taken freely half an hour before bed time is helpful in the case of constipation, while it has the most soothing effect upon the stomach and bowels. A glass of hot water taken after rising, before breakfast, has cured thousands of cases of indigestion, and no simple remedy is more widely recommended by physicians for dyspeptics. Very hot water will stop dangerous bleeding. A hot water bag is worth more to a family than a whole medicine chest. —Sel.

DOES IT GIVE STRENGTH.

THERE is a strong belief that alcohol gives new strength and energy after fatigue has set in. The sensation of fatigue is one of the safety-valves of our machine. To stifle the feeling of fatigue in order to be able to work on, is like forcibly closing the safety-valve so that the boiler may be overheated. Alcohol, then, makes one no stronger; it only deadens the feeling of fatigue.

It may be mentioned, however, that the misuse of alcoholic drinks causes a whole host of diseases; that no organ of our body remains free from its injurious action. It is also apparently certain that from 70 to 80 per cent. of crime, from 80 to 90 per cent. of all poverty, and from 10 to 40 per cent. of the suicides in most civilized countries, are to be ascribed to alcohol.—G. Bunge, Professor of Physiology at Basel.

CHRONIC INDIGESTION.

THE causes of chronic indigestion are manifold, but usually, and almost always in the beginning, even when the stomach finally becomes actually diseased, the condition is due to improper eating. It may not be that the sufferer eats too much,—although very many people who are not gluttons do that,—but he eats improperly. One who suffers from dyspepsia, or who wishes to avoid such suffering, should remember that the stomach cannot do all the work of digestion. Before it enters the stomach the food must be finely divided and mixed with the saliva, which is as certainly a digestive fluid as is the gastric juice. Gladstone, it is said, used to chew every mouthful of food thirty-two times, one for each tooth, before he swallowed it.

Long mastication of the food is useful in many ways. In the first place, it should appeal to all who delight in the pleasures of the table, for if the food is savory it is tasted longer and better when well chewed. Again, long mastication mixes the food well with the saliva and begins its digestion, and this sweetens the starchy food and improves its taste. Finally, if one eats slowly he will have less time to eat much, and hunger is appeased and a feeling of satiety is attained before the stomach can become overloaded.

While one is chewing, the food should be moved from side to side of the mouth that the admixture with the saliva may be more thorough.

Too much fluid should not be taken with the meal.

Good Health.

THE VALUE OF UNCOOKED FOOD.

THERE can be no doubt that fresh fruits, nuts, and other fresh and uncooked vegetable food contain something which is absent from food which has been dried, salted, or otherwise preserved. Sailors whose bodies have been reduced to a most pitiable state by scurvy, recover with most astonishing rapidity when fresh fruits and green vegetables are added to their dietary. No investigator has yet shown just what this necessary element is, but that it exists has been clearly shown by illustrations.

Careful experiments conducted in the laboratory of hygiene of the American Medical Missionary College have shown that fresh fruit juices possess the power of destroying germs, especially those which are capable of growing in the alimentary canal. Cooked fruit juices possess this property also to some extent, but by no means to so great an extent as do uncooked fruit juices. Persons suffering from biliousness are wonderfully benefited by omitting the evening meal, eating nothing later than four o'clock, and taking the juice of two or three oranges, apple juice, or unsweetened lemonade before retiring. If there is an apparent demand for food, this may be satisfied by eating some ripe apples or other fresh fruits, or a little stewed fruit may be eaten, but care should be taken to avoid the free use of cane sugar.

—Good Health.

PINEAPPLES AS AN AID TO DIGESTION.

FRESH pineapple juice contains a remarkably active digestive principle similar to pepsin. This principle has been termed "Bromelin," and so powerful is its action upon proteids, says *The Lancet* (London, June 7), that it will digest as much as one thousand times its weight within a few hours. The same journal enlarges on the subject as follows:—

"With the coagulated albumen of eggs the digestive process is slow, while with the albumen of meat its action seems first to produce a pulpy, gelatinous mass which, however, completely dissolves after a short time. When a slice of fresh pineapple is placed upon a raw beefsteak, the surface of the steak becomes gradually gelatinous, owing to the digestive action of the enzyme of the juice. Of course it is well known that digestive agents exist also in other fruits, but when it is considered that an average-sized pineapple will yield nearly one pint of juice, it will be seen that the digestive action of the whole fruit must be enormous. The activity of this peculiar digestive agent is destroyed in the cooked pineapple, but unless the pineapple is preserved by heat there is no reason why the tinned fruit should not retain the digestive power. The active digestive principle may be obtained from the juice by dissolving a large quantity of common salt in it, when a precipitate is obtained possessing the remarkable digestive powers just described. Unlike pepsin, the digestive principle of the pineapple will operate in acid, neutral, or even alkaline medium, according to the kind of proteid to which it is presented. It may therefore be assumed that the pineapple enzyme would not only aid the work of digestion in the stomach, but would continue that action in the intestinal tract. Pineapple, it may be added, contains much indigestible matter of the nature of woody fiber, but it is quite possible that the decidedly digestive properties of the juice compensate for this fact."—*The Literary Digest*.

