

# 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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The Present Crisis.

WE are living, we are dwelling, in a grand and awful time,  
In an age on ages telling to be living is sublime.  
Hark! the waking up of nations, Gog and Magog to the fray.  
Hark! what soundeth?—'Tis creation groaning for its latter day.  
Will ye play, then, will ye dally, with your music and your wine?  
Up, it is Jehovah's rally; God's own arm hath need of thine.  
Hark! the onset, will ye fold your faith-clad arms in lazy lock?  
Up, oh up, thou drowsy soldier! Worlds are charging to the shock.  
Worlds are charging—heaven beholding; thou hast but an hour to fight;  
Now the blazoned cross unfolding, on—right onward for the right.  
On! let all the soul within you for the truth's sake go abroad.  
Strike! let every nerve and sinew tell on ages, tell for God.  
—Bishop Coxe.

## ON THE ROCK OR ON THE SAND.

THE people had been deeply moved by the words of Christ (in His sermon on the mount). The Divine beauty of the principles of truth attracted them; and Christ's solemn warnings had come to them as the voice of the heart-searching God. His words had struck at the very root of their former ideas and opinions; to obey His teaching would require a change in all their habits of thought and action. It would bring them into collision with their religious teachers; for it would involve the overthrow of the whole structure which for generations the rabbis had been rearing. Therefore while the hearts of the people responded to His words, few were ready to accept them as the guide of life.

Jesus ended His teaching on the mount with an illustration that presented with startling vividness the importance of putting in practice the words He had spoken. Among the crowds that thronged about the Saviour were many who had spent their lives about the Sea of Galilee. As they sat upon the hillside, listening to the words of Christ, they could see valleys and ravines through which mountain streams found their way to the sea. In summer these streams often wholly disappeared, leaving

only a dry and dusty channel. But when the wintry storms burst upon the hills, the rivers became fierce, raging torrents, at

were reared with toil and difficulty. They were not easy of access, and their location appeared less inviting than the grassy



"AND GREAT WAS THE FALL OF IT."

times overspreading the valleys, and bearing everything away on their resistless flood. Often then, the hovels reared by the peasants on the grassy plain, apparently beyond the reach of danger, were swept away. But high upon the hills were houses built upon the rock. In some parts of the land were dwellings built wholly of rock, and many of them had withstood the tempests of a thousand years. These houses

plain. But they were founded upon the rock; and wind and flood and tempest beat upon them in vain.

Like the builders of these houses on the rock, said Jesus, is he who shall receive the words that I have spoken to you, and make them the foundation of his character and life. Centuries before, the prophet Isaiah had written, "The Word of our God shall stand for ever;"

and Peter, long after the sermon on the mount was given, quoting these words of Isaiah, added, "This is the Word which by the Gospel is preached unto you." Isa. xl. 8; 1 Peter i. 25. The Word of God is the only steadfast thing our world knows. It is the sure foundation. "Heaven and earth shall pass away," said Jesus, "but My words shall not pass away." Matt. xxiv. 35.

#### The Sure Foundation.

THE great principles of the law, of the very nature of God, are embodied in the words of Christ on the mount. Whoever builds upon them, is building upon Christ, the Rock of Ages. In receiving the Word, we receive Christ. And only those who thus receive His words are building upon Him. "Other foundation can no man lay than that is laid, which is Jesus Christ." "There is none other name under heaven, given among men, whereby we must be saved." Christ, the Word, the revelation of God,—the manifestation of His character, His law, His love, His life,—is the only foundation upon which we can build a character that will endure.

We build on Christ by obeying His Word. It is not he who merely enjoys righteousness, but he who does righteousness. Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our heavenly Father. When the children of Israel were encamped on the borders of the promised land, it was not enough for them to have a knowledge of Canaan, or to sing the songs of Canaan. This alone would not bring them into possession of the vineyards and olive groves of the goodly land. They could make it theirs in truth only by occupation, by complying with the conditions, by exercising living faith in God, by appropriating His promises to themselves, while they obeyed His instruction.

Religion consists in doing the words of Christ, not doing to earn God's favour, but because, all undeserving, we have received the gift of His love. Christ places the salvation of man not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is required of the followers of Christ. It is through action that character is built. "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but they that are led by the Spirit, are the sons of God.

Do you desire to become a follower of Christ, yet know not how to begin? Are you in darkness, and know not how to find the light? Follow the light you have. Set your heart to obey what you do know of the Word of God. His power, His very life, dwells in His Word. As you receive the Word in faith, it will give you power to obey. As you give heed to the light you have, greater light will come. You are building on God's Word, and your character will be builded after the similitude of the character of Christ.

Christ, the true foundation, is a living stone; His life is imparted to all that are built upon Him. "Ye also, as living stones, are built up a spiritual house." "Each several building, fitly framed together, groweth into a holy temple in the Lord." 1 Peter ii. 5, R.V.; Eph. ii. 21, R.V. The stones become one with the foundation; for a common life dwells in all. That building, no tempest can overthrow, for—

"That which shares the life of God  
With Him surviveth all."

#### The Testing Time Which all Must Meet.

BUT every building erected on other foundation than God's word will fall. He who, like the Jews in Christ's day, builds on the foundation of human ideas and opinions, of forms and ceremonies of man's invention, or on any works that he can do independently of the grace of Christ, is erecting his structure of character upon the shifting sand. The fierce tempests of temptation will sweep away the sandy foundation, and leave his house a wreck on the shores of time.

"Therefore, thus saith the Lord God: . . . Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Isa. xxviii. 16, 17.

But to-day mercy pleads with the sinner. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die?" Eze. xxxiii. 11. The voice that speaks to the impenitent to-day is the voice of Him who in heart-anguish exclaimed as He beheld the city of His love, "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold your house is left unto you desolate!" Luke xiii. 34, 34, R.V. In Jerusalem, Jesus beheld a symbol of the world that had rejected and despised His grace. He was weeping, O stubborn heart, for you. Even when Jesus' tears were shed upon the mount, Jerusalem might yet have repented, and escaped her doom. For a little space the gift of heaven still waited her acceptance. So, O heart, to you, Christ is still speaking in accents of love, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." "Now is the accepted time; behold, now is the day of salvation." Rev. iii. 20; 2 Cor. vi. 2.

You who are resting your hope on self, are building on the sand. But it is not yet too late to escape the impending ruin. Before the tempest breaks, flee to the sure foundation. "Thus saith the Lord, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, of sure foundation." "Look unto

Me, and be ye saved, all the ends of the earth." "Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." "Ye shall not be ashamed nor confounded world without end." Isa. xxviii. 16, R.V.; xlv. 22; xli. 10; xlv. 17.

MRS. E. G. WHITE.

#### SPAIN'S DECAY.

THE history of all the countries that shut out the light of the Reformation conveys a lesson that ought to be thought of more than it is in these days. The idea of enforced uniformity, and of the mingling of religion and politics is taking possession in many quarters of professed Protestantism, and the spirit of the Papacy is being drunk in by all nations, just as the Revelation predicted of the last times. A writer in the London *Echo* tells the cause of Spain's decay in these words:—

"When Ferdinand and Isabella had made Spain politically one, put down the infamous power on the nobles, and, in a measure, enfranchised the burghers, they, under the inspiration of papal priests, determined to have equal unity in faith and worship. Then emerged that monster of all time, Torquemada, the Chief of the Inquisition. And years afterwards, arose the Jesuits, more subtle, more refined, and, possibly, more devout than Torquemada, but not one whit less cruel. Unity in faith came by the suppression of thought, and with unity not only intellectual degradation, but moral atrophy. The unity was almost perfect. Spain has had no Protestantism, no Nonconformity worthy of the name. The priests have both reigned and ruled. Spain is of their making, or rather unmaking, and standing amidst the mental decadence, the moral decay, the religious degradation of Spain, the priests might say, when asked to show the world the monument of their genius and skill,—Look around."

#### THE FRETFUL TEMPER.

It is said that there was once a clergyman who was of nervous temperament, and often became quite vexed by finding his little grandchildren in his study. The mother was one day talking to one of these little ones of heaven.

"Mamma," he said, "I don't want to go to heaven."

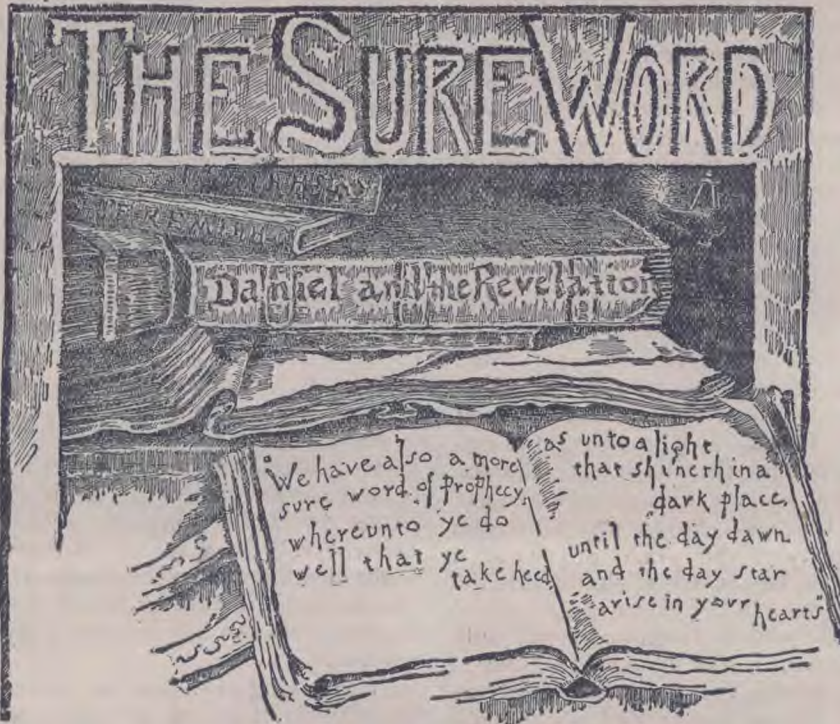
"Do not want to go to heaven, my son?"

"No, I am sure I don't." "Why not, pray?" "Why, grandpa will be there, won't he?" "Why, yes, I hope he will."

"Well, as soon as he sees us, he will come scolding along and say, 'Whew, whew, what are these boys here for.' I don't want to go to heaven."

#### A BURGLAR-PROOF BIBLE.

THE Bible is burglar-proof against all unsanctified learning. It repeatedly suffers at the hands of scholars, and the violent seek to take it by force. But the Holy Spirit alone holds the key to it. He only knows the combinations of faith and study by which it can be unlocked, and all its hid treasures of knowledge appropriated.—A. J. Gordon.



