

# The Oriental Watchman.

"Watchman, what of the night? The Watchman said, The morning cometh."

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The Oriental Watchman.

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Until the Day Breaks.

WHILE still the night waits in the silent heavens,  
While still the watchmen by the turrets stay,  
O Jesus, Saviour, be Thy children's refuge,  
Until the day breaks, and the shadows flee  
away.

While still our loved ones fade like broken lilies,  
While still the earth makes graves for them to  
stay,  
While still our hopes die, O be near us, Jesus,  
Until the day breaks, and the shadows flee  
away.

While still temptation presses sore the spirit,  
While still there's evil that we cannot stay,  
Oh, fold our weak hands in Thy palms of power,  
Until the day breaks, and the shadows flee  
away.

Thou who hast suffered, Thou who hast loved us,—  
Thou who hast reached down arms from Cal-  
vary,

Thou wilt not leave us comfortless, unfriended,  
Like harassed flocks that know not where to flee,

Thou wilt be with us till the heavenly portal  
Shines with the effulgence of the eternal day;  
Thou wilt be with us then, unveiled and lovely,  
When the glad day breaks and the shadows  
flee away.

FANNIE BOLTON.

A MESSAGE FOR ALL PEOPLE.

WHEN Jesus was about to leave His disci-  
ples He said, "Let not your heart be trou-  
bled. . . I will come again."

WHEN, therefore, the thought of Christ's  
soon coming troubles people something  
is wrong. We are not troubled at hearing  
of the approaching visit of one whom we  
love.

THE doctrine of the Second Advent is  
"the blessed hope" of the church, and the  
measure of the church's connection with  
Christ is the fervency with which it "loves  
His appearing" and the earnestness with  
which it seeks to hasten that appearing by  
making ready "a people prepared for the  
Lord."

WHEN one contemplates the increase of  
suffering in the earth due to disease and  
crime and injustice, and sees the growing  
passion for war continually preparing to  
add to the volume of misery by the whole-

sale butchery of the battle-field, one can  
only consecrate his all to the work of saving  
souls from the ruin and find refuge in the

of sin, and "He will finish the work, and  
cut it short in righteousness: because a  
short work will the Lord make in the earth."



"THE NIGHT IS FAR SPENT, THE DAY IS AT HAND."

promise, "Surely I come quickly," and  
respond, "Even so, come, Lord Jesus."

THERE is much to be done before this  
Gospel of the Kingdom can be said to have  
been preached as a witness to all nations,  
when the end is to come. Matt. xxiv. 14.  
But the Lord is in haste to end the reign

The "wars and rumours of wars" and  
the "famines and pestilences" which con-  
stitute so sorrowful a spectacle are them-  
selves signs which Jesus said would por-  
tend His second coming.

SOME call the message of Christ's soon  
coming an alarmist agitation. Very well;

God's command is, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel ii. 1. It is designed to startle men into attention and rouse them from sleep. The Lord sends the message first of all to Zion, to those professing His name, that all may rouse to the work and give the message to the world. And if it alarms the sinner clinging to his sins, it offers comfort and pardon, and is a message of good tidings as well: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him." Isa. xl. 9, 10.

It is an intensely practical message. Men are to behold God and get acquainted with Him and His power, as a preparation for His coming. His glory is to be seen in His works and in the lives of all who are willing that He shall manifest the glory of His character to the world in them. "His glory shall be seen upon thee." It is not a matter of juggling with dates and cycles in the effort to fix the time of Christ's coming. "Of that day and hour knoweth no man," but all may know when it is near, "even at the door." "And every man that hath this hope in him purifieth himself, even as He is pure." "He that saith he abideth in Him ought himself also so to walk even as He walked." This is Christianity—to walk as Christ walked, to follow Him as He lived by every word of God.

THE way of God, the path over which Jesus Christ walked has been so obscured by tradition and so filled with the rubbish of human invention that the message of preparation for the Lord's coming is: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him." Isa. lxii. 10, 11. This is the work for this day, and to this THE ORIENTAL WATCHMAN will be devoted. The work is merely to call attention to what God says, and to His power to cause men to live according to what He says.

JOHN, in the Revelation, also describes the closing phase of the Gospel message, symbolised by the angel flying in the midst of heaven "having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kind-

red, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come." Of the result of this message he says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." And then he describes the coming of Christ to reap harvest of the earth. Rev. xiv. 6-20.

THIS is the message of the "everlasting Gospel" from now on to the end. We offer no apologies for starting a paper in India to preach it. No man has a monopoly of the Gospel; the Word is open and free to all. But here is the message to be given, and we shall merely tell what God says. So also let every believer live the Word and preach the Word and "look for His Son from heaven." The world is hastening on toward the supreme crisis of its history, and so too the crisis in the work of God on earth is before us. God speaks in plain language; believers are to pass on His words to all.

"He has sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before His judgment-seat;  
Oh! be swift, my soul, to answer Him; be jubilant, my feet,—  
Our God is marching on."

#### TEACHING THE HEATHEN WAR.

THE Great Powers of Europe present a strange spectacle. Professing to be Christian nations, they are armed like bandits to the teeth, and not one trusts in another's amiable professions of peaceful desires. And not only so, but they are rivaling one another for the privilege of training the peoples called heathen in the art of war.

The *Spectator* had last month an article on the "Yellow Peril" which shows how the West is preparing war, "waking up the mighty men," and causing all the heathen to make ready for the battle of the last great day which the prophets describe. Speaking of the recent success of Egyptian troops in the Soudan, and of the general facility with which the dark races learn the most approved methods of war, the *Spectator* says:—

The English have worked on the largest scale, and have been successful with the greatest variety of peoples, charging to victory at the head of Central Asians (half Mongol), Northern Indians (half Aryans), Southern Indians (half Australoids), civilised negroes from Jamaica, and uncivilised negroes like Houssas and the Soudanese; but the Russians have made splendid Cossack and Bashkir regiments, the French have made troops of the Senegalese whom they are proud to command.

It follows that the right of disciplining dark or yellow men is by far the most formidable right that any white Power can demand. The Chinese, for example, are the least warlike of mankind, regarding war, indeed, as a ruffianly method of settling disputes, unworthy of a civilised and polished people; but they are strong, not nervous, and capable of living on rice, water, and a little, a very little, flesh of any sort, horseflesh included. Give five hundred Russian officers a Chinese

conscript and ten years, and an army might be produced of half a million of drilled riflemen which nothing in Asia, not even our white garrison in India, would be able to withstand; an army carrying no heavy artillery, but Maxims by the hundred, and enveloped and protected by such "clouds" of cavalry as accompanied the old Tartar armies, which, remember, were never stopped by any difficulties of commissariat. The "Yellow Peril" of which the German Emperor spoke would then be on us with a vengeance. This is no vision of a dreamy journalist. The proposal has actually been made at Pekin and has been discussed with attention, the great Mandarins dreading Russia, but perhaps thinking that the regiments, once made, would be at the Imperial command. We trust that the concession will not be made even by Pekin; but there is no certainty, for Russia has an old acquaintance with this mode of exerting "influence," and when repulsed she renews negotiations at inconvenient times.

In the *National Review*, also, a Russian writer, Dr. Markoff, makes a plea for the co-operation of England and Russia in the developing of China. If they do not work together, he says, they will make the Chinese great only "to be eaten up by them—first Russia, and then the rest of Europe." However it may turn, the fact before us is that the war spirit is filling all the earth, and the West is leading the way toward that "time of trouble, such as never was since there was a nation," which is to precede the coming of the Lord.

#### POWER FROM ON HIGH.

THE engineer has turned on the power in the engine rooms, and all through the factory the shafting is turning. Not a machine moves. But let the operatives push the levers that make the connection, and the whole factory is quivering with activity.

God's promise is of power from on high for the daily life of overcoming. The power is at work all about us and in us. From out the throne of His power goes the influence that holds all the universe, and the life that flows through every living thing. What we want is to have that power turned into our spiritual lives, so that it may order our ways after the working of almighty power. The lever is the Word. He is "upholding all things by the word of His power," or "His powerful word." Faith receives the Word into the life and makes the life a part of the living machinery of God's universe. Only think of it; all this power that can control the universe, turned to the ordering of our little lives! Is it not a glorious promise, and one to give us confidence and make glad our hearts?

MEN can as well live physically without breathing as spiritually without praying.

PRAYER will make a man to cease from sinning, or else sin will entice a man to cease from praying.



## In the School of Christ.

### THE SCIENCE OF SALVATION.

SALVATION is not simply a science; it is the chief, the key, the centre of all sciences. It is the most scientific of all things that are dealt with by the minds of men in this world. So that when God's people take the salvation of God *as it is in God*; when His cause of salvation in the world shall stand as representing indeed His ideas of salvation, then there will be revealed to the world the science that is above all other sciences.

The word "science" means, literally *knowledge*. The science of botany is the knowledge of botany. So that one scientist has defined science to be "the product of thinking." All the knowledge—the science—that the world has is the product of the world's thinking.

**God's Thinking.**—Now salvation is the knowledge of God; "This is life eternal, that they might know Thee the living and true God, and Jesus Christ whom Thou hast sent." It is therefore science. But this knowledge is not the product of *man's* thinking; it is the product of *God's* thinking. For "eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." Therefore salvation, being the product of God's thinking, is not only science, but is the highest of all sciences.

Again: That which is recognised by the world as science is the product of men's thinking. It is with the mind that men think. It is with the mind then, that men deal with all these sciences. But salvation deals with the mind itself. And who is it that in salvation deals with the mind?—It is God Himself. Then as it is God himself who works out, who makes known, this science; and as this science is the product of God's thinking; it follows again that the science of salvation is the highest, the deepest, the broadest science that is known, not only to the mind of man, but to the whole universe.

Let us read a few Scriptures: "Be not conformed to this world: but be ye transformed by the renewing of your mind." "So then with the mind I myself serve the

law of God." "We know that the Son of God is come, and hath given us a mind." "We have the mind of Christ." The only way the Lord can reach us is through the mind. He deals with us only through the mind. He governs us only through our minds. "With the mind I myself serve the law of God." And the first of all the commandments is this: "Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all *thy mind*." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." The carnal mind that cannot be subject to the law of God—cannot be—must be exchanged for another mind which always serves the law of God. That change of mind is salvation. That renewing of the mind is wrought by God in the work of His salvation, and it can be wrought by no other. Therefore it is the highest of all sciences—the highest that is known to the mind of man, the highest that is known to the universe.