THE PARALYZING EFFECT OF WORRY.

ANXIETY, worry and fretting destroy nutrition by ruining the digestion and preventing assimilation of the nutriment in the food. Whatever affects the brain cells, the nutritive centers of the body, affects the health, the life. Worry or anxiety injures certain cells of the brain, often beyond repair. The supply of never nutriment is cut off, and all the normal processes of the body are disarranged and disordered while one is troubled or worried or anxious. This is why worry kills.

—Success.

A TEMPERANCE VICTORY.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32.

This is the victory that overcometh the world, even our faith." 1 John. 5:4.

The fiercest battles are not always the loudest nor the longest. The grandest victories are not always gained amid the roaring of cannon, the bursting of shells, and "garments rolled in blood."

A record never traced by human hand, may reveal battles that were fought in silence, and the greatest of victories that were gained while sitting in quiet patience at the feet of the one who said:—"Come unto me all ye that labor and are heavy laden, and I will give you rest."

Such, we may confidently trust, will be the record of one who, like all the rest of us, had been "heavy laden" with the burden of sin. As "The mistakes of my life have been many," so with him.

We have every reason to believe that in the last few weeks of his life, he made more real progress in reform than many do in the same number of years; and though his reformation came too late to save his temporal life, yet we confidently trust that it was not too late to secure the life eternal. It was my privilege to enjoy his acquaintance during the last year of his life, and to be quite intimate with him during the several last weeks of his great and successful struggle against the power of temptation. He was convinced that he had long been practising habits that had been working ruin in his system; and he put away his strong drink; and then came what appeared to be the greatest battle of his life; he resolved to be no longer a slave to tobacco; and he firmly held to his resolution to the last. After he had been without tobacco for several weeks, he told me that he had still a great craving for it, but never yielded to the temptation since he resolved, at the temperance meeting, that he would give it up.

We who have never been brought under the power of such an appetite, cannot know how this hero fought that enemy,

as he sat there in his chair as though sitting upon a throne, until he was overpowered and forced to yield to the king of terrors.

I seem to see him yet sitting in that large chair where he sat alone when he breathed his last. He had an outward appearance of a fair degree of health when I visited him the last time. His Bible was lying near him on the table, and his face seemed to glow as usual with the enjoyment of the Bible reading that we had together. He seemed indeed a changed man. He manifested a love for the law of God, and an abiding faith in the soon coming Saviour and the resurrection. Although he had been so unkind to himself in the indulgence of perverted appetite, yet it is justly due to him to add that he was regarded as a useful man of business, and by the kindness of his spirit, had won a large circle of friends.

G. K. OWEN.

ANGER AND ITS PHYSICAL EFFECTS.

OF course the physiologist does not deal with the worst side of anger, which is its spiritual significance and effect. Common observation makes very apparent the fact that one who gives way to fits of anger is destroying his health physically as well as ruining his soul. But more recently investigators have been analysing the physical effects of this passion. A medical journal says:—

One of the passions that claims the attention of the physician, and that the most fatal of the whole, when carried to extravagant bounds, is anger. It has accordingly been termed a short lived madness, and is frequently fatal by inducing apoplexy. Anger, according to its degree, induces spasmodic and convulsive symptoms, and these occasion various rooted affections in different parts of the body, though chiefly of a temporary character. Irritability of disposition evidently disposes to this passion, and particularly the hysterical and hypochondriacal temperaments, as well as those of dry and rigid constitutions. In the latter constitutions its attack is always dangerous, and every act should be avoided that might tend to produce it. For such persons a mild diluent diet is most proper. All food that stimulates too much should be avoided, and indulgence in a large proportion of sleep should always be favoured.

Influence of Anger on the Body.

Anger is accompanied by peculiar effects on the body. The arterial blood-vessels become highly excited; the pulse, while the paroxysm lasts, is strong and hard; the face is flushed and swollen, the brow wrinkled, the eyes protrude, and the whole body is in a state of commotion. There is also an excessive secretion of bile, which seems to acquire a morbid consistency. This excitement of the organs

is succeeded, especially in the case of nervous persons, by a period of depression. Anger is—in most cases at least—highly prejudicial to health. It often gives rise to bile-fever, inflammation of the liver, heart, or brain, and even to mania. The milk of a mother or nurse in a fit of passion may cause convulsions in the infant; it has even been known to act like a strong poison and occasion instant death.

Present Truth.

CIGARETTES.

TOBACCO injures men, and kills children. The Chicago school board has been having a medical examination of certain pupils before allowing them to take part in certain athletic sports. Boys and girls were subjected to the same examination. Not one girl was found unable to pass, while a large number of the boys, in almost every case smokers, were found to be in a physical condition which made violent exercise of any kind very dangerous. Twenty-one out of a hundred were found unfit, and all but three suffered from some form of heart trouble. Almost without exception, the unfit ones were cigarette smokers.—J. H. KELLOGG.