## The Eastern Question.

### WHAT ITS SOLUTION MEANS TO ALL THE WORLD.

#### THE TURKISH POWER IN PROPHECY.

##### No Respect of Nations with God.

"THERE is no respect of persons with God." And there is likewise no respect of nations with God. There being no respect of persons with God, and nations being composed only of persons, it is impossible that there should be respect of nations with God. Now everybody who has ever read the Bible knows full well that in ancient times God dealt with nations, calling them by name, and sending them direct and special messages. Who does not know the story of Jonah and Nineveh? But Nineveh was the great capital of the mighty nation of the Assyrians.

Read carefully the following passage:—

"IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me; Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by My great power and by my outstretched arm, and have given it unto whom it seemed meet unto Me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will

not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." Jer. xxvii. 1—11.

There are no less than five nations distinctly called by name, and a definite message sent to each one as to His purposes concerning them and a sixth nation, Babylon. And no one can deny that in these messages the Lord, the God of Israel, made a perfectly fair proposition. He having made all things, His is the right to bestow any or all as seems best to Him. And now in the wisdom of His own counsels, for the accomplishment of His own great purpose, He had given all the nations to the control of Nebuchadnezzar, king of Babylon. Accordingly He sends to the people concerned the announcement of this fact, and calls upon them for their own good to accept this arrangement. He tells them that if they will willingly accept it and voluntarily submit to the government of the king of Babylon, it will be well with them,—they can remain in their own land in peace. But if they refuse to submit, then they will not only be subdued by the power of Nebuchadnezzar, but will be carried away from their own native country into a strange land.

Certainly no one could ask for a fairer

proposition than this. But those people were like too many others, and thought their own way the best, and refused to believe the Lord, that it might be well with them and that they might so abide in peace; and so they were obliged by sorrowful experience to learn that they had better have believed the Lord, and in their sorrowful experience continually wish that they had believed the Lord. Even Jerusalem, the Lord's chosen city, and Judah, the Lord's own people, refused to believe the word of the Lord, and so refused to yield to the dominion of Nebuchadnezzar. They rebelled, joined in alliance with Egypt, and sustained a long and terrible siege before they would submit. But by Jeremiah the Lord repeated to them His purpose with the king of Babylon, and continually called upon them peaceably to submit, and assured them that Egypt and every other resource would be absolutely unavailing. For thus saith the Lord,

"Behold Pharaoh's army, which is come forth to help you, shall return to Egypt, into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire. Thus saith the Lord: Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire." Jer. xxxvii. 8-10.

#### God's Overruling purposes in the Affairs of Nations.

ONE point in the great purpose of God in bringing all nations under the sway of Nebuchadnezzar, was that He might the better bring to them the knowledge of Himself and His great power and wisdom to lead men in the right way. For after Nebuchadnezzar had subdued all the kingdoms and nations unto himself, he published to "all people, nations and languages, that dwell in all the earth" "the sings and wonders which the high God" had wrought toward him. Read Daniel iv. God knew long before, to what point Nebuchadnezzar would come in the knowledge of Himself, and what use He could make of this king in spreading to the nations the knowledge of God. And for this cause He brought the nations in subjection to him. The nations did not know this, but God knew it, and the nations should have believed the message of the Lord when He sent to them the word that even for their own temporal good they should willingly submit to the authority of the king of Babylon. In all this God was showing to the nations in that time, and it is written to show to the nations in all time, that "God rules in the kingdom of men, and giveth it to whomsoever He will;" and that God has His own wise purpose to accomplish with the nations and kingdoms, even though the people may not know it, and though they will not believe it.

Now it is impossible to think that God dealt so personally with the nations of old, and yet that He has nothing to do with the nations now. It is certainly true that, as God is no respecter of persons, He is

no respecter of nations, and He has His thought upon the nations of to-day, and has His purposes concerning these, as really as of old, or at any other time in the world's history. God's ways have not changed; but the people and nations have forgotten or will not believe that God still rules in the kingdoms of men and works out through them His own deep counsels and wondrous purpose.

And now the Government and people of England, yes, of all the nations of Europe and even America, have, and have long had, their attention fixed upon the Government of Turkey. This Government is a perplexity to the powers of Europe; and the powers of Europe are a puzzle to the people in their dealings with this perplexity. Is it true then that in this great question that vexes the mightiest powers and puzzles the peoples of the world, God has no part? Is it true that this world-absorbing question is outside the attention of God who of old time always ruled in the affairs of men? No; it is not true.

God is "the same yesterday and to-day and for ever." With Him "is no variable-ness, neither shadow of turning." His love and care is as great for the great nations of to-day as it ever was for nations great or small in all time. His particular attention is not slackened with reference to these now any more than with those of old. In the words by His prophets were His counsels made known concerning the nations of old, and in these likewise are His counsels concerning the nations of to-day. And His purposes with the nations of to-day can be read in the books of the prophets of God, as certainly as they can be read there concerning the nations of old.

#### The Breaking up of the Roman Empire.

THREE distinct portions of Scripture are devoted to the Turkish power. Let us carefully and candidly examine these, that we may see what word the Lord has for us in this our day. The only organised nation within the bounds of history when the Bible record was closed—A.D. 98—was the Roman Empire. The only one nation therefore above all others that could be considered first of all was the Roman Empire and the Roman power. This power and such as might succeed it in the course of time were the only ones that could be directly dealt with, because Rome was not only the one great power of the world, but within its bounds was also the very centre and pivot of God's work and purpose concerning the whole world for all time. The Roman Cæsar Augustus had decreed that "all the world should be taxed," when Christ the Saviour of the world was born. By the authority of Rome in the Roman governor of Judea Christ was delivered to be crucified. Roman soldiers watched the tomb, and the Roman seal was upon the tomb, that was burst at the resurrection of the Prince of Life. Rome therefore being the great power of the world, and being also the centre of God's cause and purpose in the world for all time, it could not possibly be anything

else than the first world-power to be dealt with by the Lord, and in the nature of things next the nations which should follow it to the end of time.

God had in old time foretold the fall of Babylon and the succession of Medo-Persia to her place of power in the world. He had told of the passing of this power from Persia and Media to Grecia and from Grecia to Rome. And now, before closing the book of His counsels He would tell of the fall of Rome and the passing of power from her to others who should succeed. In the line of the Seven Trumpets of the book of Revelation is given the breaking up of the mighty empire and power of Rome. There are three great lines of prophecy in the book of Revelation, that run by sevens, and all extend to the end of time—the Seven Churches, the Seven Seals, and the Seven Trumpets. The line of the Seven Churches is the Lord's messages to the seven stages of the church to the end of time, and treats only of the church. The line of the Seven Trumpets marks the great events in the ruin of the Roman power, and what should follow to the end of time, and thus treats only of the world; while the line of the Seven Seals treats of the church and the world as they would be related to the end of time, and thus treats of both.

The Trumpet itself is the symbol of war. And in this alone is a suggestion that the seven trumpets would announce wars. But as the Roman power was the centre of all, it would have to announce wars with Rome. The first four trumpets give the fall of the Western Empire of Rome. The fifth and sixth trumpets give the fall of the Eastern Empire of Rome.

And the seventh trumpet gives the fall of all nations and of the world itself. Let anyone read Rev. chapters viii. and ix. and chaps. xi. 15—19; xvi. 18—20, and he can see for himself that the seventh trumpet ends all things of earth. The best exposition of the first six of the seven trumpets is Gibbon's "Decline and Fall of the Roman Empire," in the accounts of the Goths, the Vandals and the Huns; and of the Mohammedan Arabs and the Turks. By reading of the first trumpets in the eighth chapter it will be seen that a dreadful state of things is contemplated. Yet the last three are so much worse than the first ones that "Woe" is the chief characteristic of these. "I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices, of the trumpets of the three angels which are yet to sound." Rev. viii. 13.

#### The Rise of the Turkish Power in Prophecy and History.

THE fifth trumpet, the first woe, marks the rise and spread of the Mohammedan power; and the history that most clearly shows the fulfilment of the prophecy is found in chapters I. and li. of Gibbon's "Decline and Fall of the Roman Empire." Anyone reading together Rev. ix. 1—4, 7, 8, and these two chapters of the history,

cannot fail to see that the history is but the complement of the prophecy, especially Rev. ix. 4 and Gibbon, chapter li. par. 10. This portion of the Scripture, it will be seen, views the rise of Mohammedanism and the time when they had a king over them, and then there is appointed a period of "five months"—one hundred and fifty days, and each day for a year (as used in symbolic prophecy, Eze. iv. 6), one hundred and fifty years—in which they were to hurt men. And from this time when they had a king over them they take on a specially destructive character, for the Word says, "They had a king over them . . . whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Verse 11. The margin of the verse gives the meaning of this name in both tongues, which is "A Destroyer." And as the Roman Empire is the leading thing contemplated in the prophecy, it is this, or what remained of it, which was to be destroyed by this destroyer.

In speaking of the events *preceding* the time when these men "had a king over them" the historian says:—

In this *shipwreck of nations*, some surprise may be excited over the escape of the Roman Empire, whose relics . . . were dismembered by the Greeks and Latins.—*Chap. lxiv. par. 13.*

But now that they have a king over them, and take upon them more than ever the character of a destroyer, the empire can no longer escape. Consequently, in the very next paragraph, the historian continues in the following important words:—

It was on the 27th day of July, in the year 1299 of the Christian era, that Othman first invaded the territory of Nicomedia and the singular accuracy of the date seems to disclose some *foresight* of the rapid and *destructive* growth of the monster.—*Chap. lxiv. par. 14.*

Several points in this quotation must be noticed.

1. Othman was the man who succeeded in bringing the disjointed elements of the Mohammedan power into compact and distinctly organised governmental shape. From him consequently comes the term which still attaches to the Government of the Turks, namely, the *Ottoman Empire*. From him dates the time when as never before "they had a king over them."

2. Note the expression of the history—"the *destructive* growth" of this monster, thus distinguishing the very characteristic which is the one given in the Scripture concerning this very power of the destroyer.

3. The historian emphasises "the *singular accuracy of the date*"—a thing almost if not altogether without parallel in historical writing. In the original documents from which the historian drew his material, he found this date made so specific that he himself is forced to remark its "singular accuracy." Yet to those who recognise God's dealings with the nations and kingdoms, and who consider that from the time when these had a king over them a period of a hundred and fifty years is given in which to do a certain work, it is not surprising that the date should be signified with such singular accuracy as to excite

the particular attention and remarks of the historian.