**High Authority.**—If I could bring to you evidence that those who understand all other sciences testify that they see more in this science worthy of their consideration than in all the other sciences would you not say then that I am safe in speaking as I do—from a scientific standpoint? Well, I have just such authority,—a company that understands all other sciences,—and I have the evidence truly stated that they are more interested in this than in all the others put together.

In 1 Peter 1 10-12, the apostle is speaking of salvation, and there I read as follows:—

"Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; *which things the ANGELS DESIRE TO LOOK INTO.*"

What things do the angels desire to look into?—The salvation of God when it is preached with the Holy Ghost sent

down from heaven. The Greek word for "desire," here means "to set one's heart upon." And the Greek word for "look into" means, "to look carefully into, to inspect curiously—of one who would become acquainted with something." Such is the attitude of the angels toward the subject of salvation.

It is perfectly safe to say that all the angels understand all other sciences infinitely more thoroughly than any man understands, or ever understood, any one single science. But the angels are more interested in the subject of salvation than in all the other sciences. They who know the most of all others, are most interested in this one. We are in the best of company—yes, the best of scientific company; and I am not making a play on the word "science." The salvation of God is truly a scientific thing not falsely so-called, but genuinely, supremely scientific.

**What the Angels Learn.**—But this is not all: not only do the angels desire to look into this, as those who would become acquainted with something; but they do learn by looking into this and studying it. Turn to Eph. iii. 8-11, and you will see this thought expressed:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Jesus Christ our Lord."

The angels, the principalities, and powers earnestly desire to look into this Gospel of salvation when it is preached with the Holy Ghost sent down from heaven. And as they study the power of God in saving men they learn new revelations of the wisdom of God—the manifold wisdom of God—according to His eternal purpose which He purposed in Christ Jesus our Lord.

**A Study for Eternity.**—But God is from eternity to eternity. Now, from eternity to eternity there was, there is a *purpose*—His eternal purpose which is purposed in Christ Jesus our Lord. How long will it take the angels to get to the depth, to exhaust the study, of that eternal purpose?—To eternity. That is plain enough. Then as that purpose is revealed in the Gospel, is made known through the mystery of God, which is, "Christ in you, the hope of glory," it is plain enough that the angels are studying it. And as they look into it, they see there revealed the manifold wisdom of God, according to His eternal purpose. They desire to look into it. They do so, and thus learn.

Well, then, as they understand all other sciences more than any man understands any one, when they are more interested in this than in all the others, and learn from this; is not that a fact upon which you and

I can with safety trust ourselves? Then is not this, too, a subject more worthy of our thought, our highest thinking, than all others put together? And cannot we set our hearts upon this, and give our whole soul to it without being unscientific?

I am not making an attack on other sciences. I am not saying that all other sciences should be ignored, and counted as unworthy of any attention. No; I am saying that this is greater than all of them; and that whatever we study in them must be studied in subjection to this which is greater than they. Would any man be strictly scientific to put his best and highest thinking on a science, when he had the highest possible authority that there was a higher one at his hand? Then any man who does not put his highest thinking and all his powers, upon this science first of all, and allow it to lead all other sciences, is not scientific. And he is not wise either. For this science is salvation.

**A Great Scientist.**—One man named in the Bible was thoroughly versed in universal science—all the natural sciences of this world. Here is the Scripture:—

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings iv. 29—33.

He spoke of trees from the cedar tree that is in Lebanon to the hyssop that springeth out of the wall. What is that called in science?—Botany. He understood botany better than anyone else in the world.

He spoke also of beasts. What would be the scientific word if it were put there to-day?—Zoology. Solomon understood zoology better than any man that lives in the world to-day. He taught it; for it says he spoke of all those things. He taught these sciences.

"And of fowl." What is that science?—Ornithology. Then Solomon taught in the sciences of botany, zoology, ornithology.

What next?—"And of creeping things." What science is that?—Entomology.

"And of fishes." What science is that?—Ichthyology.

People who read this passage of Scripture, do not usually think of Solomon as a universal scientist. But if it had been said that Solomon spoke of botany, zoology, ornithology, entomology, and ichthyology, they would be ready to say, What a wonderful man Solomon was!

Yet though he so thoroughly understood all these sciences, here is what he says: "Let us hear the conclusion of the whole matter;" the sum of all that hath been said, is: "Fear God and keep His commandments, for this is the whole duty of man: for God shall bring every work into judgment,

with every secret thing, whether it be good or whether it be evil."

In his estimation, what took precedence of all science put together?—The salvation of God.

This science that Solomon understood and taught was not such science as that of Huxley, Darwin, and the other scientists of this age. With the natural mind man can delve into natural sciences, and make many discoveries. And though they are not all correct, yet they can discover some points that are true. But that was not Solomon's way. God gave to Solomon wisdom, so that he saw into all this by the light of God. He spoke of all this by the wisdom of God. Thus the science which Solomon taught was God's science. The botany that he taught was genuine, Divine botany. The zoology that he taught was Divine zoology. It was God's views, God's truth, God's science in all these things. It was not science falsely so-called.

**The World's need.**—That being God's science, and it being Divine in itself, why did not the Lord give it all to us? Why did He not give to the world Solomon's treatise on botany, and on all these other subjects?—Because that is not what the world needs first of all. A man might have all that, he might understand all that, as did Solomon. Yet what good would it do him, if he did not have the science of salvation first of all? Solomon had it all; yet when he turned his heart from God, from the science of salvation, and from the study of that with all his heart, what good did his knowledge of the other sciences do him? How much power was there in it to keep him back from his natural self, and from the corruption that was in him?

When he turned his heart from the science of salvation, though he had all the others, he was just as bad, just as wicked, swallowed up as thoroughly in idolatry and every profane thing, as though he did not know the A B C of anything.

Thus we can see why it is that the Lord did not preserve to man all there is of science. Suppose they had it all, as Solomon did, and could teach it as Solomon taught it. With the heart not surrendered to God, with the soul not saved, what good would science do them? It could not restrain them from any kind of wickedness and corruption that is in the human heart.

These sciences are not what the world needs to-day, first of all. The heart needs to be purified, the soul needs to be saved, the whole character rebuilt, the mind transformed into the very image and glory of God, so that the life shall reflect His righteousness, to make manifest the knowledge of God alone to all the world. Though we have all that all the sciences can give, it will profit nothing without salvation; for it will be but a little while till we shall have none of it at all. This is worth thinking about for ourselves to-day, in all our studies, readings, and researches.

There are men to-day thinking on all

these scientific subjects, but they do not think right. They get so far along that they find no place for God at all. And the man without God, without the guidance of the thought, the mind of God, is not able to think right on these other subjects. But the mind is not right until it is renewed in the image of Him who created it. The mind is to be transformed, renewed. We are to have another mind altogether. Every thought is to be brought into obedience, in subjection, to Christ.

That is the work of salvation. It is to restore the image of God in the soul; to bring the mind where it will be but the reflection, the outshining, of the righteousness, the thought, of the living God. When that is done, and the work of God is finished in this world, in making known the knowledge of God to all people, then the Lord will open the universe and eternity to us.

A. T. JONES.

#### COMPULSORY CHURCH ATTENDANCE.

"THE Transvaal Volksraad," says a South African newspaper, "has decreed that officials shall in future be compelled to attend Divine service on Sundays." It is not a solitary example of such laws, strange as it sounds to hear of compelling church attendance. There is, in fact, a law now on the English statute books making it an offence for members of the Church of England to omit church attendance. Of course it is never enforced.

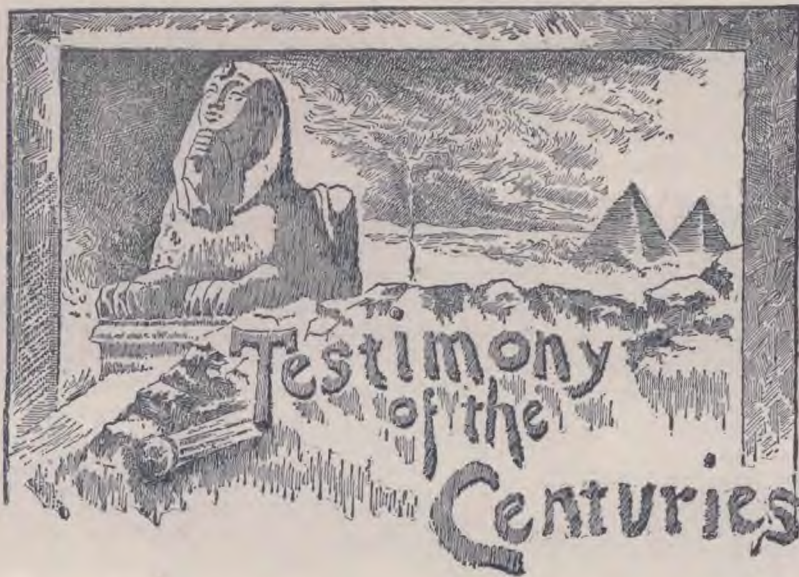
What would any preacher who knows the free Gospel of Christ say to the proposition to have unwilling hearers forced to attend his ministry? Yet the idea of compulsory religion is all abroad in the world, and we shall need to watch its development carefully. It is a sign of the times.

#### NEED OF TEACHING PEACE PRINCIPLES.

It used to be said that kings and rulers, and not peoples, were responsible for wars, to which the people devoted their treasure and their lives. But growth of constitutionalism and increasing influence of the masses in national affairs have not resulted in lessening the warlike spirit. A London daily newspaper, commenting on the growth of militarism alongside the growth of democracy, says:—

Modern Europe teaches the significant lesson that in proportion as newspaper and Parliamentary education has advanced, and in proportion as the popular voice has obtained increased power in the government of nations, expenditure of national wealth for military and naval purposes has augmented. This fact is particularly observable in this country. Whilst civil expenditure votes have increased with increasing population, our military and naval expenditure votes have increased by leaps and bounds.

The facts are deeply significant to Christians. They show how rapidly the spirit of violence is filling the masses, and how great the need of true education in the principles of peace. Human nature is full of fight; the Divine nature is peace itself, and Christians are those who partake of the Divine nature and crucify self.



**BABYLON AS IT IS TO-DAY.**

Of the present condition of ancient Babylon, which exalted itself in pride and scorned the warnings which God repeatedly sent by the prophets, Dr. Hilprecht, a German scholar and traveller, says:—

TO-DAY there is a little left of the proverbial glory of this early seat of civilisation. Palm groves of extraordinary beauty indeed, still line the sluggish waters of the Euphrates; but otherwise the neighbourhood of Babylon is an arid, burning wilderness.