HOME-MADE CEREAL COFFEE

BROWN together in a moderate oven for three quarters of an hour the following:—Three pints of wheat bran, one pint corn-meal, one cupful of graham flour or rolled oats, two-thirds of a cupful of malt or malt honey, and three small eggs or two large ones. When quite brown, for a good cereal drink steep with each cupful of water one large or two small table-spoonfuls of the cereal.

POTATOES AND TURNIPS.

BOIL one quart of sliced turnips twenty minutes, add five good-sized potatoes, boil half an hour, drain, mash well with a fork, and season to taste with salt, and add one cupful of rich milk. Beat until fine and fluffy with a wire spoon egg-beater. Serve in a heated dish. Nut butter may be added if desired.

A SCHOOL BOY in Australia recently put the matter tersely, thus:—"I abstain from liquor because if I wish to excel as a cricketer, Grace says 'abstain;' as a walker, Weston says 'abstain;' as an oarsman, Hanlon says 'abstain;' as a swimmer, Webb says 'abstain;' as a missionary, Livingstone says 'abstain;' as a doctor, Clarke says 'abstain;' as a preacher, Farrar says 'abstain.' Asylums, prisons and work-houses repeat the cry, 'Abstain.'"



"NO NEED."

No need for me to know the secrets hid
Between the leaves of the unopened years;
'Tis not my part to lift the casket's lid,
Or seek to analyze the smiles and tears
God treasures there; He knows I am secure,
Within His arms I can His choice enjoy, endure.

No need for me to pore with aching brow
Over the volumes writ in unknown sign;
God's mysteries are hidden from me now,
Perhaps some day such knowledge may be mine
As will enable me to spell and read,
'Neath His tuition, much that now is veiled indeed.

No need for me to sit with folded hands
While others ply their daily tasks with care;
God gives me mine, He only understands
My constant need of watching unto prayer,
Lest the all-watchful foe entrap my soul,
Rob me of time and crown, and make me miss the goal.

Laura A. Barter Snow.

"NO AIRS."

Elizabeth Danforth lived with her widowed mother in a pretty, old-fashioned house in the suburbs of the village of Benton. They lived very quietly and plainly, as suited their purse and tastes.

One morning Mrs. Danforth received a letter from her brother, who lived in a distant city, asking if it were convenient to have himself and his wife spend a month with her. He was "tired out," he wrote, "and the doctor had ordered complete rest." He thought he could find it in the old home, to which he longed to come.

Mrs. Danforth was quite excited over her letter. "We'll have to look around for a servant," she said to her daughter, "and it will be hard to find one."

"Why must we look for a servant?" questioned Elizabeth in surprise.

"Your Uncle Roger is a millionaire, and his wife is a woman of fashion. They live elegantly. I was there once, years ago. They have a half-dozen or more servants. Roger hasn't been here for ten years. I wonder that he wants to come. Still, I'd like to see him very much, and Frances too. But we'll have to fix things up, and, as I said, get a girl somewhere."

"Couldn't we just take Uncle Roger and Aunt Frances in like old friends, instead of strangers? Just have things simple and natural, as we do when we are alone?"

"Didn't I tell you that your uncle is a millionaire?"

"Yes, but we are not millionaires, and of course he would not expect that we should live here as he does at home. Let's be ourselves, mamma, and not put on airs."

Mrs. Danforth laughed, and with her laugh her fears and worries seemed to vanish.

"Well," said she, "it will be an immense relief to follow your advice, dear; for, try as we might, we could not live as Uncle Roger's folks do."

It was a lovely evening when they came. The scent of roses filled the air with fragrance. Elizabeth and her mother met the guests at the gate with smiles and words of welcome. Mrs. Danforth felt shocked at the change in her brother's face. He looked thin and worn—his step was feeble. But the glad light came to his weary eyes as he sat down in a big soft-cushioned chair on the shady piazza.

"How restful it is here!" he said with a sigh of relief; "how restful!"

Very soon tea was served in the cool, bright dining-room. Just outside of the window a wild bird was singing a glad song. The breath of honeysuckle was wafted in. The table was spread neatly with simple snow-white linen, and laden with good, substantial food—fresh scones and sweet butter, brown bread, poached eggs, sponge cake, and great luscious strawberries of their own growing, and a jug of cream.

A vase of old-fashioned roses was in the centre. Uncle Roger smiled as he looked around—he had not smiled that way for years—he felt happy. There was no butler, no servant; they were alone, he and his wife, his sister and her daughter.

The truth was that the sweet, quiet home-life just suited the weary man. Had there been a servant around, or an attempt at "style," it would have spoiled all.

The days and weeks passed on, each and every one bringing health and strength to the world-weary man.