#### Fulfilled to the Very Day.

JULY 27, 1299, then, this period in this "woe" began. One hundred and fifty years from this singularly accurate date, extends to July 27, 1449. Then the Word continues, "One woe is past and behold there come two woes more hereafter." And now yet other elements of destruction are to be let loose. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

An hour, and day, and a month, and a year. Counting thirty days to the month, a year is 360 days, and "each day for a year" is 360 years. A month—30 days—is 30 years. A day is one year. These together give 391 years. From July 27, 1449, the 391 years reach to July 27, 1840. But there is "an hour" yet. An hour is the twenty-fourth part of a day. And (a day for a year) this would be the twenty-fourth part of a year, or *fifteen days*. Fifteen days from July 27 extends to August 11. Therefore on August 11, 1840, this period of an hour, and a day, and a month, and a year, would expire. For this length of time and to this date, the power of the Ottoman Empire was to continue. And on that very day, the actual power of the Turkish Government passed into the hands of the Great Powers of Europe, and from that day to this, the very existence of the Ottoman Empire has been, and is now, solely by the support of these Great Powers. Several times since 1840 the Turkish Government would have ceased to be, had it not been upheld specifically by those other powers. In a little pamphlet on the Turkish-Armenian question, published by the Armenian Society in London, we find the following statement concerning England's connection with this matter:—

"We are responsible for Turkey. We saved the Turk twice at least from the doom which he richly merited. The Duke of Wellington sixty years ago lamented that the Russians had not entered Constantinople in 1829 and brought the Ottoman Empire to an end. We have much more reason to lament that it was not destroyed in 1853 and again in 1878. On both these occasions we interfered to save it. But for us there would be no Sultan on the Bosphorus."—Page 17.

Again, on the same page is a quotation from an article by the Duke of Argyle in the *Times* in which the Duke says:—

"It is not too much to say that England has twice saved Turkey from complete subjection since 1853. It is largely—mainly—due to our action that she now exists at all as an independent Power. On both these occasions we dragged the Powers of Europe along with us in maintaining the Ottoman Government."

We do not reproduce these statements for the purpose of attaching blame to England or to any other Power; but solely for the purpose of making clear the fact that

the Ottoman Empire since 1840 has not existed by its own power, but wholly by the action of the other Powers.

In accordance with this fact this pamphlet truly says:—

"It is impossible to talk of the Ottoman Empire as if it were a nation like the United States or like Holland. It is an artificial . . . creation of treaties that is kept in existence by the Powers for their own convenience.

Thus on the 11th day of August 1840, the time set by the Scripture for the existence and work of the Ottoman Empire as such, expired; on that day the sixth trumpet ceased to sound, and the second woe ended; and of the seventh trumpet—the third woe—we read:—

"The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

#### The Impending Conflict.

EVERY expression in this record of the sounding of the seventh trumpet, proclaims the end of all things of this world. Look at them again in detail:—

1. The kingdoms of this world become the kingdoms of Christ; His reign begins, in His own kingdom, upon His own throne, by His own power; of which kingdom and reign there shall be no end.

2. "The nations are angry:" the nations and rulers admit this, and each one is constantly fearful of any move on the part of the others, and is continually making its power stronger against the time when war will begin, which they are all sure must come soon. And they all dread the slightest step that might involve actual hostilities, because of the danger that if war is actually begun at any spot, it will suddenly spread and involve all in one horrible and universal war, of which no one can see any end except in universal ruin.

Indeed, it is plainly stated by one of the leading authorities of the world that it is *as a bulwark against this great danger of universal war that the Ottoman Government has been maintained* these last fifty years. Read now the following lines from the speech of Lord Salisbury, at the Mansion House, November 9, 1895:—

Turkey is in that remarkable condition that it has now stood for half a century, mainly because the Great Powers of the world have resolved that *for the peace of Christendom it is necessary that the Ottoman Empire should stand*. They came to that conclusion nearly half a century ago. I do not think they have altered it now. *The danger, if the Ottoman Empire fall, would not*

merely be the danger that would threaten the territories of which that empire consists; *it would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilised in Europe in a dangerous and calamitous contest*. That was a danger that was present to the minds of our fathers when they resolved to make the integrity and independence of the Ottoman Empire a matter of European treaty, *and that is a danger WHICH HAS NOT PASSED AWAY*.

No more plain, positive, and emphatic fulfilment of prophecy could be given, than is thus given in that speech, that the world stands trembling in the times of the seventh trumpet, when "the nations are angry." And while, in the presence of this appalling danger, rulers, kings, and emperors are earnestly endeavouring by every possible means to maintain the peace of the world, what blundering blindness it is, what fatuous blindness it is, that the churches and the pulpits and the religious press should, all during the Armenian troubles and at the time of the Cretan revolt, have been exciting and stirring up the spirit and elements of war, calling for armies and navies to wipe out suddenly and without further consideration the Ottoman Government, and thus to break down the bulwark which the Powers have set up against the horrible flood of a universal war. Read also the following words from the speech just referred to:—

Throughout these negotiations nothing has pressed itself more strongly on my mind than the disposition of the Great Powers to act together, and their profound sense of the appalling dangers which any separation of their action might produce. Even those among them who in popular report have the reputation of being restless, have vied with the others in anxiety to conduct this great difficulty to a favourable issue, and to conduct it in a manner that shall keep all the Powers together in line, *moved by the common motive and with the common aim, THE NOBLE AIM, of the peace of Christendom* as the one spirit that governs their action.

But it is not only that the nations are angry and that war must come dreadful and universal; this is not all. What is to be the end of it? Read on in the events of the seventh trumpet. Rev. xi. 18.

#### The World's Crisis.

3. "THY wrath is come." The wrath of God is defined (Rev. xv. 1) as "the seven last plagues." The nature and effects of these are recorded in Rev. xvi. 1-21; and they end precisely at the point and in the very things that are marked in chapter xi. 19 as the ending of the seventh trumpet, and which indeed is nothing less than the ending of all things.

4. "And the time of the dead that they should be judged." And therefore in this time the proclamation not of war, but of the "everlasting Gospel" of peace is to be made "to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him, *for the hour of His judgment is come, and worship Him that made heaven and earth and the sea and the fountains of water.*" Rev. xiv. 6, 7.

5. "And that Thou shouldst give reward unto Thy servants the prophets,

and to the saints, and to them that fear Thy name, small and great; and shouldest destroy them that destroy the earth." It is at the resurrection of the just that the saints are to be rewarded, and this is by the coming of the Lord in glory. For He says, "Behold, I come quickly, and *My reward* is with Me to give every man according as his work shall be." Rev. xxii. 12. And them that are wicked will be "destroyed by the brightness of His coming." 2 Thess. i. 7-10; ii. 8. For "the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

6. "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." The complement of this expression as to the thunderings, etc., is found in Rev. xvi. 17-21:—

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

All these things which we have traced by these numbered points—all these things were by the Word of God to "come quickly" after Aug. 11, 1840; quickly after the date when the time of the rule of the Ottoman Empire by its own power passed away; quickly after that Empire was by the Great Powers set as a bulwark against the anger of the nations breaking out in an "appalling" and universal war. Half a century has passed since that time; and now in view of the undeniable facts and dangers that are vexing the governments and puzzling the people,—in view of all these things that are hanging over the world—how much more certainly is it *now* true that it assuredly "cometh quickly"! Get ready, get ready, get ready! Who will be ready? Who *is* ready?

#### How Daniel's Prayer was Answered.

HOLDING in view now the field which we have so far surveyed, let us turn to another portion of the Word of God and inquire concerning the present time, and the place of Turkey and the nations.

"In the third year of Cyrus, king of Persia," B.C. 538, Daniel was greatly troubled for the work and cause of God in the world. Dan. x. 1. In the first year of Cyrus that king had issued a decree for the return of Israel to their own land and to rebuild the temple of God in Jerusalem. When the heathen who were in the land were not allowed for their own bad purposes to join in the building of the house and the city, they hired counsellors at the court of Cyrus to prevent the building of the temple at all. And these counsellors were kept at the court of Persia all the days of Cyrus. See Ezra iv.

Daniel himself was a principal officer in the Government of Cyrus; and soon discovered these intriguers and their purposes there. But instead of beginning any counter-intrigue, he set his heart to seek God and to know His counsels, and have him frustrate the intriguers and make His own cause a success in the world. Three full weeks was Daniel engaged in seeking, by fasting and prayer and supplication, a knowledge of the will of the God of heaven in the difficulties of the time. When three weeks were expired, the angel Gabriel came to him in vision, and said: "Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before God, thy words were heard, and I am come for thy words." Verse 12.

As Daniel had been at this three full weeks, and yet "the first day" his words were heard and the angel was sent, what had delayed the angel all this time? The next verse tells why. "But the Prince of the kingdom of Persia withstood me *one and twenty days.*"

This is precisely the three full weeks. To answer Daniel's prayer the angel had to go to the court of Cyrus and deal with the king in his counsels, against those hired counsellors there. The angel continues:—

"But lo! Michael one of the chief princes came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand *what shall befall thy people in the latter days*: for yet the vision is for many days. . . . Then said he: Knowest thou wherefore I am come unto thee? and now will I return to fight with the prince of Persia; and when I am gone forth, lo! the prince of Grecia shall come. But I will show thee that which is noted in the Scripture of truth; and there is none that holdeth with me in these things but Michael your prince."

#### From Darius to Alexander.

THESE are the last verses of Daniel x., and in chapter xi. the angel gives his message concerning what should come "in the latter days." In doing this the angel begins at the time where he and Daniel then were, and follows events straight through to the end of the world and the resurrection of the dead. The eleventh chapter of Daniel is all the words of the angel. He says:—

"Also I in the first year of Darius the Mede, even I stood to confirm and to strengthen him. And now will I show thee the truth. Behold there shall stand up yet

three kings in Persia [Cambyses, Smerdis, and Darius Hystaspes], and the fourth [Xerxes, the Ahasuerus of the book of Esther] shall be far richer than they all, and by his strength through his riches he shall stir up all against the realm of Grecia." Xerxes led an army of five millions across the Hellespont and attacked Greece.

As soon as the angel mentions Grecia he skips the remaining history of Persia and sketches Greece, saying, "And a mighty king shall stand up [Alexander the Great] and shall rule with great dominion and do according to his will [See Dan. viii. 20, 21]. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven [See Dan. viii. 22]; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those."

At Alexander's death there was a period of confusion for about twenty years among the many able governors and generals of his great dominion. Finally, a four-fold division was accomplished, as in the words of the angel "toward the four winds of heaven"—the east, the west, the north, and the south. Seleucus secured the eastern portion extending from Syria to the river Indus. Cassander obtained Macedon and other Greek territory on the west. Lysimachus held Thrace and Bithynia on the north—territory of which Byzantium was then, and Constantinople is now, the centre. And Ptolemy had Egypt on the south.

#### "At the Time of the End."

AFTER stating how Alexander's dominion should thus be divided into its four parts, he turns his attention to the two kingdoms—"the king of the south," and "the king of the north." And from verse 5 to verse 14 he treats solely of the succession of the principal events occurring between these two. At verse 14 the Roman power—"the children of robbers," margin—enters the field and occupies the angel's attention for a large space and for a long time "even to the time of the end." Verse 35. Finally, in verse 40 he comes again, and "at the time of the end," too, to "the king of the south" and "the king of the north." The territories of the northern and of the southern division of Alexander's dominion remain respectively the kingdoms of the north and the south unto the end, and from beginning to end, whatever power might occupy these respective territories would be the king of the north or of the south. Whatever power therefore which, at the time of the end, occupies the territory of Thrace and Bithynia, originally held by Lysimachus, will be the king of the north as certainly as was the power of Lysimachus itself.