At the north-eastern point, encompassed still by deep trenches and massive brick walls, as of a prison, there rise upon the massive substructure the ruins of Nebuchadnezzar's palace, with its spacious chambers and its now empty halls. Far away in the south-west, still to the height of a hundred and eighty feet toward the brazen heavens, rise the vitrified ruins which some scholars believe to be the remains of the "Tower of Babel."

When I had climbed laboriously to the highest point of this monument of human ambition, I leaned for a moment against the walls of the old tower, which have stood for millenniums, and my eye glanced longingly beyond the sand flats and morasses of the Babylon of to-day, to seek the life which filled the streets of the Babylon that was. But where once the temples of Bel and Nebo shone like the sun, and, sparkling like jewels, attracted throngs of worshippers to make their offerings, there rises now a chaotic mass, broken by heights and hollows, from the lonely plains of Babylon.

Turn whithersoever we may, our glance is everywhere met with scattered fragments of the storied piles, with the high-sounding inscription, "Nebuchadnezzar, King of Babylon, adorer of the temple Esagila and Ezida, first born son of Nabopolassar, King of Babylon, am I." The proud speech of the self-conscious monarch, before whose sceptre the peoples of Asia as far as the hill stream bowed, sounds like a hollow mockery in the face of Isaiah's gruesome words, "How art thou fallen

from heaven, O day star, son of the morning? how art thou cut down to the ground, which didst lay low the nations!" If I ever had doubted the exact fulfilment of Old Testament prophecy, such a doubt must have vanished under the impression I received from these striking facts among those cheerless solitudes full of ruins and graves, full of death and decay.

**Empires Decay—God's Work Goes On.**

God's work goes on in spite of war and famine,  
The dreaded pestilence of baneful blight.  
In spite of all the selfish greed of mammon  
That toils amid the shadows of the night;  
In spite of evil hearts and hands essaying  
To crush the temple that we build upon,  
The law and order so divine obeying,  
Unmoved by man's device—God's work goes on.  
No human power can interrupt its mission;  
As well attempt the planets to remove,  
Or change a single star from the position  
It holds amid the galaxy above.  
And so when all our plans prove unavailing,  
When busy hands and throbbing hearts are stilled,  
Doubt not, but rest assured and still; unavailing  
God's work goes on—His plans are all fulfilled.  
—Josephine Pollard.

**GOD'S CARE FOR HIS WORK.**

IT was under circumstances of difficulty and discouragement that Isaiah, while yet a young man, was called to the prophetic mission. Disaster was threatening his country. By their transgression of God's law the people of Judah had forfeited His protection, and the Assyrian forces were about to come against the kingdom of Judah. But the danger from their enemies was not the greatest trouble. It was the perversity of the people that brought upon the Lord's servant the deepest depression. By their apostasy and rebellion they were inviting the judgments of God. The youthful prophet had been called to bear to them a message of warning, and he knew that he would meet with obstinate resistance. He trembled as he viewed himself, and thought of the stubbornness and unbelief of the people for whom he was to labour. His task seemed to him almost hopeless. Should he in despair relinquish his mission, and leave

Israel undisturbed to their idolatry? Were the gods of Nineveh to rule the earth, in defiance of the God of heaven?

Such thoughts as these were crowding upon his mind as he stood under the portico of the holy temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while his train filled the temple. On each side the throne hovered the seraphim, two wings bearing them up, two veiling their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, "Holy, holy, holy, is the Lord of hosts. The whole earth is full of His glory," until post and pillar and cedar gate seemed to tremble at the sound, and the house was filled with their praise.

Never before had Isaiah realised so fully the greatness of Jehovah or His perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that Divine presence. "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." But a seraph came to him, to fit him for his great mission. A living coal from the altar was laid upon his lips, with the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And when the voice of God was heard saying, "Whom shall I send? and who will go for us?" Isaiah with holy confidence responded, "Here am I; send me."

What though earthly powers should be arrayed against Judah? What though Isaiah should meet with opposition and resistance in his mission? He had seen the King, the Lord of hosts; he had heard the song of the seraphim, "The whole earth is full of His glory;" and the prophet was nerved for the work before him.

Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel. There were wheels within wheels, in an arrangement so complicated that at first sight they appeared to Ezekiel to be all in confusion. But when they moved, it was with beautiful exactness, and in perfect harmony.

This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar, revealed an overruling power mightier than that of earthly rulers. Above the proud and cruel monarchs of Assyria and Babylon, the God of mercy and truth was enthroned.

The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under His control. Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones.

In like manner, when God was about to open to the beloved John the history of the church for future ages, he gave him an assurance of the Saviour's interest and care for His people, by revealing to him "One like unto the Son of man," walking, among the candlesticks, which symbolised the seven churches. While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. Looking beyond the smoke and the din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the "Father's name written in their foreheads." And again he saw "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. Rev. xiii, xiv, xv.

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: "Ye shall hear of wars and rumours of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfilment at the destruction of Jerusalem, they have a more direct application to the last days.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely Heaven is connected with the events taking place upon the earth, and how great is the care of God for those who are loyal to Him. The world is not without a ruler. The programme of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge.

MRS. E. G. WHITE.

*The Lord's Forgetfulness.*—There is not a sin that any soul has committed, that is not known to God. Yet the Psalmist uttered the following inspired prayer: "Remember not the sins of my youth, nor my transgression; according to Thy mercy remember Thou me, for Thy goodness' sake, O Lord." Ps. xxv. 7. It is the Spirit

that teaches us how to pray, because He knows the human heart, and also the mind of God, and He maketh intercession for us according to the will of God. Rom. viii. 26, 27. Therefore we may know that it is the will of God to forget our sins, and we may ask it in full assurance. God says of those who hearken to His voice, and yield to His Spirit: "Their sins and their iniquities will I remember no more." Heb. viii. 12. What a blessed assurance!

—o—  
"Dip it up."

OUT upon the boundless ocean tempest-tossed the voyage was long;  
But the barque outrode the billows and the blast,  
both fierce and strong.  
Anxiously they scanned the waters, joyed to meet  
a friendly ship—  
Gone, alas, their store of water, nought to cool  
the burning lip.  
Then they sounded forth the trumpet, and their  
plaint was lifted high,  
"Give us water; we are dying." "Dip it up!"  
was the reply.  
Oh! how cruel seemed the answer, on the brine  
so far from shore,—  
Hardened hearts indeed to taunt them, thus to  
mock their anguish sore.  
"Dip it up," the voice repeated; "here is water  
fresh and free;  
Here the Amazon, broad river, pushes back the  
briny sea."  
Sure enough! 'twas all about them, water pure  
to quench their thirst.  
All their sorrow turned to gladness, mourning  
now to joy reversed.  
Oft 'tis thus with sin-sick mortals, sad and storm-  
tossed day by day.  
Fearing He who made forgets them, they go  
mourning all the way.  
While around us, like the ocean, or the sunshine  
from above,  
Flow the waters of salvation, lie the tokens of His  
love.  
Had the mariners but doubted, never had they  
quenched their thirst,  
Ne'er had dipped, and drank the water, had they  
not believed it first.  
Pines thy heart for full salvation! Then reach  
out the empty cup.  
All about thee lies the blessing; only reach and  
"dip it up."  
Filled the cup with rocks or rubbish, little water  
would it hold;  
Empty let it be of folly, love of self, or lust or  
gold.  
Moses lifted up the serpent, bade the wounded  
look and live.  
Christ, who died to save the sinner, waits abound-  
ing grace to give.  
Yes, the Spirit now invites you, bids the wander-  
ers not to roam;  
And the Bride aloud proclaims it, "Let the  
thirsty ones but come."  
Then let him who hears repeat it, Come ye all,  
with empty cup;  
Freely flows "life's crystal river;" come, poor  
sinner, "Dip it up!"

MRS. L. C. HUTCHINS.

—o—  
WHAT WILL YOU SAY THEN?  
—o—

WHILE Hopu, a young Sandwich Islander, was in this country, says an American paper, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length Hopu said, "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a

larger meeting than this. We shall all be there. They will ask us all one question; namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, 'Yes.' What will you say, sir?"

When he ceased speaking, all present were silent. At length the lawyer said that as the evening was far gone, they would better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears came to his eyes, and he sobbed aloud. All present wept; and when they separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him to the Saviour.

—o—  
THE DEPTHS OF THE BIBLE.  
—o—

"I AM glad there is a depth in the Bible I know nothing about," says Mr. Moody; "that there is a height there I cannot climb to if I should live to be as old as Methuselah; I venture to say that if I should live for ages on earth I should only have touched its surface. I pity the man who knows all the Bible, for it is a pretty good sign that he doesn't know himself.

"A man came to me with what he thought was a very difficult passage, and he said:—

"Mr. Moody, how do you explain it?"

"I said, 'I don't explain it.'"

"But how do you interpret it?"

"I don't interpret it."

"Well, how do you understand it?"

"I don't understand it."

"But what do you do with it?"

"I don't do anything with it."

"You don't believe it?"

"Yes, I believe it. There are lots of things that I believe that I do not understand. In John iii. Christ says to Nicodemus, 'If you do not understand earthly things, how can you understand heavenly things?' About my own body I do not understand. I don't understand nature; it is filled with wonderful things I don't comprehend. Then why should I expect to know everything spiritual?"

—o—  
LESSON OF 1 KINGS XVII., 8-16.  
—o—

Why did not God send Elijah to some rich man who had plenty, instead of to a woman so poor that she had only a handful of meal between her and death? It happened for an ensample to us, and was written for our learning. 1 Cor. x. 11.

Who could think of a more sublime example of faith? Here is a poor widow with a handful of meal, all that she has in the world, just preparing to dress it, eat it, and die.

A stranger comes, and says, "Make me thereof a little cake first." Was there a chance for doubt and temptation? What if she had said, "Wait till we eat, and you can have what is left"? Probably there would have been none left, and if there

had been, she would have had no heart to give it away. (See Prov. xxx. 9.)

To encourage us to pay our tithes and offerings for the Lord's service, God promises to rebuke the devourer, and to pour us out such a blessing that there shall not be room enough to receive it. Mal. iii. Is His Word yea and nay? or is it yea and amen?

To encourage the poor widow, He said, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." She believed, and "did according to the saying of Elijah."

Did the word of the Lord fail? The invisible mill of God was grinding out, day by day, and pouring into that barrel, a part of its inexhaustible treasures, and Elijah, the widow, and her son ate of it for a full year (margin). This was not the end, but only the beginning.