When he went back to the city with Aunt Frances, he sent a big cheque to his sister and another to his niece, the latter so big that it almost took her breath away. "It's only a little gift," he wrote. "I can never thank you enough for letting me stay a month in the dear old home, where there are no airs. And I found Christ there, too. Found Him through Elizabeth. God bless her!"

"Well," commented Mrs. Danforth. "I am glad I listened to you dear."

"And I am glad," said Elizabeth, with tears in her eyes, that we were just ourselves, and didn't try to be any one else."—*Herald and Presbyterian.*

THE VALUE OF COURAGE.

She was everybody's Aunt Mercy. She had a biscuit for every child, a lump of sugar for every horse, a sympathetic ear for every troubled woman, and sound counsel for every struggling soul. Since she had neither husband nor children of her own, her heart expanded to take in every creature within its ken. She laughed at her own troubles, and sighed over those of others.

She met trial, and encouraged others to meet it, with a sort of brave amusement.

"Keep up good courage; the worst is to come!" was one of her favorite mottoes. She had been good and done good all the days of her life.

Last winter a tragic thing happened to this woman. In the village next the one where she lived there were several cases of smallpox. The people were well-nigh panic-stricken. Almost too late, they took the strictest measures for quarantine and vaccination. Meantime, all the towns near by caught the fear, although not the disease. Friends looked askance at one another,

A headache was the sign, not for sympathy, but for aversion and desertion. Human nature for a few brief days showed at its worst. On a bitter winter morning Aunt Mercy found herself ill. In a flash she thought of the danger of contagion. She lived alone, but the grocer's boy, who called early, spread the report that "Aunt Mercy had her head all wrapped up, and didn't want anybody to come to see her."

The mischief was done. No one went near her door. The old doctor, her lifelong friend, who would not have failed her, happened to be away for a week. It would be cruel even to try to picture how the hours and days and nights passed for the sick woman. At the end of the week, it was good to reflect that she had found rest.

When it was discovered that she had died, not of smallpox, but of typhoid fever, the village dared to mourn for her. Soon the brief terror passed, and the shamefaced men and women knew how cowardly had been their desertion.

Each secretly thought some one else responsible for the failure. But old Silas Thurston, the blacksmith, summed up the tragedy and its lesson when he said:

"She was the best woman this town ever knew, and we let her burn at the stake because we were scared. But we know more than we did, and the value of plain courage has risen considerably since she died."—*Selected.*

HOW HE WON HIS CASE.

A young man from Massachusetts had made his way to a bustling Western city, and hung out his Lawyer's "shingle." Then he sat down to wait, in anxiety, but with determination, for his first case. It came at last, an unimportant case from the point of view of an older and more experienced lawyer, but the event of a life time to this youth. He threw himself into it with as much fervor as if it involved a fee of thousands of dollars.

From the beginning, chances seemed to be against him.

The trial was before a justice of the peace in a turbulent settlement three miles away. The court-room was up-stairs over a saloon. The preliminaries convinced the young lawyer that he had small chance of justice, and he asked for a change of venue, but the court indignantly refused, and he then availed himself of his remaining right, and demanded a jury. The jury was impaneled; the trial began, and the young lawyer fought with all his strength for the case against which he knew a strong prejudice to exist, but which he believed to be just.

The jury brought in a verdict in his favor, and the young lawyer was surprised by a cheer which shook the court-room. Jury and witnesses joined in the applause, which the lawyer found was in his own honor. Even the Judge did not withhold admiration for the plucky young attorney.

"Come down-stairs and have a drink!" shouted his client, and led his way to the door. The whole company followed, and bore him with it to the door of the saloon.

"Thank you," said the young man, "but I do not drink."

"But just one drink to celebrate your first case," said the client, and it would have been easy for the young man to yield.

"No, thank you," he said, "I guess you'll have to excuse me. I can't do it."

"Well, a glass of beer, then!" cried one of the crowd, still holding his arm.

"No, not even beer."

"Nor wine?"

"No, nor wine." The men were warm-hearted and generous, although rough, and were disinclined to yield to the young fellow; but he remembered the habits of his home—the little home in the Berkshire hills where he had been reared,—and he took new courage.

"Well, come and have a cigar, anyway," his client said.

"Thank you," said he, "but I never learned to smoke."

"Ah, well," cried some one in disgust, "let him go, then!" and go he did, walking back alone the

long three miles, and feeling as depressed over the apparent disgust of his new friends as he had felt elated over his victory.

He often referred to it afterward as the hardest struggle of his life, and he debated over and over again whether principles so rigorous as his were suited to his new environment. But he resolved to be true to himself and his early training. It caused him a struggle to decide, but he decided once for all, and in that same decision settled a great many other questions without knowing it.

He did not lose by his fidelity. Even the men who ridiculed his Puritanism knew that their interests were safe with a man of such principles, and before long it came to be recognized that temptations and ridicule were wasted upon him.