It is not necessary to repeat here the evidence so fully given previously, that we are now, and the world has been since 1840, in "the time of the end." And

now, as Constantinople is the centre of the territory originally held by Lysimachus the first "king of the north;" and as the power that now reigns in Constantinople holds the identical territory held by Lysimachus himself; it is plain enough that this power is "the king of the north" of the last verses of the eleventh chapter of Daniel, and of our own day. And as it is the Turkish Power that now occupies Constantinople and holds the territory originally held by Lysimachus, the first king of the north, it is also plain enough that the Turkish Power is the power referred to in the words "the king of the north" in the last five verses of Daniel xi.

#### The King of the North and his End.

IN the 44th verse the angel says of this king of the north,—the Turkish Power,— "tidings out of the east and out of the north shall trouble him and he shall go forth with fury to destroy and utterly to make away many." This was accomplished in the Crimean war when Russia from the north and east warred against the Ottoman Empire, and the Turkish Power was saved only by the support and power of Great Britain and other allies.

And now the last verse of Daniel xi. tells of the two events that all Europe is constantly expecting to see; the events that many people in mass meetings and other assemblies were not long ago loudly calling for; the events which are certain soon to take place; namely, the expulsion of the Turkish Power from Constantinople and the wiping out of the Ottoman Empire. These are the words of the angel as to this looked-for event: "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet *he shall come to his end and none shall help him.*"

Constantinople itself is "between the seas." But this does not meet the word of the angel. No, but he shall plant the tabernacles of his palace between the seas "in the glorious holy mountain." This can be no other place than Jerusalem; even as Jerusalem is even now called in the Turkish and Arabic "The Holy." It is certain therefore that the seat of the Ottoman Power will be removed from Constantinople, and will finally be planted in Jerusalem, and *then* it is just as certain that that power comes to an end.

Yea, "he shall come to his end and none shall help him." This expression shows that he would before have come to his end unless somebody had helped him. We have seen how fully this has been so since 1840. We have again and again seen that power standing for months on the very brink of expulsion from Constantinople. But in each crisis somebody has helped him, and he still abides in his place. But the day is certain to come, and to come soon, when the Ottoman Power will be removed from Constantinople and will be planted in Jerusalem, and then he shall come to his end and *none shall help him*—and indeed he will come to his end simply *because none will help him.*

#### When He Comes to His End.

YET this is not all. The angel did not end his discourse here. No, no, he continues: "And *at that time* shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble such as never was since there was a nation, even to that same time; and *at that time* Thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." Dan. xii. 1, 2.

Whether the Turkish Power shall leave Constantinople, and *when*; whether it shall be wiped out, and if so, *when*; these questions are being anxiously studied by many. Yet great and interesting as these questions are in many ways, there is yet beyond all these the infinitely greater question of what comes when these things are done, of what shall come *at that time.*

The Word of God is that "*at that time*" there shall be such a time of trouble upon the earth as never was since there has been a nation. This very thing we have seen by positive and highest proofs, is the very thing which the great nations are dreading; and against this universal woe of world-wide war and tumult, these Great Powers are holding the Ottoman Power as long as possible as a bulwark, knowing that when that bulwark shall have been broken down this appalling torrent must spread over all. In this matter the Word of God and the word of the Great Powers of the world, are in exact and perfect accord.

Who is ready for this "time of trouble such as never was since there was a nation"? Who? Whoever on the earth is not ready for the spreading over all nations of such a time of trouble as never was since there was a nation—whoever on earth is not ready for this, is not ready for the wiping out of the Ottoman Power. Therefore instead of churches and pulpits and religious papers calling for war, and urging the wiping of the Turkish Power off the earth, they would better, far better, be preaching the Gospel of peace, which they profess, and which they are so basely perverting; and by the sincere preaching of the Gospel of peace be preparing to stand in peace and quietness in God when this time of trouble shall break upon the world at the time of the ending of the Ottoman Empire. Who is doing this work? Who is ready for the time of trouble?

#### The Plagues of God's Wrath.

FOR this is not simply a great time of trouble by war amongst the nations; it is even more than this. It is a time of trouble caused by this, and also by the judgments of God upon the earth, and the coming of the Lord, the resurrection of the dead, and the end of all things. This is emphasised by the other portion of Scripture which treats of the Ottoman Power. In the sixteenth chapter of Revelation,

from beginning to end, is the Lord's record of the seven *last* plagues in which "is filled up the wrath of God" to be poured upon the earth, and which in itself is the greatest element of this time of trouble such as never was since there was a nation.

In this chapter, the story of the sixth plague is this: "And the sixth angel poured out his vial upon the great river Euphrates and the water thereof was dried up, that the way of the kings of the east might be prepared."

Now, as for the real flowing river Euphrates, which rises in the mountains of Armenia and empties into the Persian gulf, kings both of east and west have crossed and re-crossed it at will from the days of Chedorlaomer until now, without its ever having to be dried up that they might pass. This expression therefore cannot refer to the water of the literal river. What then? In the next chapter, verse 15, it is stated that "waters are peoples." The water of the Euphrates, then, being dried up that the way of the kings of the east might be prepared, is clearly the ending of the power and people that occupies the country of the Euphrates. What power is this?—The Turkish Power alone.

This, then, is another plain declaration of the Word of God announcing the certain ending of the Turkish Power. And according to this scripture, what comes at the ending of that power? What are the kings of the east going to do when the way for them shall be thus prepared? Read on.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

"And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God. to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

#### Need for Watching and Praying.

WE have now considered the three portions of Scripture which treat of the Turkish Power. We have seen that in all three of them the end of that power is announced by the sure Word of God. We also see that in all three places not only is the end of that power marked, but with this, and following swiftly upon it, there is also marked in unmistakable language universal

woe, world-destroying trouble, the coming of the Lord in glory, and the end of all things of this world.

This cannot be denied. It may not be believed; but it cannot be denied. No man therefore is ready for the ending of the Ottoman Empire who is not ready for the end of the world. And who is ready for this? Oh! let every one who names the name of Christ turn his whole attention to this. Let all such be sure that they themselves are ready for all these things, and then let them never rest, let them never hold their peace, till the warning of it is sounded to all people that whosoever will may come, whosoever will may be ready also, and that all may be watching and praying always "that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 36.

We see that the sure Word of God announces that upon the ending of the Ottoman Empire there comes—"at that time"—a time of universal war, woe, and trouble such as never was since there was a nation even to that same time. We see also the Great Powers of earth—the very ones which have this question to deal with—expecting and dreading the "appalling danger" of this very thing, and in their uneasy expectancy doing everything in their power to hold back as long as possible the tide of woe which they know must come.

There is yet one other element to be noticed in this connection. And that is that *the Turks themselves expect this very thing also*. The Turks themselves expect to be removed from Constantinople. They expect then the seat of their power to be in Jerusalem. They expect then that the nations will come even there to war against them, and that then the end of all things comes.

While in Constantinople not long ago, I met a reliable Christian man, who told me that in a conversation which he had with a Turkish Judge, the judge told him that they expected as the outcome of the dealings of the Powers that they would be dispossessed of Constantinople; that after that their capital would be Jerusalem; that against them there at last they expected the "Christian nations" to come to fight; and that then Messiah and Mahomet would come. With the exception of Mahomet, this explanation as stated by the Turkish judge is precisely the thing that is spoken of this same time in the Scripture of truth. And the time of trouble thus brought as described in the Word of God, is precisely the "appalling danger" that is dreaded by the Great Powers, and against which they agree in holding the Ottoman Empire as a bulwark.

When the Word of God three times declares it; and when the Turks themselves, as well as all the other Powers concerned, are expecting and dreading it; is it not high time that all the people should believe it? May the Lord in His mercy help all the people to hear it, to believe it, and then to proclaim it to

earth's remotest limits that the world may be prepared and fully ready for that which by every evidence on the question is hanging ready to burst in fury upon a devoted world!

— A. T. JONES.

#### All Losses But One Made Good in Christ.

MOSES was once an heir to Egypt's throne,  
Wealth, lore, and praise in fulness he possessed;  
When Pharaoh frowned, he wandered poor and lone,

But Christ had been preferred; the meek was blest.

Consider Stephen, strong in manhood's prime,  
Yielding with prayer his life, his all of earth;  
Eternity will more than equal time,  
And Christ, his portion, more than earth is worth!

Mary, the contrite, innocence had lost;  
Her tears fell fast on Jesus' blessed feet;  
He spoke the pardon which His life would cost;  
Christ was her hope, her righteousness complete!

Wealth, health, life, virtue may be lost and found,

For God in Christ makes up for every loss;  
Through endless years let Jesus' praise resound,—  
We have the kingdom from His blood-stained cross.

There is a loss,—half told it cannot be,  
God's grace in Christ,—the soul, if unforgiven,  
Once lost, not found to all eternity.

Yield to God's love, be won to Christ and heaven.

— N. W. VINCENT.

#### TRUE PROSPERITY.

DAVID declared that he was envious at the foolish when he saw the prosperity of the wicked until he understood their end.

As the world goes, a man may have all the prosperity that is possible; he may heap up riches; he may make to himself a great name and leave behind monuments of his greatness and his prosperity, but, after all, this is not real prosperity. The riches he heaped together he "knoweth not who shall gather them." The great name he secured is written only in the sand; for "the memory of the just is blessed; but the name of the wicked shall rot," and the monuments left will crumble and decay and pass away.

According to the common standard of prosperity and security "the tabernacles of robbers prosper and they that provoke God are secure." Everybody desires prosperity, and the Lord Himself desires—more than men can desire it—that all should be prosperous; and He has given us the secret of true prosperity. Here it is:—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

What more can we ask for than this?

Prosperity lies only in the line of believing what the Lord says. Through Jehoshaphat the Lord said to His people

anciently—and He says the same thing to His people now—"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." Here again we see that prosperity is in the Word; so by receiving the Word in simplicity we allow the prosperity to come which the Lord desires us to have. Where His Word is permitted to enter, there is prosperity, for He hath declared, "It shall prosper in the thing where to I sent it."

But we are not to estimate prosperity from what appears on the surface. The man who permits the Word of God to abide and abound in his heart has prosperity, because where that Word is there is the power to do all that needs to be done.

We read that Joseph "was sold for a servant. Whose feet they hurt with fetters; he was laid in iron; until the time that His word came; the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance; to bind his princes at his pleasure; and teach his senators wisdom."

The Word of God tried Joseph, and he stood the trial. He was willing to suffer unjust imprisonment, to let his reputation go to the winds, but he was unwilling to yield himself a servant of sin. His adherence to the Word of God led him into prison, but it was his adherence to that same Word which brought him out again. He went from the dungeon to the throne and occupied a place second only to that of the king himself. The Lord was with him through it all, and Joseph knew this. But how significant it is that of all the points in this interesting career that one which was specially singled out by the Word of God to show that the Lord was with him was the experience in the Egyptian prison. He was in prison on a false charge, but "the Lord was with him, and that which he did the Lord made it to prosper."