This poor widow, being dead, yet speaketh with a power and sublimity that have ministered faith to all Bible students from that time to this. It is to be hoped that her unequalled example may be more and more emulated as the end draws near. God gave the most precious gift in the universe for us. Let us seek first the kingdom of heaven.

W. M. BRICKEY.

#### ABOVE PROOF BY ARGUMENT.

A MAN may know that to be true which it would be utterly impossible for him to prove beyond the possibility of a doubt, by the accepted methods of human reasoning. The converted man knows that he is the child of God. He does not need to stop to prove it, or to reason about it, any more than his own toddling baby boy who throws himself into his arms with joyous shout. Let him think of the little fellow, in broken baby talk, gravely expressing all the doubts and questions about himself, which he is often wont to raise about his heavenly Father,—then appreciate the strange, pathetic ludicrousness of all his scepticism.

W. H. MCKEE.

#### "NOT IF IT WAS MY BOY."

SOME years ago, the late Horace Mann, an eminent educator, delivered an address at the opening of some reformatory institute for boys, during which he remarked that if only one boy was saved from ruin, it would pay for all the cost and labour of establishing such an institute as that. After the exercises had ceased, in private conversation a gentleman rallied Mr. Mann on his statement, and said to him,—

"Did you not colour that a little, when you said that all the expense and labour would be repaid if it only saved one boy?"

"Not if it was my boy," was the solemn and convincing reply.

Ah, there is a wonderful value about "my boy." Other boys may be rude and

rough; other boys may be reckless and wild; other boys may seem to require more pains and labour than they will ever repay; other boys may be left to drift uncared for to the ruin which is near at hand; but "my boy"—it were worth the toil of a lifetime and the lavish wealth of a world to save temporal and eternal ruin. We would go the world round to save him from peril, and would bless every hand that was stretched out to give help and welcome. And yet every poor, wandering, outcast, homeless man, is one whom some fond mother called "my boy." Shall we shrink from labour, shall we hesitate at cost, when the work before us is the salvation of a soul? Not if it is "my boy," nor if we have the love of Him who gave His life to save the lost.—*Selected.*



#### SOLUTION OF THE LAND QUESTION.

THE land question is one of the important problems of the hour and it is as universal as is the land itself. East, west, north, south, in every country, to a greater or less extent, the controversy over the land goes on. This controversy assumes different phases according to locality. Nor is it confined to the individual, but the nations, great and small, when there is the faintest hope of having the desire for more territory gratified, are not slow to manifest that desire.

To secure the gratification of this desire, how often has nation declared war on nation, and long and bloody contests have been the result, bringing misery and death to untold thousands in their train! Personal and national selfish ambition, and greed for gain lie at the bottom of all this. The only satisfactory solution of this question will be the one wrought out by Him to whom the land belongs. But

"The Earth is the Lord's—and the fulness thereof; the world and they that dwell therein." Ps. xxiv. 1. Originally, the Lord gave man dominion over all the earth. Gen. i. 26. "The heaven, even the heavens, are the Lord's; but the earth hath He given to the children of men." Ps. cxv. 16. When the Lord gave the earth to man He pronounced Him "very good." Therefore His purpose was that good men should have the land.

In the fall, man basely gave to another what had been given to him, and so we read that the "earth hath been given into the hands of the wicked one." Job ix. 24 (Young's translation). Thus man lost his innocency and his dominion. The being who had been pronounced "very good" was now no longer thus.

When man became involved with Satan, he forfeited his life and his possession. Jesus Christ, the second Adam paid the forfeit for both. As Creator the earth and man were His by creation; as Redeemer and Creator the earth and man are His by creation and redemption. Though He had created all things by the word of His power, though man who had sinned against Him was still dependent upon Him, though Satan His great antagonist derived his power from Him—notwithstanding all this—He began the conflict not with the power of physical force, but with the power of love. He won by dying.

To redeem man and man's lost inheritance, He gave "His life a ransom for all;" and by giving His life He gave to man the chief thing which he had lost. So "we have redemption through His blood, the forgiveness of sins according to the riches of His grace." Not only so, but in Him "we have obtained an inheritance" and the Holy Spirit "is the earnest of our inheritance until the redemption of the purchased possession." The inheritance lost by sin has been purchased, and for its final redemption we wait, as also for "the redemption of our body." Rom. viii. 23.

"The Father loveth the Son, and hath given all things into His hand." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." But he who is a son is also an heir of God through Christ. Gal. iv. 7. Not only so, but such are "joint heirs with Jesus Christ." Rom. viii. 17. Being joint heirs with Him, they share with Him in all things. Because the Father loved the Son He gave all things into His hands; but He the Son of His love prayed that the world might know that God loved men just as He loved His Son, and that prayer was heard (John xi. 42); therefore all believers also are made partakers of all things. Hence the Apostle could say "All things are yours . . . and ye are Christ's and Christ is God's."

To every soul is extended the promise of land, even of the whole earth. But no promise avails anything except we believe and so receive it. To Abraham and his seed God promised the land. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." With such a hope as this, Abraham and all the ancient worthies could well afford to sojourn "in the land of promise as in a strange country" and confess "that they were strangers and pilgrims on the earth." The promise also assured them that the land should be

**Held in Perpetuity**—by them and all the seed. You may call it a lease if you will, but if so it is a life lease, and of the believer the Lord says, "With long life will I satisfy him and show him my salvation." "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures. For with

There is the fountain of life." As long as that fountain remains so long will the followers of the Lamb share the promised possession. "The righteous shall inherit the land and dwell therein for ever."

Jesus Christ is the rightful heir to this world and to Him shall come "even the first dominion" (Micah iv. 8) and it shall be said, The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever. But the kingdom of this world has been marred and scarred by sin, and before He causes the righteous to "inherit the land and dwell therein for ever" He will cleanse it from all its defilement and take out of it every evil thing. "For the Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

"The earth is the Lord's," and in the great work of restitution He "maketh the earth empty and maketh it waste, and turneth it upside down and scattereth abroad the inhabitants thereof... the earth shall be utterly emptied and utterly spoiled... the earth shall reel to and fro like a drunkard, and shall be removed like a cottage." And "the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." And from the fires of that great burning day shall come forth "according to His promise" a renewed heavens and a renewed earth wherein the righteous shall dwell.

Then will the land question be settled for ever. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey Him." Dan. vii. 27.

He who has said, "Behold I make all things new," has also said, "Heaven and earth shall pass away, but My word shall not pass away." Amid that wreck of the world which hasteth greatly, the only secure thing on which men can rest will be the Word of God which abideth for ever. But that is really the truth now. He who cleaves to the Word, permits it to abide and abound in his heart—in short he who believes—is the man who is at rest amid all the strife and confusion round him. His hope is in that living Word "which bears all nature up;" and he knows it will always bear him up. He sees round him men gathering to themselves wealth, position, power and territory, whose "inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names;" but he knows from the

Word on which he rests that "this their way is their folly."

God wants man to know that the earth is His property and that man is His also. He forces none to know this, but He invites all to come and learn of Him. To recognise in its fullness that we are His is to know Him, and to know Him is life eternal, for "this is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent."

D. A. R.

### The Hurrying Throng.

THE throbbing heart of the city  
Pulsates through the busy street;  
And I think, with love and pity,  
Of the hurrying throng that I meet.

I can see that life's weary burdens  
Weigh down the hurrying feet  
Of every man and woman  
That treads the wide-paved street.

And my heart goes out like a river  
To meet its kindred sea,  
For the hurrying toilers passing  
Are, each one, akin to me.

I often tell them of Jesus,  
And the truth that He soon will come,  
And invite them to share in the gladness.  
The rest, and the peace, of home.

Some eyes grow bright as they listen,  
And some with tears grow dim,  
As they give themselves to Jesus,  
And leave all their cares with Him;

And out of the pain and the passion  
That is dead as the street's gray dust,  
Has come a life everlasting  
That is born of a perfect trust.

L. D. SANTEE.

### GROWTH OF CHARACTER.

Sometimes when we see a life suddenly blossom out in a glorious deed, like that of the young man who risked his life, and lost it, in the effort to save a drowning servant-girl; or in an act of supreme grace, like that of Sir Philip Sidney's passing the coveted cup of water to a wounded comrade beside him, with his last atom of strength; or in one of godlike courage, like young David when he went forth to meet the armed giant, it seems a miracle; but it is not.

If you could trace all these deeds back, you would see the same spirit revealed over and over again in the little and hidden acts of their lives, just as all the parts of a plant are different arrangements of the leaf form, the crowning blossom itself being only the final expression of that which the plant began to say in the first little green shoot. David slew the giant, but he met the bear and the lion first while tending his sheep, and practised many a time, out in the fields, with that old sling and the pebbles. Daniel became a great man at the king's court; but his greatness was of slow growth. Before he ruled in a palace, he ruled his own appetite.—*Annis Ford Eastman, in New York Independent.*

### THOUGHTS ON RIGHTEOUSNESS.

RIGHTEOUSNESS is *doing*, always and everywhere, and when righteousness is fulfilled, *something is done*.

"The righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe," is the right *doing*, the *DOING*, mark you, of God, and that *doing* is expressed in the *requirements* of His word; but if those *requirements* are not met in us, can we truly be said to have the *righteousness* of God?

The law cannot save the sinner, because it already condemns him; and so God sends His own Son in the likeness of sinful flesh, and for sin condemns sin in the flesh, "that the *righteousness* [the *doing*] of the law might be fulfilled *in us*."

God *did* something *for us* that He may *do* something *in us*. It is *doing* that God wants to see *in us*, but it is His own *doing* that He wants to see; "for it is God that *worketh in you* both to will and to *do* His good pleasure."

"This is the work of God, that ye believe on Him whom He hath sent." But this is *not the work* of God that we *believe* simply that Jesus *did something for us* some time ago; in addition to this it is that we *believe* that Christ *will do in us* what God wants *done just now*.

EUGENE LELAND.

### A PECULIAR EXPERIENCE.

THE *Medical Missionary*, one of our Society's American organs, says:—

"A worker connected with our missions in Chicago was riding his bicycle down the street one day when one of his wheels stopped all of a sudden. He looked it over, but could not find what was the trouble with it. He got on, but the wheel stopped again, and he examined it again; he tried it two or three times, but his wheel would not go. As he looked around in surprise at the situation, he saw a poor man lying near him on the footpath. He brought the man with him to his room, attended to his needs, and prayed with him, and he was converted. The man wrote him a week afterward from a neighbouring city that he had found a good situation. That encounter with the worker had changed his whole life.

"The wheel ran all right afterward. It was a peculiar occurrence. The worker said he had never had anything like it happen before."

