

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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HIS BANNER OVER US.

EARTH hath a thousand voices which proclaim
The love of God—the breezes whisper it;
The slumb'ring forests tell it in their sleep;
The glad flowers smile it to the bending sky;
The stars sing of it in their courses vast;
All nature joins in swelling the sweet song,
And gladly rolls it to the throne of God—
"His banner over us is love."

Adown the long dim vista of the past,
I see that royal banner floating free;
Beneath its folds night shineth as the day,
And wildernesses blossom as the rose.
That banner still is o'er us as of old;
Then let us follow, singing, where it leads,
And if the smoke of battle sometimes hides
It from our view, or lowering storm-clouds come
Between us and its blessed sheltering folds,
Let us sing on, sure that it still is there;
And let us follow up the shining heights,
Until, earth's storms and conflicts far below,
We reach the glorious golden gates of God,
Whereto that banner leads.

VIOLA E. SMITH.

• THE REVELATION OF GOD.

"GOD, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of His hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even His eternal power and God-head.

But, while it is true that God could thus be discerned in nature, this does not favour the assertion that after the fall a perfect knowledge of God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence, but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect

rectitude, they could have known and understood God. But, when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and, in parting with the garments of innocence, they drew about them the dark

the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One, omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master-artist. In this book of nature opened to us—in the beautiful scented flowers, with their varied and delicate colouring—God gives to us an unmistakable expression of His love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or He might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate colour and perfume of the flowers, we may learn that God still loves us, that His mercy is not wholly withdrawn from the earth.

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature cannot teach the lesson of the great and marvellous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was "the true Light which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ." In the person of His only begotten Son the God of heaven has condescended to stoop to our human nature.



robes of ignorance of God. The clear and perfect light which had hitherto surrounded them had lightened everything which they approached; but, deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in His created works.

The things of nature upon which we look to-day give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims

The most difficult and humiliating lesson which man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he cannot interpret nature without placing it above God. He cannot discern in it God or Jesus Christ whom He has sent. He is in the same position as were the Athenians who erected their altars for the worship of nature. Standing in the midst of Mars' Hill, Paul present-

ed before the people of Athens the majesty of the living God in contrast to their idolatrous worship. He said:—

"Ye men of Athens," I perceive that in all things ye are too superstitious. For, as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom, therefore, ye ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us; for in Him we live, and move, and have our being: as certain also of your own poets have said, For we are also His offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device."

There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "He maketh the sun to rise, and the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool; He scattereth the hoar frost like ashes. He casteth forth His ice like morsels: . . . He sendeth out His word and melteth them: He causeth His winds to blow, and the waters flow." "He maketh lightnings with rain, and bringeth forth the wind out of His treasures."

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out His plans. He employs His agencies that vegetation may flourish. He sends the dew and the rain and the sunshine that verdure may spring forth and spread its carpet over the earth, that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws which He has instituted, but they are only the servants through which He effects results. It is through the immediate agency of God that every tiny seed breaks through the earth and springs into life. Every leaf grows, every flower blooms, by the power of God.

The physical organism of man is under the supervision of God, but it is not like a clock, which is set in operation and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry; ye are God's building." In God we live, and move, and have our being. Each heart beat; each breath is the inspiration of that God who breathed into the nostrils of Adam the breath of life—the inspiration of the ever-present God, the great I AM.

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of

nature as to overlook or refuse to acknowledge the continual working of God in nature. Nature is not God, nor ever was God. The voice of nature testifies of God, but nature is not God. As His created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has in itself no power but that which God supplies. There is a personal God, the Father; there is a personal Christ, the Son. And,—

God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things; by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

The Psalmist says:—

The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.

Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are but doing the work appointed them. They are the Lord's agencies. God is the superintendent as well as the Creator of all things. The Divine Being is engaged in upholding the things which He has created. The same hand that holds the mountains and balances them in position guides the worlds in their mysterious march round the sun.