Therefore, through whatever experience the Lord's servant is called to pass, the Lord goes with him. Joseph trusted in God and He made what he did to prosper. Now, since He is "the same yesterday, and to-day, and for ever," and since He is no respecter of persons, He will make to prosper all that men do to-day who yield themselves as did Joseph. D. A. R.

#### GOSSIPING

IN Lev. xix. 16, we read, "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord." Again, "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." Prov. xxvi. 20.

It has been said that if men knew what others have said of them, there would not be four friends in the world. A person, after talking of his friend's defects, and showing him up in the worst possible light, will meet him as friendly and good-naturedly as ever, thus adding the sin of



hypocrisy to that of backbiting. This is not as it should be, especially among those who profess to be Christians—Christ-like.

When the habit of gossiping is once really formed, no man can break it in his own strength. Thus his so-called freedom of speech makes him a slave. This lack of power is stated in Rom. vii. 15, 18. The only way to overcome this is to have the heart so filled with the love of Christ that we shall have no time for criticising others.

We are to see the workmanship of God in each human being, and recognise and treat each individual as God's property. The soul of every person is as precious in the sight of the Lord as our own; for the same price has been paid for both. Therefore, when we mistrust our fellow men, and talk about them, we are doing despite to Him who is our common Master. As we are merciful and kind to others, so God will be to us.

L. MAY BENTELEY.

#### HOW SOLOMON GOT HIS WISDOM.

SOLOMON was the wisest man that the world ever saw. There was none like him before or after. How did he get his wisdom?—God gave it to him. Did he go to bed one night, and wake up next morning a wise man? He himself has told us how he got his wisdom, and how we may get it. Solomon was a king and he has given us the royal way to wisdom. And this is not simply Solomon's opinion. It is the Spirit of God speaking through Solomon, and what the Spirit of God spoke to Solomon, He speaks to us:—

"My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous."

How did Solomon get his understanding?—He dug for it. He cried for it day and night. That is the way men seek silver and gold. That is the way the millionaires get their money. They put their minds on that one thing to the exclusion of every other thing day and night, because they would rather have money than anything else. Now, we would rather have wisdom than anything else, because the wisdom of God is salvation, and the salvation of God is everything. Solomon studied, and the Lord gave him light. He studied God's Word, "for the Lord giveth wisdom, out of His mouth cometh understanding." We desire wisdom, too. How shall we get it?—"If any man lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him." But let him be watchful about one thing. "Let

him ask in faith." How does faith come?—By hearing. Hearing what?—The Word of God. Rom. x. 17. Let him ask, then, according to the Word of God.

E. J. WAGGONER.

#### The Worker's Prayer.

LORD, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thine erring children, lost and lone.

O, lead me, Lord, that I may lead  
The wandering and the wavering feet!  
O, feed me, Lord, that I may feed  
Thy hungering ones with manna sweet!

O, strengthen me, that while I stand  
Firm on the rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestle with the troubled sea!

O, teach me, Lord, that I may teach  
The precious things Thou dost impart,  
And wing my words, that they may reach  
The hidden depths of many a heart!

O, give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season as from Thee,  
To weary ones in needful hour!

O, fill me with Thy fulness, Lord,  
Until my very heart o'erflows  
In kindling thought and glowing word  
Thy love to tell, Thy praise to show!

O, use me, Lord—use even me,  
Just as Thou wilt, and when and where,  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share!

D. L. HAYWARD.

#### VOICES OF GRACE.

IT is marvellous and beautiful to observe how various are the voices of free grace. "I am thirsty," says one. "Come ye to the waters," she cries.

"I am hungry," says another. "Then eat ye that which is good," she says, "and let your soul delight itself in fatness."

"But I am poor, and have nothing to buy with." "Come, buy wine and milk without money and without price."

"We are weary," sigh the labourers in the sun-beaten fields. "Come unto Me," breathes her answer, like a breeze from the waters, "and I will give you rest."

"Cast thy burden on the Lord, and He will sustain thee," she whispers to the pilgrim ready to faint on the highway.

"Behold the fountain!" she cries to the guilty, "the fountain opened for sin and uncleanness."—*The Myrtle*.

#### WON WITHOUT THE WORD.

A LADY whose husband, on account of his teaching, refused to read the Word of God called one day, and in great anxiety for the salvation of her husband inquired, "Is there any hope of a man who will not read the Bible?" "Oh, yes," was the reply, "great hope." "Oh, where," asked the anxious woman, "where is there any statement of encouragement?" In Peter's chapter to godly wives: "In like manner, ye wives, be in subjection to your own husbands [in the relations,

of course, between husband and wife]; that, even if any obey not the word, they may without the word be gained by the behaviour [manner of life, margin] of their wives; beholding your chaste behaviour coupled with fear. Whose adorning let it not be the outward adorning of plaiting the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii. 1—4, R. V.

Sisters, obey the word of God for your husbands' sake, and in faith that God will win them through your efforts. Let them read the word in your life.

G. B. STARR.

#### DISAGREEMENT.

A MAN is no worse because he disagrees with me. His agreeing with me makes him no better. It is his relation to right and good and truth which affects his character, not his relation to me. Moreover, a man is not less my friend if he disagree with me. His disagreement with me may be the best proof of his friendship; his expressed agreement with me in all things may be a matter of policy.

"I have learned that a friend who is worth the having

Is a friend that will hurt you now and then;

That will turn to ice at your sickly craving

For sympathy uttered by word or pen;  
Will tear you with brave, rough hands away

From the altars you build to your gods of clay,

And break them down ere you kneel again."

M. C. WILCOX.

#### THE END OF THE LAW.

IN Christ Jesus the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned. Nothing can exceed the absolute plainness, the reiterated simplicity of Christ's teaching. A child, a wayfaring man, a fool, can understand it. "If ye love Me," He says—what? go into the desert? shut yourself up in a monastery? spend your days in the vain repetition of formal prayers? No! but—"If ye love Me, keep My commandments."

"How commonplace!" you will say; "how elementary! how extremely ordinary! Why, I learned all that years ago by my mother's knee; I have got quite beyond all that." Ah! but have you? Like the Pharisee, you may not be an extortioner, unjust, an adulterer; but have you, even in man's judgment, kept, in all their Divine breadth, the law of kindness the law of purity, the law of honesty, the law of truth, the law of contentment? Have you loved God with all the heart? Have you loved your neighbour as yourself—*Canon Farrar*.



—o—  
A Friendly Hand.

WHEN a man ain't got a copper, and he's feelin' kind o' blue,  
An' the clouds hang dark an' heavy, an' won't let the sunshine through,  
It's a great thing, O my brethren, for a fellow just to lay  
His hand upon your shoulder in a friendly sort o' way.

It makes a man feel curious; it makes the tear drops start,  
And you sort o' feel a flutter in the region of the heart,  
You can't look up an' meet his eyes; you don't know what to say,  
When his hand is on your shoulder in a friendly sort o' way.

Oh, the world's a curious compound, with its honey and its gall,  
With its cares and bitter crosses; 'tis a strange world after all.  
But a good God must have made it—leastways, that's what I say—  
When a hand rests on my shoulder in a friendly sort o' way. —Anon.

—o—  
**THE TWO MARGARETS—MARTYRS OF THE SOLWAY.**

HERE is the story of the martyrs of the Solway. Even those who know it will be glad to read again the simple tale of constancy in the days of old:—

It was a beautiful morning in the month of May. The sky was serene and without a speck of a cloud, the orchards full of the scent of apple blossoms and the songs of birds. Far away the hills were all aflame with purple heather and patches of yellow gorse, while the little hamlets that nestled in the shadow of the glens looked as if they were abodes of peace and happiness.

But, alas, it was not so. This is a story of Scotland's martyrs, nearly two hundred years ago. Then "The puir hill folk," as the Covenanters were called by their friends, were hunted from one rocky fastness to another, wandering "in deserts and in mountains and in dens and caves of the earth." Often the escapes of these fugitives from their pursurers were so narrow as to appear miraculous—being, in truth, singular interpositions of the providence of God in behalf of His persecuted people.

Yet many were taken, chiefly in their hillside meetings for worship, and were either shot at the time of their apprehension or brought to a mock trial and sen-

tenced to death if they refused to abjure the faith and mode of worship so dear to them, and conform to that of their oppressors.

On that bright May morning two women were sitting together in a narrow cell of the roughly-built *tolbooth*, or goal, in the town of Wigton. They were both named Margaret; but while one was nearing her threescore years and ten, the other, though her face wore a saddened look, had scarcely seen eighteen summers.

She was full of life and energy, while her companion, although she had continued steadfast and faithful before the council, was now cast down by many fears and forebodings as the time drew near for the execution of the sentence. For, in case they did not take the oath of abjuration, they were condemned to be fastened to stakes within tidemark of the sea, and slowly drowned by the incoming waves.

The older woman, worn out by want of rest and refreshment, had fallen into a light drowse, with her grey, uncovered head leaning against the rough stone wall behind her.

Suddenly she started to her feet with a sharp, wailing cry.

"O Johnnie, man, dinna lave me to drown alane, all alane! Gin ye wad only gae wi' me, lad, and tak' a strong grip o' my puir, weak hand."

"When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee. . . . For I am the Lord thy God, the Holy One of Israel, thy Saviour," repeated the clear voice of the girl Margaret, as she gently forced her companion again on the low bench, and, kneeling before her, embraced and supported her with her strong young arms.

"Eh! is it you, lassie?—bonnie Margaret, as they co' ye. Ah, me! I dreamed I was back in the pleasant bit shieling on the green brae side, where I used to live lang syne wi' my John and the wee bairnies that are a' dead and gane years ago. Then it seemed as if a great flood came to drown me, and I cried out; for the faces of the gruesome sea monsters looked like the faces of the cruel men who threatened us and drove us along with their pikes. O lassie, I'm sore afraid."

"I, even I, am He that comforteth you; who art thou that thou shouldst be afraid of man that shall die, and of the son of man which shall be made as grass?" quoted "bonnie Margaret."

"O lassie, ye do me a warld o' good. Canna ye tell me mair o' thae blessed words that seem like honey and the honeycomb?" said the poor creature, weeping gently, as she laid her head on her young companion's shoulder.

"I can," cried the girl, her eyes kindling. "The troopers shied my precious wee Bible into the deep loch when they broke up our conventicle, as they ca'd it, and took us prisoners. But they could na root the holy texts out of my heart and memory."

Still kneeling, she then repeated the

greater part of that comforting chapter beginning:—

"Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also."