So were laid the foundations of a successful career at the bar, and of influence in the community.

"I had two cases that first day," said the lawyer, years afterward, "and by the grace of God I won them both."—*Youth's Companion*.

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IDLENESS.

A Prolific Source of Poverty, Misery, and Iniquity.

WORK, so far from being the curse with which it is commonly associated, is really a blessing. The picture of the ideal life given us in the first chapters of Genesis, contains the element of occupation: "The Lord God took the man and put him into the garden of Eden, to dress it and to keep it." He would probably not have been happy, even in Paradise, if he had had nothing to do. The grief that eats out the heart is relieved in no way so readily as by getting to work. Work, therefore, ought to be recognized as a benefit independent of its reward. Better be at work without wages than spend the time in idleness.

Idleness is the prolific mother of all kinds of evil. It relaxes all the powers, leaving its victim a weakling. It robs him even of the repose that he desires, because healthful repose comes only to the man tired with labor. Above all, it leads to vice, for the natural propensities find in idleness a congenial soil in which they grow rank and luxuriant. That it leads also to poverty is a foregone conclusion. The idle man is not only incapable of earning, but he is incapable of protecting inherited property from the depredations of his enemies.

So insidious is the habit of idleness that every man, and especially every young man, ought to be vigilant over its beginning. When he finds himself shrinking from difficult tasks, when he begins to postpone to another day duties that ought to be done at once, when he chooses the less promising path because it is the easier, when he allows an opportunity of doing useful work to escape him—in any of these signs he should recognize a danger signal, and should set himself resolutely to overcome a tendency which threatens his ruin.

—Success.

—00—
HE ALWAYS LOOKS HAPPY.

"The greatest evils," says Jeremy Taylor, "are from within us; and from ourselves also we must look for our greatest good." We are generally unconscious that we are creating an atmosphere that affects more than any other thing our material prospects as well as our happiness. Joe Arnold felt very much surprised and bitterly disappointed when Harry Jones was chosen as the foreman of a new branch of a manufacturing firm for which they both worked. At first sight it certainly seemed as if an injustice had been done. Joe had been with the firm longer than Harry, and his work had given equal satisfaction. Why, then, had he been passed over? A few words with the employer answered the question. "I am sorry for Joe," he said, "and would like to have pushed him forward. I know he is faithful and conscientious, and that he can always be relied upon to do his very best; but he wears such a long face and worries so about

every trifle that he creates an unpleasant atmosphere. Judging others by myself, nothing, I believe, attracts people more than a cheerful face and a general air of happiness. Now, this is Harry's advantage over Joe,—he always looks happy, and, as the business of the foreman of the new department will be largely with the public, he must be a man who will make a favorable impression at the outset."—*Selected*.

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AN ACT OF GALLANTRY.

THE train had pulled out from Hoboken heavily loaded. Newark was the first station-stop. In one of the cars, near the door, sat an Italian peasant woman with a babe in her arms, an older babe at her side, and a child of four clinging to her skirt. She was further encumbered with a big, shapeless, and very unwieldy bundle, in a newspaper, tied by a cord. When the train paused at Newark, she rose, baby in arms, two other babies toddling after her, and tried to grasp her bundle, too.

"Madame, allow me to carry that bundle!" A young man, finely dressed, from boots to hat, with an unmistakable air of breeding, touched his hat, and picked up the big package. He also took the fat, dimpled hand of Baby Number Two, and simply, as if he had been assisting his mother, sister, or a friend of his family, escorted the burdened woman down the aisle, and helped her to the platform. She was too bewildered to thank him, as he lifted his hat again, and returning to his seat, resumed his paper. There was the gallantry of a real gentleman. That boy had been well brought up and showed it.—*Selected*.

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GOOD FOR DAILY USE.

Don't worry.
Don't hurry. "Too swift arrives as tardy as too slow."

"Simplify! Simplify! Simplify!"
Don't overeat. Don't starve. "Let your moderation be known unto all men."

Court the fresh air day and night. "O, if you knew what was in the air!"

Sleep and rest abundantly. Sleep is nature's benediction.

Spend less nervous energy each day than you make.

Be cheerful. "A light heart lives long."
Think only healthful thoughts. As a man "thinketh in his heart, so is he."

"Seek peace, and pursue it."
Work like a man; but don't be worked to death. Avoid passion and excitement. A moment's anger may be fatal.

Associate with healthy people. Health is contagious as well as disease.
Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal.

Never despair. "Lost hope is a fatal disease."—*Good Housekeeping*.

—0—
HOW TO PRESERVE A HUSBAND.

FIRST, be careful in your selection. Do not choose one who is too young, and take only such varieties as have been reared in a good, moral atmosphere. When once the selection has been made let the past remain forever settled, and give the entire thought to the future. Some insist on keeping the husband in a pickle, while others prefer hot water. It does not seem to be generally known that even undesirable varieties may be made sweet, tender and good by garnishing them with patience, smiles, and affection. They should then be wrapped in a mantle of charity and kept warm with a steady fire of devotion. Thus treated, they will keep for years as good as when first selected. Sometimes they improve with age.—*Selected*.