The ancient philosophers prided themselves upon their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things; . . . who changed the truth of God into a lie, and worshipped the creature more than the Creator." In its human wisdom the world cannot know God. Its wise men gather an imperfect knowledge of God from His created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation He has made of Himself in Christ, will obtain only an imperfect knowledge of Him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to His will, will make men idolaters. Professing themselves to be wise, they will become fools.

Those who think they can obtain a knowledge of God aside from His Representative, who the Word declares is "the express image of His person," will need to become fools in their own estimation before they can be wise. It is impossible to gain a perfect knowledge of God from nature alone, for nature itself is imperfect. In its imperfection it cannot represent God; it cannot reveal the character of God

in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour He ascended on high, and He will come again as He ascended to heaven—a personal Saviour. He is the express image of the Father's person. "In Him dwelleth all the fulness of the Godhead bodily."

MRS. E. G. WHITE.

A MYSTERY REVEALED.

LORD KELVIN, who is a recognised authority on Mathematics and Physical Science, has lately been tracing the probable history of the earth (according to geology) from its origin up to the time of the creation of living things. Of this latter he says:—

Mathematics and dynamics fall short when we contemplate the earth, fitted for life but lifeless, and try to imagine the commencement of life upon it. This did not take place by any action of chemistry, or electricity, or crystalline grouping of molecules, under the influences of force, or by any possible kind of fortuitous concourse of atoms. We must pause face to face with the mystery and miracle of the creation of living creatures.

When men leave the plain, simple statements of the Bible regarding creation, their reasonings and speculations soon get them into a labyrinth of mystery that mathematics or dynamics cannot solve. But there need be no guess-work as to how the earth came into existence, or of the "creation of living creatures." "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake, and it was done; He commanded, and it stood fast."—Ps. xxxiii. 6, 9. It was God's word that did it all—not only the heavens and the earth, but the creation of living creatures as well. "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast after his kind: and it was so. There it is so plain that a child can understand it, and the greatest worldly-wise man living knows no more of fact. Guessing is not fact, nor speculation truth.

W. E. CORNELL.

FOUNDATIONS THAT WOULD NOT STAND.

HEGARD, the Professor of Philosophy in Copenhagen, was, until a few years ago, the apostle of atheism in his country. Three or four years ago, he published a second edition of one of his works, in the introduction to which he says: "The experiences of life, its sufferings, and griefs have shaken my soul, and have broken the foundations upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a secure refuge from all the contingencies of life. This illusion vanished when the tempest came which plunged me in sorrows, and the moorings, the cable of science, broke like thread. Then I seized upon that help which many before had laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."—*New York Observer*.



TOUCHING THE LIFE OF GOD.

AND many signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name.—John xx. 30, 31.

Not only were these signs and miracles recorded in the Gospel of John written for this purpose, but all the miracles that Jesus did were written for the same purpose—"that ye might believe"—believe and know—"that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." "In Him was life, and the life was the light of men."

GARMENTS OF LIGHT.

WITH him is the fountain of life, as we read in Ps. xxxvi. 9: "For with Thee is the fountain of life: in Thy light shall we see light." The life of God is light, for we read, "He is clothed with light as with a garment." His clothing is light; but the light with which God is clothed proceeds from Himself; it is the shining forth of His own life, and He proposes to clothe men and women in the same way.

The Lord warns us against being unduly anxious about our clothing, and what we shall eat or drink; the gentiles are worried about these things, "but seek ye first the kingdom of God, and His righteousness."

"Consider the lilies of the field," he says, "how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is, cast into the oven, shall He not much more clothe you, O ye of little faith?"—Matt. vi. 28, 30.

How is the lily clothed? It has a beautiful garment of white and green and various other colours. Solomon, in all his glory, arrayed in his royal apparel, must have been a wonderful sight. The Queen of Sheba came a long way to see the glory of Solomon, and, when she saw it, her heart fainted. "The half was not told me," she said.