"If we rush into a constant round of working, without a corresponding increase in prayer, the work will wane away like the flame of a lamp when the oil is expended."

"My will, not Thine, be done," turned Paradise into a desert." Thy will, not mine, be done," turned the desert into a paradise and made Gethsemane the gate of heaven.—*Pressense.*





## The Glory in the Heavens.

### If there Be Glory.

If there be glory in the sun,  
If splendour on the sea,  
Sweet music in all rills that run,  
Great God, it is of Thee.

The maiden moon that strayeth lone  
And pensive through the sky,  
Unloosing from her silver zone  
Her largesse silently,

The solemn majesty of night,  
Its stillness and its stars,  
The glory when, in growing light,  
The crimson day unbars—

All could not charm except some thought  
From Thee within them stirred;  
They touch man's soul, for Thou hast wrought  
Their beauty by Thy word.

If there be glory in the sun,  
If splendour on the sea,  
Sweet music in all rills that run,  
Great God, it is of Thee.

God thought; worlds rolled in sudden space;  
He spake, and life was there;  
The universe in His embrace  
Reposes and is fair.  
—Maxwell Grey.

### COLOURS OF THE STARS.

To the naked eye the stars exhibit a variety of colours, and a good field-glass gives one a still clearer view of the different shades of colour and brightness by which "one star differeth from another star in glory." Some glitter with the steely brightness of a diamond, others shine with a reddish or greenish light. These all "declare the glory of God," and in them we are looking upon the same glory which shines in the city of God, the New Jerusalem. In that glory John saw the rainbow, "round about the throne," and the powerful telescope reveals to us all the colours of the rainbow in the stars above. Speaking of the double stars, M. Flammarion recently wrote in a French scientific journal as follows:—

"So far there have been discovered about 115,000 double stars, of which the orbits of but twenty-five have been calculated. The length of these orbits varies greatly. One of them takes but a little more than five of our years to complete its sidereal revolution. From this the orbits run up to nearly two centuries. There is in the constellation Andromeda, however,

a star visible to the naked eye which the smallest telescopes show to be double. Seen through a powerful instrument, it is found to be triple. One of these suns turns around another in fifty-four years, and these two turn about the third. This last revolution it has as yet been impossible to calculate, but if it proceeds at the same rate at which it has gone on since 1777, when the third sun was observed for the first time, the revolution must extend to 360 centuries!

"One of the most remarkable characteristics of the double stars is the admirable colours which a number of them disclose through the telescope. It is next to impossible to give any idea of the beauty of these colours by any process of painting. To do that you would have to dip your brush in the rainbow and have for a canvas the celestial azure itself.

"In the star in Andromeda to which allusion has been made as being resolved by the most powerful telescopes into three stars, one of these is orange, another green, while the third is blue. What a splendid jewel in the celestial universe, an orange, emerald, and sapphire diamond! Another very beautiful colored double star is in the constellation Cygnus or the Swan, a star which the smallest instruments show to be double. The colours here are a golden yellow and lucid sapphire."

### GOD IS A SUN.

"FOR the Lord God is a sun and a shield." Ps. lxxxiv. 11. As the sun gives light and heat to the earth, so the Lord is the light of men, and warms them by His grace. All the heat and light that the earth receives, in whatever form, comes from the sun. The light by means of which we find our way at night through the crowded streets of the city, or by which we read in our study, comes from the sun. So with the wood blaze, or the glowing coals that cook our food; all the heat comes from the sun.

The sun gives light, and light is life. How the plants turn to the sun! Who has not noticed a plant growing in a dark cellar? Its life is very feeble. In the darkness it is almost dead. But let an opening be made, so that a ray of light can shine through, and at once it revives. It will begin to grow in the direction of

the light. Without the light that the sun furnishes to the earth there could be no plant life, nor animal life either.

But life means growth. As the light of the sun is the life of plants, so it is the cause of their growth. As the plant grows, it is by storing up the light and heat of the sun. Those plants that grow very quickly, that come to maturity from the seed in a few weeks or months, have in them but very little heat. They are worthless for fuel. But the sturdy oak, that is centuries in growing,—which grows so slowly that in a year no difference can be detected in its size—stores up immense quantities of the sun's heat. Other trees are of even slower growth, and store up more heat.

These woods become buried in the ground, and in the course of centuries are transformed into coal. Then it is used as fuel, and gives to us the heat which it has stored up from the sun. The reason why we get so much more heat from the coal than from the direct rays of the sun is, that in the coal we have the concentrated heat of the sun's rays for years.

What the sun is to the earth, and to plant-life, that God is to His people "The Lord God is a sun." As the sun by its light, gives physical life to the plants, so God gives spiritual life—the only real life—to His people. Christ's life is the light of the world. As the oak tree stores up the heat of the sun, so the one who lives in the light of God stores up that light, which is His life. That light and life that are the life and growth of the Christian are to be given out for the enlightenment and warmth of others.

Some one may say, that in order to carry out the figure completely, it ought to be that the Christian of the slowest growth should have the most of the life of God to give out. But let it not be forgotten that the just live by faith. The Christian's life is not measured by years but by the faith manifested. The more faith, which means humility and trust the more of the life of God is appropriated. And the more life appropriated, the more will be given out to others, for the life of God cannot be hidden.

E. J. WAGGONER.

### PHOTOGRAPHING THE HEAVENS.

Writing in the *Forum* on "Recent Astronomical Progress" Professor Newcomb says:—

The greatest astronomical work now going on is the construction of the international photographic chart of the heavens, for which the plans were outlined at a conference held in Paris in 1887. A dozen observatories, perhaps, in the southern as well as the northern hemisphere, have engaged in the work; and several of them are rapidly pushing their task toward completion. When this work is done, all the stars bright enough to impress a negative will be depicted on some twenty-five thousand photographic plates; each star, for certainty, being taken on two plates. The total number will be many millions, quite likely a hundred millions or more.



### Power of a Mother's Voice.

A MOTHER sang to her child one day  
A song of the beautiful home above;  
Sang it as only a woman sings,  
Whose heart is full of a mother's love.

And many a time in the years that came  
He heard the sound of that low, sweet song;  
It took him back to his childhood days;  
It kept his feet from the paths of wrong.

A mother spoke to her child one day  
In an angry voice, that made him start  
As if an arrow had sped that way  
And pierced his loving and tender heart.

And when he had grown to man's estate,  
And was tempted and tried, as all men are,  
He fell; for that mother's angry words  
Had left on his heart a lasting scar.

—Charles S. Carter.

### "IN A MYSTERIOUS WAY."

"No," said the lawyer, "I shall not press your claim against that man; you can get someone else to take the case, or you can withdraw it, just as you please."

"Think there isn't any money in it?"

There would probably be some little money in it, but it would come from the sale of the little house that the man, occupies and calls his 'home.' But I don't want to meddle with the matter, anyhow."

"Got frightened out of it, eh?"

"Not at all."

"I suppose the fellow begged hard to be let off?"

"Well, yes, he did."

"And you gave in?"

"Yes."

"He begged you hard, you say?"

"No; I didn't say so; he didn't speak a word to me."

"Well, may I inquire whom he did beg from?"

"God Almighty."

"Ah, he took to praying, did he?"

"Not for my benefit in the least. You see I found the little house easily enough, and I knocked on the outer door, which stood ajar, but nobody heard me, so I stepped in, and saw through the crack of the side door an aged woman on a bed, with her silver head high on the pillows, who looked for the world just as my mother did the last time I ever saw her on earth. Well, I was on the point of knocking, when she said: 'Come, father,

now begin; I'm ready.' And down on his knees by her side went an old, white-haired man, still older than his wife, I should judge; and I couldn't have knocked then for the life of me. Well, he began. First he reminded God that they were still His submissive children, mother and he, and no matter what He saw fit to bring upon them they should not rebel at His will. Of course, it was going to be very hard for them to be homeless in their old age, especially with poor mother so weak and helpless, and oh, how different it all might have been if only one of the boys had been spared! Then the voice broke, and a thin, white hand stole from under the coverlid and moved softly over his snowy hair. Then he went on to repeat that nothing could be so sharp again as the parting with those three sons—unless mother and he should be separated! But at last he fell to comforting himself with the fact that the dear Lord knew that it was through no fault of his own that mother and he were threatened with the loss of their little home, which meant beggary and the workhouse—a place they prayed to be delivered from entering, if it could be consistent with God's will. And then he quoted a multitude of promises concerning the safety of those who put their trust in the Lord. In fact, it was the most thrilling plea to which I ever listened. And at last he prayed for those who were about to demand justice."

The lawyer continued, more slowly than ever: "And—I believe I'd rather go to the poorhouse myself to-night than to stain my heart and hands with such a prosecution as that."

"Little afraid to defeat the old man's prayer, eh?"

"Man, you *couldn't* defeat it!" said the lawyer. "I tell you he left it all subject to the will of God; but he claimed that we were told to make known our desires unto God; and of all the pleadings I have ever heard that beat all. You see I was taught that kind of thing myself in my childhood. And why was I sent to hear that prayer? I'm sure I don't know, but I hand the case over."

"I wish," said the client, twisting uneasily, "you hadn't told me about the old fellow's prayer."

"Why so?"

"Well, because I want the money the place would bring. I was taught the Bible straight enough when I was a youngster, and I hate to run counter to what you tell me. I wish you had not heard a word about it, and another time I wouldn't listen to petitions not intended for my ears."

The lawyer smiled.

"My dear fellow," he said, "you're wrong again. It was intended for my ears, and yours, too; and God Almighty intended it. My old mother used to sing about 'God moves in a mysterious way,' I remember."

"Well, my mother used to sing it, too," said the claimant, as he twisted the claim

papers in his fingers. "You can call in the morning if you like, and tell mother and him the claim has been met."

"In a mysterious way," added the lawyer smiling.—*Selected.*

### SPEND WISELY.

SOME modern sage gives the following sound advice about domestic economy:—

"LOOK most to your spending. No matter what comes in, if more goes out, you will always be poor. The art is not in making money, but in keeping it. Little expenses, like mice in a barn, when they are many, make great waste. Hair by hair, heads get bald; straw by straw, the thatch goes off the cottage; and, drop by drop, the rain comes into the chamber. A barrel is soon empty if the tap leaks but a drop a minute. In all things keep within compass. Never stretch your legs farther than the blankets will reach, or you will soon be cold. In clothes choose suitable and lasting stuff, and not tawdry fineries. A fool may make money; but it needs a wise man to spend it."