Then, pausing a while, as if she were turning the leaves of a book, she began again:—

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The morning passed swiftly away. High noon came, which was the time fixed for the execution of their sentence. The crowd that had been gathering since early dawn, now pressed nearer to the walls of the gaol; for it was announced that the Provost had arrived, and, at the head of a party of dragoons, he soon came clattering along the principal street of the town.

Then the two poor, defenceless women stepped meekly out, and being placed in the midst of the rude soldiery, who greeted them with taunts and ribald jests, the procession moved on in the direction of the sea.

Many were the expressions of sorrow and sympathy from those who accompanied them on their melancholy journey. Few had tasted a morsel of food that day, or even kindled a fire in their habitations; for the hearts of the people were very sore at the pitiful sight of the two Margarets walking calmly along as if they were "ganging to the kirk" or a bright Sabbath morning. The younger woman supported and aided her companion's failing steps, golden locks mingling with the silver, both soon to wear the martyr's crown.

When they reached the shore, over which the tide had even then begun to rise, a free pardon was offered to both prisoners on condition that they would take an oath to abjure all connection with the persecuted covenant folk. But this they steadily refused to do.

"If we have no part with Christ's dear servants," they said, "we have no part with Him. And if we deny Him, He also will deny us."

So they took the elder Margaret, and bound her to a stake set far out into the sea, so that the waves had already risen to her knees, thinking to frighten her young companion with the sight of her dying struggles. But before she was led away, bonnie Margaret embraced and kissed her,

praying God to be with her, according to His gracious promise, and adding, as a parting benediction, these words of the Lord Jesus:—

"Be thou faithful unto death, and I will give thee a crown of life."

She was then herself tied to a stake placed nearer the landmark, and her face forcibly set in a position to watch the body of her friend, now sinking, now rising with the surging waves, until the last flutter of her garments had disappeared, and all was over. But Margaret was in no wise daunted by the sight; but, as the old chronicler tells us, sang in a clear, loud voice several verses of the twenty-fifth Psalm:—

"To Thee I lift my soul,  
O Lord, I trust in Thee;  
My God, let me not be ashamed,  
Nor foes triumph o'er me.  
"Turn unto me Thy face,  
And to me mercy show;  
Because that I am desolate,  
And am brought very low."

As she paused for breath, a woman's voice in the crowd arose with an exceeding bitter cry.—

"O Margaret, my bonnie, bonnie Margaret, gie in, gie in, my bairnie—dinna drown. Gie in and tak' the oath."

"Whisht, mither dear," replied the girl, "dinna ye ken that if we be dead with Christ, we shall also live with Him? If we suffer, we shall also reign with Him."

Then another cried,—

"Margaret, canna ye just say, 'God save the king'?"

A thrill ran through the fast-chilling veins of the young martyr at the sound of that manly voice, but, after a moment's struggle with the ties of earthly love, she answered in low but firm tones,—

"I pray God to save him of His great grace."

"She has said it, my Lord Provost; she has said, 'God save the king.' Let her go," cried several voices.

The soldier bent his head and whispered in Margaret's ear,—

"Take the oath, foolish and obstinate girl, and I will save you even now."

Finding, however, that the heroic maiden continued firm in her refusal, and worn out by what they called her "contumacy," they left her to die. Her voice was still heard in prayer and praise until the water came up to her lips. Then her face seemed to shine with a glory not of earth, and after a few more struggles, Scotland's maiden martyr was numbered with "those who were slain for the Word of God and for the testimony which they held. . . . For they loved not their lives unto the death."

#### WHICH DO YOU?

"FATHERS, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 4. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103: 13. So reads the Word of God.

Fathers, did it ever occur to you that some of you have so far neglected to live out the first scripture that it is almost impossible for your children to grasp the mercy and long-suffering of God as revealed in the second scripture?

As you stop to think of it, is it not so? Well, don't serve Satan one moment longer by sitting still and mourning about it, till you are an eyesore to yourself and every one else; but let the Word of God, given in the first scripture, convert you, *now*, into a true father. Then will your children more truly know God's care and love for them, and your prayers for them will probably be effectual, because accompanied by true faith,—that faith which works prove to be alive. Cannot mothers also profit by God's instruction on this point?

W. W. WHEELER.

#### LIQUID AIR.

THE newest wonder of science is liquid air. It takes about 800 cubic feet of air to furnish one cubic foot of the liquid air, and the temperature of this liquid is about 312 degrees below zero. So intense is this cold that a tin dipper used in handling the fluid is rendered as brittle as glass. A writer in the *Cosmopolitan* tells some interesting facts about this plaything of science which may yet, however, be turned to serious uses. He says:—

"If I throw a small portion upon your coat sleeve, the cloth is not moistened, but is so chilled that it becomes white with frost. An oyster dipped for a moment in a bowl of the liquid becomes as cold as if it had remained in a refrigerator for hours. This makes a very pretty dinner-table experiment; but if you leave the toothsome morsel immersed too long, it becomes as hard as the shell from which it was extracted. Raw beefsteak may be frozen until it rings, when struck, like a piece of bell-metal. While in this condition, it may be broken in fragments with a hammer and pounded into powder. Butter, similarly treated, may be reduced to a fine dry dust; fruit and eggs may be pulverised in the same manner. But these are substances that may be frozen, though not to the same brittle hardness, by the ordinary cold of winter. Let us now try something more refractory.

"Mercury remains liquid at all familiar temperatures, but solidifies at about forty degrees below zero. I place half a pint of it in a paper mould, and pour over the surface a quantity of liquefied air. The 'quicksilver' forfeiting all claim to its name, is soon frozen into a rigid bar, resembling a block of tin, but so cold that it would almost blister your flesh to touch it. In each end of the mould was inserted a large screw-eye, and both these are now firmly fixed in the hardened metal. To one of these eyes I attach a cord, and suspend the bar like a plummet; to the other eye I fasten a weight of, say, fifty pounds. Fifteen or twenty minutes will elapse before the mass is sufficiently thawed to allow the weight to pull out one of the screw-eyes, when it falls to the floor with

a sudden crash; it will be fully half an hour before the metal is completely melted."

#### THE MOTHER-LOVE.

A NEWSPAPER reports the remarkably considerate action of a little girl who had just been presented with a beautiful new doll.

"As she sat holding it and singing to it, her mother noticed that the old one was not in sight.

"'What has become of Beatrice?' asked the mother.

"'I've put her away,' answered the little girl. 'If she saw me loving my new baby it might hurt her feelings.'"

Perhaps this little maiden had experienced the feeling of the little one who finds herself supplanted in a measure by a new arrival in the household. It is necessary that the mother should have the tactful, loving mother heart in order that the imp of jealousy may not get into the family circle when the other child finds that the mother's time and care must be divided with a younger member. Preferences and favouritism find no place in the genuine home heart. Little ones are quick to detect a division of affection, and sometimes learn envy and jealousy before they learn that a mother's love is multiplied unto all her children and not divided among them, so that each one gets it all.

#### POSITIVE AND NEGATIVE.

"MY aunt was always saying to me, 'Don't talk so loud; your voice gets shriller every day!'" said a pleasant-voiced friend.

"I became so nervous and irritated under this chronic rebuke that my voice was more uneven and harsh than ever, and I hardly dared speak at home.

"At last I visited my cousins in L— (they are noted for their sweet voices, you know), and then suddenly I noticed the wide difference, which I had never understood before, between a rough voice, and a well-modulated one, and set myself, so to speak, to catch the trick of their intonations and their tones.

"In a month's time, really, I talked like a different girl. And when I came home my aunt said: 'Well, I am glad to see that at last my reproofs have made an impression upon you, Clara!' But they hadn't, you know—the only impression she made was to make me unhappy and nervous.

"I have never forgotten the lesson; and when I want my children to improve in any way, I give them an opportunity to hear and see the right thing before I reprove them for not following it."—*Harper's Bazaar*.

\* \* \*

TO DRIVE away rats, says one writer, sprinkle caustic potash about their holes. It makes their feet sore, and by licking their feet their mouths are also made sore. It is said that they will leave a house where their life is thus made miserable.

# HEALTH HINTS

## WHY STAIR-CLIMBING IS INJURIOUS.

*From the Good Health Magazine.*

THAT climbing stairs injures a large number of women and young girls, is a fact to which thousands of weak-backed women are willing to testify; nevertheless we have long maintained, and still adhere to the proposition, unreasonable as it may seem, that stair-climbing is healthful. Thousands of people are injured by eating and yet it is a very necessary and very healthful exercise of the organs of mastication. The injury comes from the misuse of the organs, and it must be admitted that, as commonly practised, stair-climbing often leads to mischievous consequences. These consequences should not, however, be so directly attributed to stair-climbing itself, perhaps, as to the unfitness of the stair-climbers for such vigorous exercise.

The Swiss peasant girl who has been reared among mountain crags, thinks nothing of carrying upon her head half a hundred pounds while tripping nimbly from rock to rock along the steep mountain paths of her Alpine hills, and could ascend, two steps at a time, a dozen flights of ordinary stairs twenty times a day without the slightest physical injury. And these peasant girls, broad-shouldered, large waisted, are straight as arrows, and their ruddy cheeks and bright eyes beam with the highest health.

Back-aches are born, not of stair-climbing, but of neglect of symmetrical muscular development of the body from early childhood. A young girl who has been accustomed to such exercises as are calculated to develop the muscles of the trunk, specially those of the back and lower abdominal region, finds no occasion to complain of back-ache from stair-climbing. These complaints come from those who have not had such exercise, and whose bodies have been propped up by the bones or steels of fashionable corsets.

Nevertheless, there is something further to be said respecting the mischiefs arising from stair-climbing. A feeble woman may ascend a stairway in such a manner as to suffer no injury to the muscles, or any injury to the back or trunk. Much of the evil arising from stair-climbing, is due to the fact that those who climb stairs do not know how to use their muscles in such a manner as to elevate their bodies along an inclined plane with the least expenditure of energy, and the least exposure to unnatural and harmful strain.

In walking on a level surface, even bad walkers do not deviate so very greatly from a correct attitude, although one sel-

dom sees a person who does not present opportunity for great improvement in his style of walking as regards physical carriage. But in stair-climbing there is one serious and almost universal fault,—the upper part of the body is thrown forward so far as to bring a most unnatural and damaging strain upon the muscles of the back. Figure 1 illustrates our meaning. This picture is a reproduction from an instant-



FIG. 1, INCORRECT ATTITUDE.

aneous photograph, and fairly represents the attitude which one almost universally sees assumed in stair-climbing, though not always to quite so extreme a degree. Women and girls who have reached an age at which they have adopted long dresses, are almost certain to assume this attitude in ascending a flight of stairs.

The damage which arises from this awkward and unnatural position is not confined to the internal muscles of the trunk. There are internal muscular structures connected with the support of various internal organs, which suffer even more. A relaxation of the abdominal muscles when the body is bent forward, allows not only the organs of the lower abdomen, but the bowels, stomach, liver, and other organs of the middle and upper portions of the abdomen, to hang pendent, while at the same time there is an increased vigour of the respiratory movements, by which there is an increase of the force with which the diaphragm presses downward, causing downward displacement of the various organs.