But Solomon, in all his glory, was not arrayed like one of these lilies, for the royal apparel of Solomon was something that could be put on and taken off; and when

he took it off, nobody would know, to look at him, that he was different from other men. But the clothing of the lily is the life of the lily. It is not something that is put on, but something that comes from within; it is the inner life that the lily draws from God's great storehouse in the air and in the earth, manifested in the beautiful green, the delicate white, and all the variagated colours—the manifestation of life in its freshness and brightness—that is the clothing of the lily. It is God's own clothing, such as God Himself wears—His own life shining forth and making this beautiful garment. Now what does he say? "If God so clothe the grass of the field, shall He not much more clothe you?"

"Why, yes, there is a promise that God will clothe us with fairly good clothing," it may be thought. But what does He say? He says He will give us better clothing than Solomon had, because the lily is arrayed in greater glory than Solomon, and God will "much more clothe you." Will He give us a more brilliant array than Solomon had? Oh, no; that is not the sort of clothing to be especially proud of; it is rather a thing to be ashamed of. Why? It is a sign of the curse. When man sinned, he lost the garment of light and glory that the Lord had given him at creation. Every time a person looks at the clothing he has to wear, he should think, "Ah, this is an evidence of the curse; if it were not for the curse, we should not need this clothing." So, instead of being proud of what we have on, we ought to feel that it is an evidence of our fallen condition—that we are under the curse. Those who glory in the clothing they put on, glory in their shame. A recognition of this fact will lead us to wear such clothing as will attract just as little attention as possible. We must wear clothing in this present life, for decency's sake and for comfort's sake, but we will make that fact as little obtrusive as possible, because the more we intrude our clothing upon people, calling attention to it by its striking character, the more we advertise our fallen condition.

God clothed the lily with his own beautiful life. "If God so clothe the grass of the field, . . . will He not much more clothe you?" How? He clothed the lily with His own life; and if He does that, He

will much more clothe you with His own life. He will clothe us with "light as with a garment;" for the Lord taketh pleasure in His people; "He will beautify the meek with salvation." So we can sing and pray with the Psalmist: "Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us." (Ps. xc. 16, 17) God will clothe us with His own beauty, with His own life, with His own light; and when He does that which is greatest, of course He will do that which is least—give us the little things necessary for this life.

O, what a blessed example is this of clothing! To be clothed as the lily is clothed,—with His life, with His light!

A WOMAN WHO TOUCHED HIS GARMENT.

ONE of these "signs" that are written in order that, believing, we might have life through His name, is that recorded in Luke viii. 41, 48, the miracle of the healing of the woman with the issue of blood. We should remember that the miracles of Jesus were not merely isolated circumstances, or exceptional cases, but they illustrate what the Lord is doing all the time in giving His life to men. God doeth only great things, for He is a great God. God is working miracles all the time, and, if we but had our eyes open, we should see that they are as common as the air we breathe.

When we get into the world to come, we shall see miracles continually. All the time there will be unfolded some new marvel of God's life and power. Shall we tire of it? No; each new manifestation of the power of God will only whet the appetite for more. Who, that had any sense of the really beautiful, ever tired of seeing a glorious sunrise? Does the dewdrop ever lose its freshness? We have seen them for years, yet every morning they are just as attractive as ever. So God's mercies are new every morning, and if our eyes were but open to the light, we should see that we are living in the constant manifestation of miracles. These miracles are a continual manifestation of the presence of the life of God abundantly around us in order that we may have life. This is the lesson of the healing of this poor woman.

Jesus had returned to Galilee, and the people had received Him, for they were glad—"they were all waiting for Him." That was good, but how few of those who were waiting for Him got the blessing of His presence:—

And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought Him that He would come into his house; for he had one only daughter, about twelve years of age, and she lay a-dying. But, as He went, the people thronged Him. And a woman, having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him, and touched the border of His garment, and immediately her issue of blood staid.