### A DEFIANT CHILD SUBDUED.

ALMOST all causes of defiance are the result of a slavish fear, and the first thing must be to get that fear out of the way. "Fear hath torment," and torment makes its victims incapable of reasoning. Godly fear makes a good barrier against the evil, but *slavish* fear is a barrier against the good. It is in no sense remedial in its operation, but rather inflammatory, exciting every criminal impulse, and inciting to desperate deeds.

For a child to be made afraid that, if its act is known, it will be punished, is to give it the strongest possible motive for denial, deception, and, later on, for murder,—anything, in fact, that will make secrecy sure.

In a case where the whip had been freely used until it had lost all the superficial power of correction which it ever had, and the child had become stubbornly defiant and persistent in rebellion, developing new resources of deception every day, the mother, driven to despair, and heart-broken, exclaimed: "Well, it does no good to punish you, but somebody will have to be whipped for this. I think I am the one. Here, Maggie, take the whip and whip me. I would never in my life have done the dreadful things you do, but I must be to blame somehow. You've been whipped a great many times; now I'll take my turn. We must suffer together, you and I."

The child took the whip eagerly, and used it on her mother with the reckless abandon of uncontrolled passion. Every blow cut into that mother's soul; but it was during that tempest of rage from which she suffered so cruelly, that she learned self-surrender, sacrifice for love's sake, and entered into a fellowship with Christ to which she could have attained in no other way. This experience made it possible for her to be used of God for her child's rescue;

and yet for days it seemed that she had suffered all in vain. The mother-love within her was put to the severest test, and was so wounded that only the sympathy of a dying Christ could give her comfort.

The child repeated her evil conduct, with aggravations, within a very few days; and the mother was tempted to give it all up, and let the little sinner go her own way unreprieved. But how could she do that? While she was praying in bitter agony, the thought came to her that Christ had been crucified afresh again and again; and why should not she be whipped again?

"I have done my full share to fill his cup with sorrows," she sobbed. "God help me to be like him now."

She took the whip, and, handing it to the child, said, "Just as long as you will do these things, you and I must suffer; whip me again."

The child made a quick, defiant motion, as though she would carry it through at all hazards, but her hand dropped. She was no longer afraid of her mother, and there was consequently a chance for sympathy to spring up; and after a moment of desperate struggle between the evil and the good, the good prevailed, and she threw herself with a cry at her mother's feet in penitent answer to the love that was great enough to suffer *with* her as well as in her stead.

For had not that child suffered? The unrepentant sinner suffers without compensation; and no pain is so bitter. It was such fruit of our sinning that Christ took upon himself. In bearing our sorrows, He never forgot that they were *ours*, and that we must carry all we could of them; but in all our afflictions He was afflicted, and the angel of His presence saved us, and gave us joy in His tender sympathy. This mother, taught by the same spirit that was in Christ, was competent to be used of God to break down that strange, stubborn power of Satan in her daughter's heart, and lead her to Him who alone is able to correct deceit and make truth grow in us.

MRS. S. M. I. HENRY.

#### A SOCIABLE MAN.

MR PERRY was an exceedingly polite and temperate man. One day he met an acquaintance who called out: "Hello, Perry! I was just going to take a drink. Come in and take something."

"Thank you," said Perry, "I don't care for anything."

"But," persisted the other, "come in and take something just for sociability's sake."

"I want to be sociable," answered Perry, "I am anxious to be sociable, but I can't drink with you."

"All right," growled the friend. "If you don't want to be sociable, I'll go without drinking."

The two men walked silently along for a minute or two, the sociable man in a state of great irritation, until Perry suddenly halted in front of a chemist's.

"I am not feeling well to-day," said he,

with a pleasant smile, "and I think I'll go in here and get a dose of castor-oil. Will you join me?"

"What!" exclaimed the other, "a dose of castor-oil!"

"Yes; I'll pay for it."

"Ugh," cried the sociable man, with a wry face. "I hate the stuff."

"But I want you to take a glass of oil with me just to be sociable, you know."

"I won't do it."

"Indeed, my friend," said Perry, gravely, "your sociable whisky is just as distasteful to me as my sociable oil is to you. Don't you think I have as much right to be offended with you as you have with me?"

The sociable man saw the point, and it would be money, health, and morals saved, if the lesson could be firmly implanted in the minds of every young man in the land.—*Selected.*

#### THE AMEER AT HOME.

NO one is better qualified to speak of things in Cabul than Miss Hamilton, M. D., who has served as lady physician in the palace of the Ameer. She is now in England, and in one of the Magazines tells many interesting details of her experience in the Afghan captial.

During the whole of my stay at the palace, she says, I felt that I was not only living in a strange country, but in strange times—as though I had gone back hundreds of years, to the days of Saul or Solomon, when the servants reasoned with their masters, and were on quite a familiar footing with them, until perchance they neglected their duties—suddenly to find themselves thrown out of favour and possibly into prison. I got into the habit of treating them in the same way myself; indeed, I should have gained nothing if I had tried to keep them in what we would call "their places." They would not have understood it; they were not accustomed to it.

Moreover, you could never be quite sure what their places were, they changed about so. I shall never forget my surprise when one day I met the Ameer's old door keeper, riding some distance outside Cabul, surrounded by quite a retinue of servants. He was on his way to Kandahar, of which city he had just been made Governor! Several of the Ameer's own relatives are table servants; that is, indeed, rather a coveted post as it often means advancement. But when they have laid the cloth—on the floor, of course—and placed the dishes upon it, they sit down and partake of the repast with the rest of the courtiers. The Ameer has his meal on a couch. I soon discarded my cook, who professed to have been trained in India, and often had my principal meal with the courtiers in true Afghan style, for the Afghan food is delicious when properly prepared, though it is so rich I can only take a few mouthfuls at a time.

There is no sort of regularity in the Ameer's household. When he is ready in

the morning, work begins; when he is tired, work ceases; when he wishes to eat, dinner is served; when he feels inclined to sleep, the court is closed. He seldom rises before noon, but he may be astir by eight or nine, or even sooner, and then everyone is expected to be in instant attendance. The most important of the officials keep a servant waiting at the Court door, so that he may leap on to his horse and fly off to his master with the news the moment the Ameer wakes; for, unless there is some excuse, he would be sure to be censured if absent when wanted.

One day when I had been sitting with him, I noticed by the clock that it was about my lunch time, so I got up and went out, explaining where I was going.

"Are you hungry?" the Ameer asked. "No, I can't say I am," I said. Had I entered into full particulars, I might have added: "But I am deadly tired."

"Then why are you going to eat? What a strange idea!" he said. "This is my lunch hour," I explained.

"Lunch time? Who made it your lunch time? And what has time to do with it?" he asked. "I should have thought appetite was what had to be consulted, not time."

I tried to explain the principles on which our households in England are carried on. He was much amused. "Ah!" he said; "I understand now. You eat when it suits the servants. A strange idea that. Do all English people eat when the servants bring the food, whether they are hungry or not? Do the Queen and the Prince of Wales submit to these regulations?"

No explanation that I could give ever satisfied him. It was the subject of perpetual chaff every time I went to a meal.

#### WAS IT ANY WONDER.

"I AM so distressed," said a mother to her boy's teacher, "that Freddie could deceive you so. I can't imagine why he is so untruthful; his father is truth itself, and I am sure no one ever heard me tell a lie. Call him in," she added, turning to her little daughter.

"He won't come if he knows Miss — is here," said the child. "Say it's grandma wants him," suggested her mother; "that will fetch him."

And yet she wondered at her boy's untruthfulness.

\* \*

TO REMOVE paint from glass, dissolve a lump of soda in some very hot water, wet a soft cloth in this water, and rub the paint marks. They will come off quite easily.

\* \*

PIANO keys yellow with age can, it is said, be cleaned by a dilution of one ounce of nitric acid in ten ounces of soft water. Apply with a brush, and wash off with flannel.

# HEALTH HINTS

## SICKNESS—PLAGUE—PAIN.

### Cause of Sickness.

VIOLATION of just laws brings, sooner or later, the penalty of disobedience.

All physical laws, established by the Creator, are just laws.

The violation of these, which we call "nature's laws," is as sure to work injury, as obedience to these laws is sure to "work together for good" for man. The transgression is sin. The result of transgression is sickness and death.

Man was made "upright" in the beginning, said Solomon, but he has sought out many inventions. It is a lamentable fact that so many cruel inventions are to-day in use by which men and women work injury to themselves. The use of these "inventions," or, in other words, the doing of that which God did not intend should be done, is sin, and produces physical damage.

The body which is thus injured we say is diseased. Disease then is not from God but from man. It is not given to man as a punishment, but is an injury which comes in consequence of disobedience.

Sin and sickness have always been closely related. It is not always a sin to be sick, but all sickness is the effect of personal or ancestral transgression of God's eternal law.

\* \*

### Plague Precautions.

WITHOUT entering into any discussion as to the origin, extent, or comparative dangers of plague, we will simply say this,— It is known to be a germ disease. The germs are killed by boiling, hence as far as consistent, all foods should be cooked before being eaten.

All liquid foods, and drinking water should also be boiled.

All foods should, as far as practicable, be thoroughly washed on being brought from market.

Our food is a common carrier of poisons of various sorts, and in such a time, when thousands of rats are running about and nibbling at the fruit, jumping about on the stores of other foods, feasting upon the meat blocks, leaving deposits of their poisoned saliva here and there, it is well to see that all foods are well washed before being cooked, or being served on our tables.

Our cooks and bearers should be required to wash and disinfect their hands after having handled market goods before cooking our food or serving the same to us.

When fruit is eaten raw without washing, with the hands one handles the infected peel in removing it; then without washing the hands he handles the peeled fruit, and with the same infected hand passes the

fruit to the mouth. The dying rats infect the food, the food infects the hands, the hands infect the eater, then the victim wonders who could have brought the plague to him.

Whitewashing of outhouses, and the cleaning of drains are sanitary measures which should not be neglected at any time, but the food, milk, and water are very important articles to watch.

All water should be boiled fifteen minutes, and poured into the sorya boiling hot. In this way both the water and the sorya are rendered safe and we are protected.

"Cleanliness is next to godliness," and prevention is next to cure.

\* \*

### Pain—what is it?

PAIN is the messenger which is sent to our brain to tell us that something is wrong to warn us of danger, notifying us that destruction of some portion of our body has already begun. It informs us that some of the working cells of our bodies are being killed by some poison which should be removed.

The poison is there, the destruction is going on, and the nerves bring word to our brain. Pain cries to us to remove the poison. It can do no more.