The downward displacement of these organs is really the cause of the back-ache of which so many young women complain, rather than the muscles of the back. Pain in the back is a local expression of an internal disorder, just as headache is often an expression of a disordered state of the stomach rather than of a diseased condition of the head. A lady patient once described a back-ache as being "headache in the back," a description which impressed us as being very apt as well as original.

The sovereign remedy for the evils resulting from stair-climbing, is the maintenance of a correct poise while ascending or descending stairs. In the case of persons whose muscles have not been developed by proper training, their movements in going up and down stairs must be very deliberate. These two suggestions, if carefully followed, will protect any person able to go up and downstairs at all, from suffering any injury whatever thereby. We have frequently startled women who have been suffering for years from ailments which it was supposed wholly interdicted such an exercise as ascending a flight of stairs, by replying, in answer to their question, "Doctor, do you think it would be possible for me to go up and down stairs occasionally without injury?" "Certainly, by all means take a walk up and down stairs once or twice a day regularly. It would be a good exercise for you." The poor woman who asks the question has sometimes been utterly



FIG. 2, CORRECT ATTITUDE.

shocked at the assurance with which we recommended stair-climbing as a physical means of grace.

Really, going up and down stairs in a correct attitude, as shown in Fig. 2, is not at all an unhealthful exercise; the exercise is almost wholly confined to the legs. So long as the body is kept correctly poised, and the muscles of the back are not strained, the abdominal muscles, being well contracted, hold the internal organs in position; and, as the trunk is deliberately raised and moved forward by the action of the muscles of the legs, the individual slowly ascends, almost with unconscious effort, and apparently with the expenditure of a small proportion of the energy usually employed in the same exercise.



## POLITENESS.

Boys, be polite, especially to those  
Who've walked the path of life which now  
you tread.

Ah, you can make their journey sweetly close  
By loving deeds, and words which may be  
said.

Boys, help them on; they have not far to go,  
But O, they need your sympathy and love!  
Kindly assist the form that's bending low;  
This deed of love shall heaven and earth  
approve.

Boys, be polite; politeness ever pays,  
It is a debt which unto all we owe;  
The smiling sun with bright and gentle rays  
Shines out to help both wheat and tares to  
grow.

Boys, be polite; then when your path shall close,  
You need not fear a retrospective view;  
Your life of love will end in sweet repose,  
And God Himself shall seal it good and  
true.

HARRY ARMSTRONG.

THE MODERN YOUTH AND THE  
ANCIENT KING.

## THE WISDOM OF SOLOMON.

"I'm almost sixteen now, and I think I  
know a thing or two."

"Hear counsel, and receive instruction,  
that thou mayest be wise in thy latter  
end."

"My parents are always lecturing me,  
and seem to think I ought to stay tied to  
my mother's apron-strings for ever."

"My son, hear the instruction of thy  
father, and forsake not the law of thy  
mother."

"Well, I hate to be reprov'd and  
corrected for everything."

"Correction is grievous unto him that  
forsaketh the way: and he that hateth re-  
proof shall die."

"Yes; but so *much* of it only makes me  
angry."

"Be not hasty in thy spirit to be angry:  
for anger resteth in the bosom of fools."

"If my father loved me, he wouldn't be  
so ready to punish for everything."

"He that spareth his rod hateth his  
son: but he that loveth him chasteneth  
him betimes."

"He doesn't allow me to have as much  
pleasure as other boys."

"He that loveth pleasure shall be a poor  
man."

"Well, I think I know the right way,  
nevertheless."

"There is a way that seemeth right  
unto a man, but the end thereof are the  
ways of death."

"I wish I were rich; then I would be  
happy."

"Riches profit not in the day of wrath;  
but righteousness delivereth from death."

"Well, it is just too provoking to see  
that hateful Will Jones going about on his  
fine bicycle; and he tries to make me feel  
as mean as he can."

"Be not thou envious against evil men,  
neither desire to be with them."

"Well, the next time I see him, he will  
get a piece of my mind, all the same."

"A fool uttereth all his mind; but a  
wise man keepeth it in till afterwards."

"I don't care, I have too much pride to  
allow such a fellow as Will Jones to run  
over me."

"A man's pride shall bring him low:  
but honour shall uphold the humble in  
spirit."

"Never mind; I can hold up my head  
as high as anyone."

"An high look, and a proud heart, and  
the ploughing of the wicked, is sin."

"There is no harm in *talking* any-  
way."

"In the multitude of words there want-  
eth not sin; but he that refraineth his  
lips is wise."

"Well, I hope I have the privilege of  
thinking as I please."

"Keep thy heart with all diligence; for  
out of it are the issues of life."

"That will do for old folks, but I am  
young now, and want to have a good time;  
perhaps when I am old, I will think of  
religion."

"Remember now thy Creator in the  
days of thy youth, while the evil days come  
not, nor the years draw nigh, when thou  
shalt say, I have no pleasure in them."

"Well, I don't believe the Lord cares  
for me anyway; for when I *do* try to do  
right, everything seems to go against me  
all the time."

"Whom the Lord loveth He correcteth;  
even as a father the son in whom he de-  
lighteth."

"Well, I have just about come to the  
conclusion that I don't know anything  
about what my duty is, after all."

"Let us hear the conclusion of the  
whole matter: Fear God, and keep His  
commandments: for this is the whole duty  
of man."

PARRIE L. H. ROBERSON.

## THE BRAIN.

WHAT do you think a little boy or girl  
would be good for without any brain or  
nerves? Such a boy or girl could not see,  
hear, feel, talk, run about, or play, and  
would not know any more than a cabbage  
or potato knows. If the brain or nerves  
are sick, they cannot work well, and so  
are not worth as much as when they  
are healthy.

Did you ever have a headache? Did  
you feel happy and good-natured when  
your head ached hard, and could you  
study and play as well as when you are  
well? It is very important that we should  
keep the brain and nerves healthy, and to  
do this we must take good care of the sto-  
mach and all other organs, because the

brain sympathises with them when they  
are sick.

How do you feel when the school-room  
is too warm and close? Do you not feel  
dull and sleepy and so stupid that you can  
hardly study? This is because the brain  
needs good, pure blood to enable it to  
work well. So we must always be careful  
to have plenty of pure air to breathe.

What do we do when we want to  
strengthen our muscles? We make them  
work hard every day, do we not? The  
exercise makes them grow large and  
strong. It is just the same with our  
brains. If we study hard and learn our  
lessons well, then our brains grow strong  
and study becomes easy. But if we only  
half study, and do not learn our lessons  
perfectly, then the study does not do our  
brains very much good.—*Dr. J. H. Kellogg.*

## "THIS HAND NEVER STRUCK ME."

WE recently heard the following touch-  
ing incident: A little boy had died. His  
body was laid out in a darkened, retired  
room, waiting to be laid away in a cold,  
lone grave. His afflicted mother and be-  
reaved little sister went in to look at the  
sweet face of the precious sleeper, for his  
face was beautiful even in death. As they  
stood gazing on the face of one so beloved  
and cherished, the little girl asked to shake  
his hand. The mother at first did not  
think it best, but the child repeated the  
request, and seemed very anxious about  
it. She took the cold, bloodless hand of  
her sleeping boy, and placed it in the hand of  
his weeping sister. The dear child looked  
at it a moment, caressed it fondly, and  
then looked up to her mother through the  
tears of affliction and love, and said:  
"Mother, this hand never struck me."  
What could have been more touching and  
lovely?—*Selected.*

## HOW GRANDPA BOILED THE EGGS.

"It is half-past eleven," said grandpa,  
"and the mason will not have the chim-  
ney fixed before three o'clock."

"Then I suppose we must get along  
with a cold lunch," said grandma.

"Well," said grandpa, after a moment,  
"perhaps I can boil some eggs. I will  
try it."

"But is n't it too windy to make a fire  
out of doors?" asked grandma.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No joke at all," said grandpa. "Come  
out and see. And bring the eggs," he  
added, "and a can with a tight cover."

When a few moments after, grandma  
and Edith went out in the back yard,  
grandpa was putting some fresh lime into  
an old pail.

He took the can of eggs they brought,  
and filled it nearly full of cold water.

Then fitting the lid on carefully, he set it  
in a hollow place he made in the lime.  
Edith watched him curiously.

"Will the lime burn?" she asked.

"Shall I bring the matches?"

"You forget," said grandpa, "I was not to use any fire. We'll start it with cold water."

"Now I know you're joking!" said Edith.

"Wait a moment," said grandpa, "and you'll see."

He poured in the water and put a board over the pail.

"Oh!" cried Edith, when in a very short time it began to bubble and steam as if a hot fire were burning under the pail—and "Oh!" she cried a great deal louder, when a white, creamy mass came pouring over the top and down the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped, so grandpa took a long iron dipper and gently lifted out the can, all coated with the lime.

He rinsed it off, then opened it and took out the nice white eggs; and when they broke them at lunch, they found them cooked just exactly right.—*Delia Hart Stone.*



A COMMERCIAL use for Alpine glaciers has been found. One glacier is being operated as an ice quarry, blocks of ice being supplied to Paris restaurants and hotels.

\* \*

THE new Egyptian census—which gives the population as nearly ten millions—shows that over 50,000 persons derive their living from the traffic of the Suez Canal.

\* \*

MR. LEITER, the Chicago young man who sent up the price of wheat until bread riots almost overthrew the Italian Government, found that he could not dispose of his stores without at once sending down prices; and yet the new year's supply was at hand from southern wheat countries. So he sold at a loss, and is said to have paid over a million sterling for his brief notoriety. But thousands in Europe will long have cause to remember him as the man who sent up the price of the loaf till the children cried for bread that the father could not buy.

\* \*

**Spain's Lost Empire.**—"Ninety years ago," says a journal, "nearly a third of the Western Hemisphere belonged to Spain. The English owned the strip of seacoast in Central America now known as British Honduras; the Guianas, on the northern coast of South American continent, were divided between England, France and Holland; and Brazil was a dependency of Portugal. With these exceptions, every-

thing south of Louisiana,—Mexico, Central America, and South America to the extreme southern tip of the continent—was subject to Spain. For three hundred years Spain had derived almost incalculable wealth from her American possessions; but the history of her rule over them was a story of almost continuous cruelty toward the natives, and of greed and oppression in her relations with her colonists. This was the reason why, when Spain was invaded by Napoleon's armies early in the present century, the Spanish-American colonies, in quick succession, took up arms against the mother country. There were fourteen years of bloody war, now here, now there, from 1810 to 1824, and by the year 1826 not a foot of territory was left to Spain on the American continent."