Another writer (Matt. ix. 20, 22) adds: "For she said within herself, 'If I may but touch his garment, I shall be whole.' And

Jesus said, 'Who touched me?' When all denied it wasn't such a crime to touch the Lord that they should all deny it; but they told the truth, they had not 'touched' Him, and they lost the benefit of His presence—when all denied, Peter and they that were with Him said, 'Master, the multitude throng Thee and press Thee, and sayest Thou, who touched me?' They were pressing Him and pushing Him on every side in those narrow streets, because they expected some great sensation; they were expecting to see a miracle performed, so they were crowding along just like boys rushing out to see a fire. They were going to see something—and, behold, something was done, yet nobody saw it—a marvellous miracle was wrought, and *she knew* it. If everyone in that crowd had known that there was a plague in his own heart, and had not been filled with idle curiosity for something to talk about—if all had been anxious to get to Jesus, and really 'touch' Him, they might each have been conscious of a miracle."

Here is a lesson for us. Men are often looking for something marvellous that will be food for talk; and yet marvellous miracles are going on all about; the life of God is going out to quicken, to renew, to raise to life, and they know it not. Sometimes a congregation will wait for something to strike them with a sort of sensation, while some quiet person is receiving the life of God that cleanses from all sin; some one quietly sitting there comes in touch with the Divine life, and knows that he is healed of the plague in his heart.

Now this woman had not strength enough to push her way through the crowd, and so she could not get as near to Jesus as others could, but she succeeded in working up near enough to touch the border of His garment, and Jesus felt that touch. It is only when persons draw near with a conscious purpose and in full assurance of faith that they touch the Lord. When this woman thus drew near, and touched His garment, Jesus said, "Somebody hath touched Me, for I perceive that virtue is gone out of Me." "Virtue"—power, life—had gone out from Him, and immediately the woman saw that she was healed. Jesus said unto her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

This woman lacked life. It was loss of blood that was killing her, and "the blood is the life." When she was healed, the loss was repaired. There are real things that these eyes cannot see, and that no eye has seen; but they are real, nevertheless. And there was a real thing in this case; real life came from Christ to this woman; He took her disease upon Himself, for "He bore our sicknesses and carried our diseases." Enough of life went from Christ to fill the vacuum in this woman's life, and then He drew from the great ocean of God's life sufficient to keep Him full. "Of His fulness have all we received, and grace for grace."

Now, in the case of this woman, there was a literal transfusion of blood. I remember, when speaking of this sometime ago, a physician told me of an incident in his experience: He said he once visited a patient who was himself a physician, and who was suffering from anemia, or lack of blood. He gave his patient real treatment.—God's own treatment—he prayed with him; and one day his patient, in a half-apologetic way, thinking he might be deemed fanatical, said: "Every time we have prayer together, it seems to me as if I have fifty per cent. more blood in me than before." That was no mere fancy, because the Lord gives real things; and when He gives life, it takes the form of blood. So it was in the case of this woman; the life came from Jesus, and it was made blood, and the woman was made whole; she had touched the Life.

STILL WE MAY TOUCH HIM.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us."—1 John i. 1-3.

"How can we come in contact with that life" do you ask?

Rather, how can we help coming in contact with it? Where can you go that you will not come in contact with it?

"But we must see Him," you say, "we must see Him working."

Well, we don't have to go back nineteen hundred years to see Him; Jesus Christ is alive to-day. He says, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." He is alive; He gives life; He is working just the same to-day as He did when He was here among men. His manifestation in the flesh was for the purpose of making God's presence so real that there would be no excuse for any one to say, "I can't see it." The purpose was to enable anybody to see how God was working, and then get his eyes opened so that he could see the same thing taking place everywhere. There is some excuse for a person who has been born blind to say he cannot see light, but there is no excuse for a man who is not blind, and who has seen light. When God has called attention sharply to the fact that He gives life, and how He gives it, and the reality of it, then there is no excuse for our saying we can't see the reality of His working, and we don't know how to get it.