All pain is a blessing, giving us warning to save us from physical disaster. Pain always means something, and if we study to know its language we may always be prepared to protect ourselves from the injury of which it warns. When we expose the head to the heat of the tropical sun, the head throbs and aches. We say, "we must be more careful." Who told us to be more careful?

The question is often asked, "What is the need for so many nerves to make so much pain?" Let us see. We get a cinder in our eye; we decide that we do not want to feel it. Suppose the eye to be paralysed for our gratification. The lids keep moving back and forth to keep the eye moist so that we may see; the cinder is rubbed over the delicate membrane of the eye. Suddenly this very thin membrane is cut through, the contents of the eye escapes, and there is now no help. The eye is gone. We had no warning—but we wanted no warning.

Men treat pain as an intruder, a disturber of their peace, but not as a friend. When there is danger, pain cries, and how often it is driven away by "another smoke," "another cup of tea," or, if it still persists, by a dose of stupefying medicine. Pain is then gone. We are allowed to go without warning. Physical injury results, and we awake only to find progressive destruction of tissue, and some serious disease fastened upon us.

Pain is a faithful friend. Listen to what he says. Investigate the cause for his warnings, and remove them.

Better to go armed with a *cause remover* than a "pain killer"

O. G. PLACE, M. D.

### Warm Weather Diet.

WHAT SIR Henry Thompson says, in the following paragraph, of hot-weather diet in England, is applicable in India all the year round:—

"The sultry period of our summer, although comparatively slight and of short duration is nevertheless felt by some persons to be extremely oppressive; but this is mainly due to the practice of eating much animal food or fatty matters, conjoined as it often is with the habit of drinking freely of fluids containing more or less alcoholics. Living on cereals, vegetables, and fruit, and abstaining from alcoholic drinks, the same persons would probably enjoy the temperature, and be free from the thirst which is the natural result of consuming needlessly heating food."

### SUNSHINE AND DISEASE.

SWEETNESS and light go together, says the London *Leisure Hour*, like darkness and disease. Everyday experience teaches us this, and proves the Italian proverb which says: "Where the sun does not enter, the doctor does. The sanitary powers of sunshine have, indeed, long been recognized by the people of many nations, though the "Why" and the "Wherefore" of the action have not been understood. It was left to Professor Marshall Ward to prove that the hygienic effects were due to the direct destruction of bacteria by certain light-rays, and not by heat-rays. The bacillus of the bubonic plague, though very hardy, has been proved to succumb to the influence of light. In fact, sunshine appears to be its most powerful natural enemy—two or three hours' exposure to the solar rays being sufficient to destroy it. We are thus given another proof that sunshine in the houses and streets is as essential to the health of a city as cleanliness.

\* \*

ACTING on the hints suggested by the public schools of England and the United States, the Condorcet State College of Paris has, says the Paris correspondent of the *Statesman*, formed an anti-alcoholic society, where the alumni, the members, undertake to renounce cognac and absinthe for one year at a time. The spread of alcoholic beverages is lamentable in France, and especially in absinthe-drinking—that present from Algiers. Few, once caught, can relinquish the seductive poison. It beats gin and terminates in madness.

\* \*

PERVERTED appetites call for and demand unnatural diet. Bad food makes impure blood. Bad blood produces weak bodies, incapable of resisting disease, and the human family is suffering the result.

\* \*

"A TIME to all things," hence there is a time to eat, and a time not to eat, even for children.



Angel Watchers.

NIGHT has fallen on the city—  
 Quiet, quaint old Bethlehem.  
 Joseph, Mary, and the Baby  
 Slumber, angels watching them.  
 Joseph dreams, and, lo, an angel,  
 Glorious, floats upon his view,  
 As when clouds in stormy weather,  
 Roll back and the sun bursts through.  
 "Up and take the child," he whispers,  
 "And go down to Egypt's land.  
 Soldiers here will kill the children  
 At the wicked king's command."  
 Joseph wakens, rises quickly,  
 Waiting not for morning light,  
 Takes the Baby and its mother,  
 Leaving Bethlehem by night.  
 Would you think this little Baby,  
 At whom Satan's darts were hurled,  
 Was the Lord, the King of glory,  
 Was the Saviour of the world?  
 As the angels kept Him safely,  
 Watched Him ever, night and day,  
 Over all they still are watching  
 Who the Saviour's words obey.

MINNIE EMBREE.

MEETING TEMPTATION.

IN three different ways, you will remember, Satan tempted Jesus in the wilderness, and every time Jesus said, "It is written," and quoted a Scripture showing the right way. So all through His life on earth Jesus lived by the Word of God, and it was His defence. He is our example, and if every time we are tempted to do wrong we will but stop and think of what God says, and listen in faith to His words, we shall be made strong to escape the temptation. But if we are to have a word from the Lord ready as a shield every time temptation comes we must study the Bible and know what God says. The following story is told of a lad whom his companions once tried to get into a public-house to take a drink. Notice how truly the tempter confesses the reason why he could not get the lad to do wrong:—

"Oh, no, I can't go in there," said John, when one of the boys invited him.

"Well, why?"

"Well, the Bible says, 'Look not upon the wine when it is red,'—much less drink it."

The bad boy said: "I know the Bible says that, but come in and take one drink."

He replied, "I cannot do that."

"Well, why?"

"Because my Bible says, 'At the last it biteth like a serpent, and stingeth like an adder.'"

"Yes, I know the Bible says that; but

come in and have one drink."

"No," he said, "my Bible says, 'If sinners entice thee, consent thou not.'"

The bad boy turned off and left, and went over to his companions; and they said:—

"Did you see him?"

"Yes."

"Did you get him to drink?"

"No, I could not get him into the house."

"Why?"

"Because," replied the bad boy, "that fellow was just as chock-full of the Bible as he could be, and I could not do anything with him."

HOW IT WAS SETTLED.

"MAMMA, must I give part of my orange to Grace?" This question showed that Janie was not willing to divide with her little sister.

"I think a good little sister would," replied mamma.

"But Grace didn't give me any of hers yesterday."

"Didn't she? And how did you like that kind of treatment yourself?"

"I didn't like it at all. And I want to make her not like it, too, because I think she was really mean."

"Then is it possible that mamma is to have two mean little girls?"

Janie looked very sober, and was quiet and thoughtful for a moment. Then she ran to her mother and threw her arms around her neck, and said: "No, no, mamma dear! You shall not have any mean little girls at all. I think Grace forgot; and I will give her some of my orange just now, so she won't ever forget again."

Her mother smiled. "I think that is the way to make her remember," she said. "And I am so glad I am to have two kind little girls."—*Picture World*.

THE DOCTOR'S STORY.

"CHILDREN, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"'I wish you would take this package to the village for me, Jim,' he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hayfield, where I had been at work since daybreak. I was tired, dusty, and hungry. It was two miles into town. I wanted to get my supper and wash and dress for the singing school. My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask after my long day's work. If I did refuse he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"'Of course, father, I'll take it,' I said, heartily, giving my scythe to one of the workmen.

"'Thank you, Jim,' he said; I was going myself, but somehow, I don't feel very strong to-day.'

"He walked with me to the road that turned off to the town; as he left he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into the town and back again.

"When I came near the house I saw a crowd of farm-hands at the door.

"One of them came to me, the tears rolling down his face.

"'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"—*Selected*,

FOR TIRED LITTLE FOLK.

"AUNTIE, please tell me something nice to do. I'm tired. It's too late to go out, and it's too early for the lamp, and the wrong time for everything."

"Well, let me see," said auntie. "Can you tell me anyone in the Bible whose name begins with A?"

"Yes; Adam."

"I'll tell you a B," said auntie; "Benjamin. Now a C." "Cain." "Right," said Aunt Sarah. "Let me tell D," said Joe, hearing our talk; "Daniel." And so we went through all the letters of the alphabet, and before we thought of it we were called to supper, the house was lighted, and we had had a fine time. Try it.—*Selected*.

HOW WE TASTE.

THE tongue and the palate have very delicate nerves by means of which we taste. We cannot taste with the whole of the tongue. The very tip of the tongue has only nerves of touch, or feeling.

Some things which we think we taste, we do not really taste, but feel or smell. Pepper, mustard, and other substances which make the mouth smart, we do not taste but feel. We detect them best with the end of the tongue. Bitter and sweet things we taste with the middle of the tongue.

Cinnamon and onions we hardly taste at all, but smell them. If you hold the nose while tasting either of these substances, it will seem to have but very little taste.

The use of the sense of taste is to give us pleasure, and to tell us whether different substances are healthful or injurious. Things which are poisonous and likely to make us sick, almost always have an unpleasant taste as well as an unpleasant odour. Things which have a pleasant taste are usually harmless and wholesome. Travellers in a wild country, and savages, use this fact to tell them whether new plants or fruits which they find are good to eat.

People sometimes learn to like things which have a very unpleasant taste. Pepper, mustard, pepper-sauce, and other hot sauces, alcohol, and tobacco are harmful substances of this sort. When used freely, they injure the sense of taste so that it cannot detect and enjoy fine and delicate flavours. They also do the stomach harm, and injure the nerves and other parts of the body.—*Dr. J. H. Kellogg.*



A MINING engineer says that one reef in the Transvaal gold district contains, within eleven miles, £400,000,000 worth of the yellow metal. Other reefs are expected to yield half as much more. This is twice as much as California has yielded. No wonder the little Transvaal State attracts the covetous eyes of more than one nation.

AN Italian professor has devised a thought-weighting machine. It is a couch so delicately balanced that, when one reclines upon it, the rush of blood to and from the head as required for greater or less mental exertion is registered by the tipping of the scale. When the subject is considering a difficult problem the scale is depressed at the head; when the mind is not so deeply engaged, or in sleep, the feet sink.

THE troubles which threaten the overthrow of the Italian monarchy may be traced to the policy of armaments which the country has followed. Instead of devoting all its strength to developing agriculture and trade and healing the desolations wrought by disunion and priestly rule, the Government has been smitten with the fever of militarism and has taxed agriculture and industry to build a navy and equip large armies. To give these exercise the fatal Abyssinian campaign was entered upon. Bread riots have been of frequent occurrence in recent years, and now half Italy seems in revolt. And the monarchy has a deadly enemy at its very gate in the Papacy. Altogether Italy is in a precarious condition in this the Jubilee year of the movement which achieved its union.