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CHILDREN'S PAGE.

A Child's Song.

God gives to me a little light
To carry as I go;
And bids me keep it clean and bright,
Shining high and low;
Bear it steadfast, without fear,
Shed its radiance far and near,
Make the path before me clear
With its friendly glow.

God gives to me a little song
To sing upon my way;
Rough may be the road and long,
Dark may be the day,
Yet a little bird can wing,
Yet a little flower can spring,
Yet a little child can sing,
Make the whole world gay.

God gives to me a little heart
To love whate'er He made;
And gives me strength to bear my part,
Glad and unafraid.
Through Thy world so fair, so bright,
Father, guide my steps aright!
Thou my song and Thou my light,
So my trust is stayed.

—Selected.

—o—

THE HARD WAY.

"FRANK, I have one more errand for you; then you may go and play all the rest of the afternoon."

"Yes, father, thank you; What is it?"

Frank's father went around behind the counter and drew out a little drawer from under it. In the meantime Frank had come up to the opposite side of the counter. His father handed him a silver dollar, saying:—

"You may carry this to widow Boardman. Be careful not to lose it."

"Yes, sir, I will," said Frank, and then went out doors. It was the first day of vacation. Frank felt very happy as he trudged along the road. He was thinking of the fine times ahead—two weeks and no school! Perhaps the pleasant day, the fresh air, and the sunlight, had something to do with making him happy. Sunshine generally makes us feel more pleasant than clouds. But something else helped to make Frank happy, although he was not thinking about it. He had been a good boy. He had done right and was doing right. It makes a wonderful difference with a boy's feelings whether he knows that he is doing right, or whether there is the uneasy feeling of sin in his heart. He can have no quiet satisfaction with this feeling.

Mrs. Boardman lived at some distance up the road. Frank had already passed the school-house, and the little pond, and was just passing the willow grove, when, all of a sudden, it came into his head to make himself a whistle to blow along the way. So, putting the dollar in his jacket pocket, he climbed over the fence and cut several of such willow twigs as he thought would be suitable for his purpose. He did not make the whistle there, but went along

with the twigs in his hand, till he reached a log lying on a grass plat by the roadside. Here he sat down and made two whistles. They sounded admirably.

As he shut the widow's gate, he put his hand in his pocket to take out the dollar, so that he might have it ready for her when she should come to the door. It was not there. Thinking he had felt in the wrong pocket, he put his hand in the other, fully expecting to feel the dollar between his fingers. *It was not there.* Frank felt a little alarmed. Could he have lost it? He searched carefully every pocket, but it was not to be found. He turned around and went slowly back, looking carefully along the road for the lost dollar. He searched around the log, in the willow grove, by the roadside, every step of the way, but no dollar was to be seen. He went over the road again with no better success. At length he sat down upon the log, feeling very bad, to consider what he should do.

The dollar was lost, there was no doubt of that. His father had told him to be careful, and he had not been. Now what should he do? His first thought was to go back to the store and tell his father all about it. This he felt would be the right way; but he disliked to go, for he knew that his father would blame him and perhaps would punish him. Boys dislike to be punished, whether they deserve it or not. In fact, Frank had a feeling very common, that of drawing back from a disagreeable duty. Was there no other way? He stayed to think. Ah! here was a great fault! Frank knew that he had found the right path, but, instead of pursuing it immediately, he waited and cast about to find another, easier way of getting out of the difficulty. An *easier* way. Oh, what a mistake! There was no road easier than the right road. There never is.

Frank thought he would not go to his father then. He would go and play with the boys awhile. Perhaps his father would never know it. At any rate he would not tell him then. So he got up from the log and walked slowly towards the school-house green. How different everything seemed to him. The warm summer day, the blue sky, the grass, the trees, the very air—all were changed. A few minutes ago they all looked bright and pleasant, but now not so. The change was in his own heart. An uneasy feeling of wrong-doing made him unhappy. He was not fit to enjoy the summer day.

Pretty soon he reached the school-house and engaged with the other boys in play. But still the unhappy feeling remained in his heart. Once in a while, to be sure, he would forget his sin and laugh as loudly as the merriest. But the remembrance soon came back to trouble him. There was no peace. At night he went home and sat down at the supper table with the rest,

Soon after the blessing had been asked, while his brothers and sisters were talking with each other about what they had been doing thru the day, his father turned to him and said:—

"O Frank, did you carry the dollar?"

"Yes, sir," answered Frank promptly.