Turn to the sixth chapter of Isaiah: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple." What is the garment of the Lord? Light. And what is light?—Life. The flowing robe—the hem of His garment—filled the temple. "And above it stood

the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory." Thus the light that clothes the Lord, the train of His garment that fills the temple, goes out and fills the whole earth, so that not only the temple of God is filled with light from His presence, but the whole earth is filled with it; and wherever there is a soul that is sick and wounded and sinful, let such a one know that Jesus of Nazareth still lives and passes by, and that he may reach out by faith, and touch the hem of His garment, and know that He is made perfectly whole. The poet says:—

The healing of the seamless dress,
Is by our beds of pain;

We touch him in life's throng and press,
And we are whole again.

This is God's own truth put in pleasing words; and he who recognizes Jesus Christ, sees the life, and believes in his own heart—touches the light and life, and is healed; but he must *touch* the life.

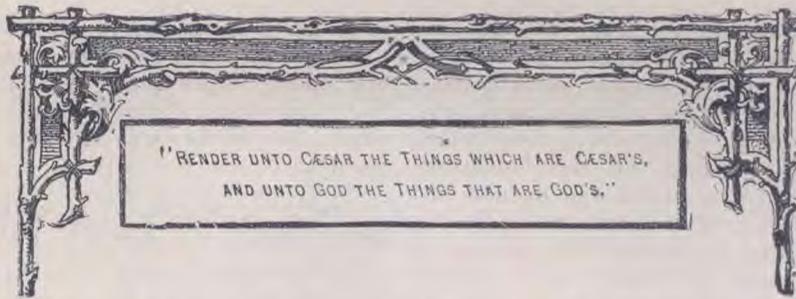
"But," you say, "this means physical life." Yes; Christ said, "I am come that they might have life, and that they might have it more abundantly"—that we might touch the Divine life; that we might lay hold on eternal life, and have that life which is eternal for our present necessity. There is no "mind-cure" about that, no imagination or "thinking oneself well;" there is no "Christian Science" nonsense about it; it is Christian, because it is Christ; and it is science, because it is true. "Christian Science," so called, does not reach out and get its life from God, but denies that there is any such thing as disease, and says, "I have life in myself." That is a denial of Christ. But rather confessing, "I am poor, and miserable, and blind, and naked; in me there is no good thing; I am lost and undone," we should say: "I believe that in Him there is life, for He *is* life; I will keep in touch with that life that I may live."

E. J. WAGGONER.

FORCING MEN TO SIN.

SAID the Protestant Princes at the Diet of Spire, referring to religious disputes, "In such difficult matters we must act, not with the sword, but with the sure Word of God; for as Saint Paul says, *What is not of faith is sin*. If therefore we constrain Christians to do what they believe unjust, instead of leading them by God's Word to acknowledge what is good, we force them to sin, and we incur a terrible responsibility." If all Christians and all men in authority understood this truth, and would act upon it, there would never again be religious persecution.—*Bible Echo*.

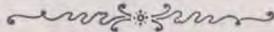
"GROWTH in grace is often helped by having the grace to say no."



Lessons from Early Centuries.

HOW THE CHURCH IN POLITICS RUINED CHURCH AND STATE.

IN FOUR PARTS.—PART I.



THE CHURCH ESTABLISHED UNDER CONSTANTINE.

[THE "falling away," predicted by the Apostle Paul (2 Thess. ii.), very soon after the apostles' days resolved the great body of the professed church into warring factions. Through the second and third centuries rival bishoprics strove for the supremacy. At the opening of the fourth century, the last great effort of the old Paganism to overthrow the new was made under Diocletian. The common resistance of this persecution restored a semblance of outward unity to the churches. Following Diocletian, there was for eighteen years continuous discord in the Roman State. Rival emperors intrigued and fought one another to get sole control. It was in this struggle that Constantine, who was a pagan, conceived the idea of securing the support of the bishops and the church party. In return for this help, he was to favour the churches. The worldly churches, bereft of the power of the Gospel, and ambitious for political power, hailed him as a Divine deliverer. By their help, and by his own ability and unscrupulous use of power, he won his cause and became sole emperor. And, although guilty of every crime and treachery, even to the murder of his own wife and son, the bishops flattered him in life and deified him at his death, and he is set down in church history as the first Christian emperor.—ED. O. W.]