"THERE was a very significant passage," says the *London Present Truth*, in Mr. Balfour's recent speech in the House of Commons, announcing the policy of the Government in relation to China. He said, 'The history of the world presented no such spectacle as that which China presented at this moment, an empire with a people possessing many of the qualities which went to make great nations, which was yet wholly unable to repel almost the feeblest form of attack.' That tells the secret of the partition of China, and shows the standard

of honour among the so-called Christian nations of earth. China cannot resist attack, therefore she is good spoil. 'Why do you beat that poor fellow?' 'Why shouldn't I? He can't defend himself.' That seems to be the policy of the nations."

THERE are in the United States about seventy million people. Of these, 25,000 are said to own half of the total wealth of the country. And five of these richest ones own one-thirty-second of all the wealth. The tendency year by year is to increase the wealth of the rich and to decrease the average holding of the poor. The social conditions are so strained that many observers freely predict trouble at the next presidential election. The war now on is, however, looked to to furnish a diversion and give an impetus to business.

ACCORDING to a writer in the *London National Review* the Russian debt is very near £970,000,000 sterling. The development of Russia's Eastern policy is costing vast sums, especially the building of the great Trans-Siberian railway. This is to be completed, they say, in two years, when St. Petersburg will be but ten days from Port Arthur. The line will open up country of which little is known, but it is well known that the eastern portion runs through land rich in minerals. But the chief thing about the line is that it is the greatest military highway ever constructed.

THE London correspondent of the *Statesman* alludes to one inevitable result of the Spanish-American war which, it is said, friends of the United States in England deplore. He says:—

Whatever the result of hostilities may be, whether Spain loses Cuba and the island rests in peace, or is torn asunder by rival factions; whether the ruling Spanish dynasty is overthrown and the Carlist reigns in its stead, or whatever happens, the War Party in America will have triumphed. The United States will begin to spend more and more money on a navy and naval equipments, will fortify the coasts, strengthen the militia, and be drawn more and more into the politics of outside States. In short, the old isolated America is passing away, and a great "world power" is being born under our very eyes.

JAPAN'S remarkable development as a military and naval power has given the average Westerner the notion that Japan is just emerging from barbarism. As a matter of fact, Japanese civilisation is far older than that of Europe, and opinions might differ as to whether the arming of the nation as a fighting machine is a step forward to higher civilisation or a step toward barbarism. Trying to disabuse the popular mind in England of the idea that the Japanese peasant is but a step removed from barbarism, the *Asiatic Quarterly Review* cites the following facts:—

At the time when Julius Cæsar found our own islands to be inhabited by the ancient Britons, who really merited the title of barbarians, Japan was ruled by the Mikado Sujin—B. C. 97-29—and this is the text of one of his edicts: "Agriculture is the great foundation of the empire. It is that

upon which the people depend for their subsistence. At present the water of Hanida and Sayama in Kawachi is scarce, and therefore the peasants of that province are remiss in their husbandry. Open up, therefore, abundance of ponds and runnels, and so develop the industry of the people." Many of the artificial lakes constructed for irrigation purposes in obedience to this edict exist among the hills of Central Japan to this day, and the system of cultivation in which Japan stands unrivalled dates from before the Christian era.

A WRITER in the *Temple Bar* describes the State treatment of the aged poor in various countries. It is said that Austria furnishes the most comfortable old-age retreats. In France the "Hospice" for paupers is almost ideal, but unfortunately only about one in four are able to get into these refuges. The German system is hard, and the Government old-age pension scheme has dried up much private charity, as many of the rich say that the aged poor are provided for by the State, and they are therefore released from any care. About the worst provision for the poor is made in the United States. The daily charge for the pauper's keep in New York is about seven annas, while in London he is allowed to live up to nearly a rupee's worth. "Iceland," we are told, "supplies the most beautiful, and most hospitable way of entertaining the aged poor. Each ratepayer, at the request of the local authorities, receives one or more of them as guests, on a visit, the length of which depends on his means. Neglect or ill-treatment is all but unheard of, and would be sure to rouse the wrath of the whole community."

*Faith and Religion.*—Is there a difference between religion and faith? We often hear the expression, "the faiths of the world." How many faiths are there?—The Scripture says there is but "one Lord, one faith." The papal definition of faith is "a system, of doctrine or belief." The man who believes this system, whether he understands it or not, has faith. That is not Scripture faith. Faith is trust, it is building upon a sure foundation. It is that upon which the individual depends, and of course it is used only with reference to Christ; for he who depends upon anything else than Christ has no foundation. He who does not build upon the rock builds on the sand. But faith is a substance; it is the substance of Christ; for He is "the Author and finisher of faith." And therefore there is no faith except the faith that centres in Christ.

CHINA has just paid the last instalment of the war indemnity to Japan. Japan will need a good share of this to pay for the warships being built for her in Europe. A newspaper says:—

"JAPAN is building the largest and finest navy in the world. Within a short time she will be mistress of the seas. When her naval equipment already contracted for is completed, her men-of-war should be able to try conclusions with those of Great Britain. In short, Japan has determined to become the England of the Orient."

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"NO student of affairs," says a London journal, "can be blind to the fact that history is being made with marvellous rapidity in these days."

JESUS is the Saviour of those who have not power to do anything. He Himself said, "I can of Mine own self do nothing."

AND because He confessed it all the time and trusted God, saying, "Not My will, but Thine be done," the Father was able to work His perfect will in Jesus all the time.

AGAIN, in this our second number, we invite our readers to make the ORIENTAL WATCHMAN known to their friends. And new readers who have not yet subscribed are invited to send in the rupee for the first volume, from May to December, 1898.

THE word "conscription" has been frequently heard in military circles in England during the last year, and now it is talked of in the United States. The over-spreading curse now of all Continental Europe, it would be equally the curse of Britain and America.

PORTIONS of South America have suffered severely from drought and locusts in recent years. One of our Society's workers in Argentina tells of passing an orange grove "where 2,000 trees have been waiting nine years for a chance to give a crop, and have not succeeded, on account of the locusts." These things, together with the almost constant political unrest, lead many to inquire what the world is coming to, and they are ready to give ear to the preaching of the Word.

A RENEWED effort is being made by Protestant Churchmen in London to test the legality of Ritualistic practices in certain London churches. It is a waste of effort, however, to try to advance Protestantism by appeal to the courts. The very essence of Protestantism in Reformation days was a protest against the interference of courts with religion, which is a matter between every man and God. When Protestants appeal to courts against Romish practices they are admitting the very principle of human authority in religion, on which ecclesiasticism is founded. "Preach the Word," that is what the Lord tells us to do. It is the only weapon that can overthrow error and save men from it.

Ritualism has been the gainer in all these legal contests in the English courts.

"ALWAYS explaining Scripture by Scripture," said D'Aubigne, "this was the great principle of the Reformation." "Comparing spiritual things with spiritual" is the rule given in the Word itself. Not guessing, not speculating, but listening with the heart to hear what God says.

A GUN has just been patented in England which, when perfected, is expected to shoot 30,000 bullets a minute—a veritable hailstorm of lead. America has what seems to be a practical submarine warship, and experiments are being made with air ships for military purposes. On earth and sea, and under the sea and in the air the battles of the future will be fought out.

"Jesus Wept."—It was at the grave of Lazarus, and He knew that in a few moments the dead would come forth. It was, then, because He saw in the grief of the weeping friends the sorrow of the world, because of the ruin wrought by sin. His heart was touched by human grief and He wept in sympathy with it. But "God was in Christ, reconciling the world unto Himself." It was God crying as He witnessed the sorrow of His children. "In all their affliction He was afflicted," and it is ever the same. "As one whom his mother comforteth" even so the Lord says He will comfort those in trouble, and it is because even as a mother's heart is touched by the misfortunes of her child, God's great heart of pity is "touched with the feeling of our infirmities."

IN both Spain and the United States the churches generally have had little or no influence to restrain the war feeling. We read of services being turned into patriotic demonstrations, and on both sides prayers are offered to the same God, each asking for the triumph of their arms. The only way nations can get on is to fight out their differences. But the Church of Christ is not at all "of the world." Every member of it is commissioned only to "preach the Gospel to every creature." When, therefore, churches make themselves parties to national quarrels, they repudiate the orders of the Head of the Church, and can no longer represent the Lord Jesus who came not to destroy men's lives, "but to save them."

"As He Walked."—Christ had ample provocation from men if there had been any root of evil in Him to respond to the evil without. He to whom all power in heaven and in earth was committed suffered every ignominy, and never contended for His own. Suppose, when the people took Him to the brow of the hill to cast Him over, that He had begun to fight them, or when they took up stones to cast at Him that He had retaliated in kind! No one who knows the life of Christ could

imagine such a thing. We say that would have been utterly unlike Christ. He trusted God, and Divine power preserved His life until His hour was come, and then He died praying for His enemies, not cursing them. That was Jesus Christ. "He that saith he abideth in Him ought himself also so to walk, even as He walked."

It Will Appear.—"In all your doings your sins do appear," the Lord once said to the men of Jerusalem. It was of no use to try to conceal it. Their hearts were not right, and sin was bound to show itself in the life. Whether visible to men or not, God sees in all the work attempted the blighting, weakening effect of the sin that is clung to within. It mars the whole life.

It is very common to regard religion as a passport into heaven at death and the church as a society to insure that the passport shall be properly indorsed. They are nothing of the kind. The religion of Christ saves men from sin, from disobedience to God's law. "He shall save His people from their sins." Religion that doesn't save men from sin now cannot pass them into heaven. And the church is merely the company of those who are saved from their sins, not a corporation that can save others. "Every one of us shall give account of himself to God." Rom. xiv. 12.

"THE world, one feels it more and more," says Dean Farrar, "is an amalgamation of falsities, hypocrisies, and prejudices; it still swaggers on in amicable alliance with the nominal Church, arm in arm with the flesh and the devil." True words; and God calls to every soul to come out from the world and be separate from all its spirit and ways.

Earth-Dwellers.—The Bible definition of the word "heathen" is that he is one who knows not God. The word means literally, in the old Anglo-Saxon, a dweller on the heath, a countryman. The word "pagan" has a similar signification in the Latin original. In common use this original meaning is lost in these words, but it is strictly true of the heathen or pagan, in the Bible sense, that he is an earth-dweller. His life, his hopes, his efforts are here. The Christian is a pilgrim and a stranger here, and his citizenship is in heaven. He is not seeking to build upon an earthly foundation, but his affections are set on things above.

"YE cannot hear My word," said Jesus to the angry Pharisees. The voice of prejudice and the clamour of self made it impossible for them to hear the simple truths which the common people heard gladly. He was speaking of life and righteousness, and simple souls who wanted help and strength for right living hung upon His words. The proud and worldly leaders of the church, to whom religion was unconnected with life, heard the same sound of words, but the words of life fell on deaf ears.