The question was asked so suddenly that he had no time to make up his mind what to answer. He felt then less like telling the truth than he had at first. It seemed too hard. He thought to take the easier way by answering "Yes." The easier way! Poor boy, he had not learned yet that it was the hard way. He had already, during the afternoon, suffered more than if he had gone to his father at the first and frankly told him all. And now he had made the matter far worse by telling a lie about it. Pretty soon after supper he went up stairs to bed. But when he repeated his evening prayer, he could not help feeling that God did not listen to him, and that he had no right to pray while he kept on in this wrong course. He passed a restless, dreamy night.

In the morning he awoke to find the sun shining broadly into his room. He leaped out of bed in high spirits and began dressing, thinking over at the same time some schemes for the day. But very soon the remembrance of the lost dollar came into his mind and blotted out at once all his happy feelings. It brought back the old wretchedness.

The day went by slowly and wearily. Frank was continually troubled by the fear of his father's finding out about the dollar, and still more by the consciousness of his own guilt; and yet he found it harder and harder every hour to make up his mind that he would tell all about the matter and bear such punishment as his father might inflict upon him. In the evening he could endure it no longer. The easy way had indeed become the hard way. While sitting in the parlor window he made up his mind to go and confess the whole thing. He started toward the study where his father was. Once on the way thither his courage almost failed him; but he kept steadily on. Every new step toward the right gave him new strength. He opened the study door and came up to the table where his father sat writing.

"Well, Frank," said he kindly, "what is it?"

"O father," said Frank, but he could not go on. He bowed his head upon the table, and bursting into tears sobbed and wept as though his heart would break. His father with tears in his own eyes gently tried to soothe him. In a few minutes Frank raised his head, and began again:—

"I want to tell you, father,"—but it was too much. A fresh burst of crying interrupted his words, as the thought of his father's kindness and his own wretchedness and wickedness came over him.

"Wait a minute, Frank. Let me tell you first," said his father. "You want to tell me that you did not carry the dollar to Mrs. Boardman, that you lost it on the way, that last night you told a lie about it, that you felt very wretched all the time, and wanted to tell me but did not dare to do so. Is it not so?"

"Yes, sir," sobbed Frank.
 "And now, my poor, dear boy, you have been suffering all this time, and I have been longing to have you come and tell me about your fault and be forgiven—and all this because you wanted to take a way easier than the right way; and yet you have found it a great deal harder."

Frank saw now that he had. He saw that he might have spared himself a great deal of uneasiness and sorrow and sin, and his father considerable pain and anxiety, by only choosing the right way at first. He told his father so, and decided in his own mind never to choose the foolish course again. His father freely forgave him, and then they knelt together and asked forgiveness of God.

Frank's punishment was that he should earn a dollar as soon as he could and carry it to Mrs. Boardman in the place of the dollar lost. Accordingly Frank set about earning his dollar, and before vacation was over, he carried it with a light heart and gave it to Mrs. Boardman. But the strangest part of the whole matter was this. While Frank was returning from Mrs. Boardman's, his shoe struck something hard; he looked down and saw the very dollar he had lost. Frank's father had found out about the loss in the following way. After sending Frank, he started on some business for a place beyond Mrs. Boardman's, but went by another road. On his way back he saw his son walking slowly along and looking down as if searching for something in the road. Thinking it might be the dollar, he stepped into Mrs. Boardman's, and asked her if Frank had been there. He had not. He waited all the afternoon, hoping that Frank would come and tell him about it. At night he asked him, still hoping that, when asked, he would confess the loss. The result has been seen. The punishment was not for the loss but for the falsehood. It only remains to say that Frank did not after this choose the hard way again.—*Selected.*

THAT'S THE WAY.

Just a little every day,
 That's the way
 Seeds in darkness swell and grow,
 Tiny blades push through the snow.
 Never any flower of May
 Leaps to blossom in a burst.
 Slowly — slowly — at the first.
 That's the way!
 Just a little every day.
 Just a little every day,
 That's the way
 Children learn to read and write,
 Bit by bit, and mite by mite.
 Never any one I say,
 Leaps to knowledge and its power.
 Slowly — slowly — hour by hour.
 That's the way!
 Just a little every day.

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THE word of God is able to take care of itself, and more than that it is able to care for those who care for it. By it the worlds have been made, and by its power they are upheld. It can hold us up in all our troubles, and, it will, if we will let it.

BE not afraid to lean hard upon the word of God. It never has sunk and never will. You cannot sink if you stand upon it. Accept not the statement on mere assertion. Prove it by experiment, heed Paul's counsel: "prove all things; hold fast that which is good."

SOME people seem to think God is dead. They do not say so, but they might as well. They go about with a sorry face and a sad soul. They tell you that God has lost his power: that he is unable to save them, and that in Christ there is no hope. We have listened to such people in the past; we have gone so far as to repeat their words, but how we regret it now. God is not dead, we need not mourn: he is alive. He has not lost his power; he is able to save unto the uttermost all that come unto him.