\* \*

THE fathers of the United States left the tradition that the republic should for ever refuse to extend its dominions beyond the American continent, thus avoiding getting entangled in the quarrels of European Powers. The annexation of the Hawaiian Islands is the first step away from this political tradition, and others will doubtless be taken when the Spanish war is ended. The United States will then be obliged to follow Europe in the race of armaments.

\* \*

WRITING in May from Alaska, a newspaper correspondent said that the thousands of men in camp, waiting for the breaking up of the ice, were busy at boat building, preparing for the rush on to the Klondyke region. Old miners predict many disasters, as most of the people know nothing of boat construction or the navigation of dangerous rapids. The correspondent says:—

That the probabilities are decidedly in that direction almost everybody in the camp admit, though no one seems to think that he is individually taking any risk. The whole situation strongly exemplifies the strange disposition of the mining enthusiast. He is an out-and-out gambler, and he is willing to risk his all on the chance that he will be the one in a hundred to strike the gold-dust in payable quantities.

\* \*

**Armour Piercing Shell.**—The latest improvement in armour-piercing shell is an addition of a capsule containing oil for the purpose of lubricating the missile while it bores its way through the steel armour. Some idea of the fearful penetrating power of the modern shell may be gathered from the following description of a trial shot at armour-plate, reported in an English journal by the director of an arms manufacturing company:—

Quite recently we had the following very remarkable trial, which, I believe, represents the highest result yet accomplished with a projectile. The Hadfield projectile, a shell, not a shot, was 10in. calibre, and weighed 500lbs. It struck the plate at a velocity of 1,930 f-s, with a striking energy of about 13,000 foot tons. The plate of recent and best manufacture, was 15½in. in thickness, very strongly backed up by iron plates and framing, as well as 20ft. of earthwork.

The plate was completely perforated (though, as a proof of its excellent quality, it may be mentioned that it showed no perceptible cracks), as

also was the 4ft. of backing. The shell emerged with so much remaining velocity—a sign that all its energy was being properly absorbed in work on the target—that it bored its way through the earthwork and deviated from the horizontal line of flight about 4ft. below the ground, eventually being found about 30ft. away from the face of the target.

The projectile itself was undamaged, showing only a few scratches.

\* \*

**An insect scourge.**—According to an African traveller South Africa is threatened with an invasion of the "jigger" flea, which has long been a scourge in the Lake district of Central Africa. This flea burrows into the feet, and even boots fail to be a complete protection. Their presence is often not known until deep ulcers are formed. The traveller who has recently written on the subject, Mr. Declé, says that he found in Uganda 72 native soldiers out of 160 incapacitated from this cause.

In some villages of Uduhu (south of Lake Victoria Nyanza), I found the people starving, as they were so rotten with ulcers from jiggers, that they had been unable to work at their fields, and could not even go to cut the few bananas that had been growing. In many villages of Uganda things were almost as bad. Sir Henry Johnston informed me last summer that the jiggers had come down to Blantyre, having therefore travelled about 500 miles southward in two years time. I calculate, accordingly, that they will reach Mashonaland in about two years' time, and with the railway communication they will be all over the Cape Colony in a year or more. In fact, I feel absolutely certain that they will invade the colony before the year 1900. Those only who have seen what damages the jiggers cause can realise what the prospect means for South Africa.

\* \*

**Famine in Russia.**—"The official account admits," says the *Anglo-Russian*, "that nineteen provinces, with a population of forty millions, are affected by the bad crops of last year," and over large areas there is want and starvation. The journal named says of the cause of the chronic state of misery in which millions in Russia exist:—

It is the direct fruit of the cruellest tyranny exercised by the Government over the whole life of the people, and of the numerous *official* and *artificial* measures, which cut off and bar all ways to improvement and self-help. We do not remember ever having heard of great distress in Finland, Poland, and in the Baltic provinces. The bulk of the population in those parts being non-Russian by origin, and non-Orthodox by religion, stands generally on a higher level of civilisation, and still enjoys remnants of their old social institutions, which help them in an organised manner to combat the elements of nature, mitigate effects of droughts, and generally be prepared to meet any possible calamity. The soil of the provinces now affected by the famine is incomparably richer and more productive than that of Finland and the Baltic region, but the population, thoroughly Russian, is more ignorant, entirely under the control of the State Church, bearing on its weary shoulders all the terrible weight of a double system which may be truly designated as that of Tsarism and Papacy combined, affiliated or rather assimilated and absorbed into one another."

\* \*

In Germany, it is said, paper floors are well liked because, having no joints, they are more easily kept clean, they are poor conductors of heat and of sound, and they cost less than hard wood floors. They are put down in the form of a paste which is smoothed with rollers, and after it has hardened, painted of any desired pattern.;

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"CHRIST in you, the hope of glory,"—that, says the apostle is the mystery of the Gospel.

THE Gospel is not a mere theory about a life. It is the power of God to enthrone Jesus Christ within. And where He rules and lives the life will be after the Divine pattern, because Jesus will live it in the believer. Is it not a glorious hope?

WE give all of our Calcutta readers a cordial invitation to attend the public services at the Dalhousie Institute, which are held every Sunday evening at 6-30. The same lines of Bible study to which the WATCHMAN is devoted will be presented in these services.

WHEN the Romish theologian, Dr. Eck, Luther's adversary, told Duke William, of Bavaria, that he could refute the Reformers with the Fathers, though not with the Scriptures, the Duke replied, "I am to understand, then, that the Lutherans are within the Scriptures, and we are on the outside."

THE notable thing about the German elections, which have just taken place, is the still further increase of the Centre, or Catholic, party in the Reichstag, and of the Socialists. The Catholic party is so much of a power now in Germany that the Emperor has found it necessary to make peace with the Vatican in order to carry through his legislative proposals.

WE entrusted the delivery of our Calcutta list last month to the Post Office, but have learned of a number of cases in which the postman failed to do his duty. In local districts where there are a large number of subscribers we shall hereafter deliver by special messenger. But if at any time, in town or country, subscribers do not receive the WATCHMAN promptly we hope they will let us know and we will send another copy.

**All the Angels.**—The most important work in the eyes of all heaven is the work of saving men; for do we not read: "Are they not *all* ministering spirits sent forth to minister for them who shall be heirs of salvation?" Not an angel in heaven, then, but is engaged in rescuing the lost in this sinful world. What a scene of activity must be the courts of heaven! the more so as the end draws nearer, and the forces of good and of evil prepare for the final conflict. What a marvel that so many of the perishing are themselves careless and indifferent to salvation, when all heaven is

astir in their behalf! There is not one unemployed angel; they are all swift to "do His commandments, hearkening unto the voice of His word."

THE anti-Jewish feeling in Austria is showing itself more violently than ever this year. In the province of Galicia, we are told, nearly fifty towns have been given over to plunder of Jewish shops and houses.

**Rooted in Him.**—The reason why many are not "rooted and built up in Him" is that they do not abide in Him sufficiently long to get rooted. No plant will root itself firmly in the soil if it is pulled up every day. Just so many who think they want to be rooted in Christ, are variable and changeable, here and there, never settled and established in the truth, and do not abide in Him so that they may be rooted in Him.

THE American papers give wide publicity to the fact that, of the volunteers for the war rejected as medically unfit, nine out of every ten were cigarette smokers.

**THE LIVING WORD OR A LIFE-LESS CREED?**

THE following statements by Dr. George F. Pentecost, in "In the Volume of the Book," are worthy of consideration at this time when people are being called upon to decide between the living Christ and the lifeless creed:—

The Church at the time of Christ's ministry on the earth had well nigh lost sight of the Scriptures by the accumulation of creeds, glosses, commentaries, and the like, so that they were more given to creeds and traditions and doctrines of men than they were to the Word of God. We are in the same danger now. . . . It is a woeful evil to substitute the authority of creeds and confessions of faith for that of the Word of God, which is the only rule of faith and practice for His people, and the only writing that is of binding authority upon the conscience. . . . Whenever anyone yields obedience to the creeds of the churches, and surrenders the God-given right of personally searching the Scriptures to find out for himself the truth, then he indeed becomes a slave. . . . Never surrender your conscience to any save God, and that on the sole authority of His Word.

**Let God be True.**—What passes for Bible teaching in certain circles is only a systematic undermining of confidence in the Word. Thus the London *Present Truth*, just received, says: The Archbishop of Canterbury, presiding on Monday at the Diocesan Sunday-school Teachers' Festival in that city, said:—

He had no doubt there were inaccuracies in the Old Testament narratives, but they must notice that throughout the book there was evidenced the great desire of the writers to tell the truth as far as they knew it.

Seeing that "holy men of God spake as they were moved by the Holy Ghost," and it was "God who spake in time past by the prophets," it is a good thing that we can rely not only on the great desire of the Author of the Old Testament to tell the truth, but on His power to do so. It is a pity that the Archbishop should conceive it in his province to cast any doubt on the

Word of God, especially to those who teach it to the young, but the loss is his own. "For what if some did not believe? shall their unbelief make the faith of God without effect. God forbid; yea let God be true, but every man a liar."

**Strength Now.**—Some time you intend to be strong, and do better; when this weakness is overcome the strength will come. This thought that some time the overcoming power will come makes many content to be weak. But God is strong now. We are weak; well, "He giveth power to the faint; and to them that have no might He increaseth strength." Isa. xl. 29. It is a wrong idea of how strength comes that leads one to go on in weakness expecting some day to get strong. "Be strong in the Lord, and in the power of His might," is God's command. It is not to the strong, but to the weak that He gives strength. Confess the weakness, not as an excuse for continuing in it, but as the reason for laying hold of God's strength now.

MR. GLADSTONE was no misanthrope, and he had a view of men and affairs, over a long period, given to few men to have. And this is what he said in a recent work, replying to the question as to whether human nature is improving or not:—

The cruelty of Christians is more cruel; the lust of Christians is more lustful; the animal greed of Christians is ten-fold more greedy; and the pre-Christian times afford us no panorama of mammon worship to compare for a moment with our own. The luxury and worldiness of old were but child's play in relation to those of modern times.

As an exchange says, he should have said *professed* Christians, for this loose use of the word Christian is responsible for much evil. Those who are swayed by human nature are not Christians, for in Christ the carnal nature is crucified and held down. Mr. Gladstone's words furnish a striking comment on the scripture, which, with special reference to the last days, says, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 13.

**"Keep it Holy."**—THE commandment of the Lord says, "Remember the Sabbath day to keep it *holy*." He who does not keep the Sabbath day *holy*, does not keep the commandment at all. Further, only he can keep the Sabbath holy who is himself holy. It therefore follows that civil law cannot, in the very nature of the case, enforce Sabbath-keeping; for only holy people, or Christians, can keep the Sabbath holy. The law cannot make men holy, nor can it make unholy men keep the holy Sabbath. It therefore follows again that civil Sabbath laws are folly; for those who can and will obey God need no civil law, and those who will not obey God cannot be helped to obey God by civil law.—*Signs of the Times*.

THE article on the Eastern question in this number may be obtained in pamphlet form from this office. *Price, one anna.*