Spiritualism and the Second Coming of Christ.—The agency of evil has ever been on hand to frustrate the purpose of God, and when God has had a special message to be borne to the world, the arch-deceiver has always tried to pervert that message, and make it of non-effect. The Advent message which is to usher in the coming of Christ is the great message to be carried to the world in this generation, and we can see in the article on Spiritualism, page 69, how the enemy of God's plans is trying to deceive the people. He has tried, and is trying to show that Christ has come. But the coming of Christ is too clearly stated in the Scripture, and the manner of his coming too well defined for him to deceive all by a mock appearance of Christ's coming in a corner. From 1 Cor. 11. 14, we understand that Satan has been transformed into an angel of light, and that his ministers are able to do likewise. And from Rev. 13. 13 we understand that he is able to do wonders even to the extent of bringing

down fire from heaven. Placing these two texts together it can be readily seen that Satan has a great power of deception in his hands, and we may confidently expect that he will use it. The nearer we come to the Advent of Christ, the more subtle will be the delusions, "For there shall arise false Christs and false prophets, and shall show great signs and wonders: insomuch that if it were possible, they shall deceive the very elect." Matt. 24. 24.

Harmonize the Scripture.—How inconsistent man makes himself when he speaks of harmonizing one Scripture with another. If one Scripture does not harmonize with another, man cannot make it harmonious. He might as well talk of harmonizing God. If he accepts the Bible as the word of God, he must accept it as a harmonious whole. He may not see the harmony of all its parts; he can study to that end, but he cannot harmonize that which is harmonious, any more than he can accomplish that which has been accomplished. Thank God His word is harmonious and as we take it as such, its harmony is constantly revealing itself.

Spurgeon and the Law.—The idea of the law of God being done away, may seem a pleasing thought to some. Before coming to such a conclusion, however, it is well to look beneath the assertion to find the truth about this question. In this number appears one of two articles on the Law of God by C. H. Spurgeon. The other will appear in the July number. He throws out some thoughts that our antinomian friends may not have considered.

Edison and Prophecy.—Mr. Edison is doing his part, though possibly unconsciously, to fulfill the prophecy concerning the end given in Daniel 12. 4 "Many shall run to and fro". With all his inventions for locomotion, he has now invented a storage battery which absolutely solves the storage battery problem. Mr. Dick, who is now introducing it into London, claims that in five years it is likely that a vehicle of any kind drawn by a horse in London will be a rare sight; and every householder will have his electric lighting plant, and in India, we might add, his electric fan plant.

THE DEADLY WOUND OF 1798.

THE writer of the Apocalypse, speaking of the papacy, said that it should receive a deadly wound. Rev. 13. 3. This it did receive at the hands of the French in 1798, when Berthier took the Pope prisoner. This was rough handling, but it was a fulfillment of the prophecy. But John sees farther: He sees that this deadly wound is to be healed. The question then arises: Is the wound being healed? Let England, Germany, and America make reply, and we shall hear an answer strongly affirmative. The wound is being healed; and the kings of England and Germany in their kingly

visits are mollifying it with an oil very sweet to the Pope. What will be the condition of things when the wound is fully healed, is an interesting question; and can be answered only by a knowledge of her history in the past. Rome never changes. What she was before the wound is a prophecy of what she will be when the wound is healed.

HEALTH SCHOOL IN CALCUTTA.

MAY SEVENTH the closing meeting of the Health School was held. For several weeks at 39-1, Free School Street, Calcutta, very interesting classes have been conducted; taking up such subjects as simple treatments for simple diseases, healthful dress, physical culture, and healthful cookery. Quite an interest has been taken in these subjects, and many of the ladies who have attended have seen the need of reform in their own homes along these lines.

These bodies which God has given us are the temples of the Holy Ghost, and he designs that we should understand how to use them, so that they may be of the most possible use in the cause of humanity.

It has been very encouraging to note the interest that has been manifested along these lines, and in many homes there has been a decided forward move in the line of temperance in all things. We trust ere long there may be held from time to time such schools in the different parts of India, taking up these subjects that mean so much is every household.

THE REMNANT.

GOD'S people have ever been found among "the remnant." At the time of the deluge it was the remnant—only eight. In the time of Moses it was the remnant that entered the promised land—only two. In the time of Elijah it was the remnant of seven thousand loyal souls. In the destruction of Jerusalem by Nebuchadnezzar, it was again the remnant, a part of the few hairs bound in the prophet's mantle. Eze. 5. 3. In the days of our Lord, it was still the remnant which believed. Rom. 11. 5. And when the Lord Jesus Christ comes, it is still the faithful, loyal remnant that will not speak lies, that keep the commandments of God, and have the testimony of Jesus. Zeph. 3. 13; Rev. 12. 17. The great mass turn from God; the remnant are God's people. Those who reject God are the chaff; the remnant are the wheat. We need not ask where it would be well to be found.

—*Australian signs of the Times.*

SET yourself earnestly to see what you were made to do, and then set yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillip Brooks.*