If the mutual flattery of Constantine and the bishops had concerned only themselves, it would have been a matter of very slight importance indeed; but this was not so. Each side represented an important interest. Constantine represented the State, and the bishops the church; and their mutual flattery was only the covering of a deep-laid and far-reaching scheme which each party was determined to work to the utmost for its own interests. "It was the aim of Constantine," says Draper, "to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology." Consequently, in their relations were involved the interests of both the church and the State, and the welfare of human society for ages to come.

Therefore, as Draper says in his "Intellectual Development of Europe":

To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. It is the true close of the Roman empire, the beginning of the Greek. The transition from one to the other is emphatically and abruptly marked by a new metropolis [Constantinople], a new religion, a new code, and, above all, a new policy. An ambitious man has attained to imperial

power by personating the interests of a rapidly growing party. The unavoidable consequences were a union between the church and the State, a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialisation of religion."

THE STATE DECIDING RELIGIOUS CONTROVERSIES.

WHEN the alliance was formed between Constantine and what was represented to him as Christianity, it was with the idea on his part that this religion formed a united body throughout the empire. The alliance with Christianity on his part was wholly political, and merely a part of the political machinery by which he designed to bring together again the divided elements of the empire into one harmonious whole.

The bishops were ready and willing to represent to Constantine that Christianity was one. They did so represent it to him. And although he entered the alliance with that understanding, the alliance had no sooner been well formed than it devolved upon him to decide among the conflicting factions and divisions just where that one was to be found.

An edict issued at Milan had ordered that the church property confiscated by the edicts of Diocletian, should be restored to "the whole body of Christians," without any distinction as to particular sects or names.

This was proper enough in itself. But Constantine and the bishops had formed an alliance for political purposes. The bishops had lent to Constantine their support, the fruit of which he was enjoying; and now they demanded that the expected return should be rendered. Accordingly, the restoration of the property of the Christians, under the Edict of Milan, had no sooner begun, than certain contentions which had been raised before the late persecution by Diocletian, between the Church of Rome and the Churches of Africa, were not only made to assume new and political significance, but were made an issue upon which to secure the imperial recognition and the legal establishment of the Catholic Church. The Catholic Church disputed the right of heretics to receive property or money under the Edict of Milan by disputing their right to the title of Christians.

This forced an imperial decision upon the question as to who were Christians. The question was raised in Africa. To settle this question, Constantine issued an edict in which he declared:—

It is our will that, when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches.

By this it was made evident that the imperial favours were only for the Catholic Church. Nor was it enough that Constantine should decide that all his favours were for the Catholic Church; he must next decide which was the Catholic Church. This was brought about by a division which was created in the Church at Carthage, having its origin in the late persecution.

HOW RIVAL BISHOPS INTRIGUED FOR PATRONAGE.

The edict issued by Diocletian had commanded the magistrates everywhere to compel the Christians to deliver up the Scriptures. Some did so; others refused and suffered. When Constantine formed his alliance with the bishops, Mensurius was Bishop of Carthage, and some of his enemies had falsely accused him of being one of those who had delivered up the Scriptures rather than to suffer. They were supported by a certain Donatus, Bishop of a city in Numidia, and they separated themselves from communion with Mensurius. When Mensurius died, as the "primacy of the African Church was the object of ambition to these two parties," and as this primacy carried with it imperial patronage, there were several candidates. A certain Cæcilianus was elected, however, "in spite of the cabals and intrigues of Botrus and Cælesius, two chief presbyters who aspired to that dignity."

Botrus and Cælesius were now joined by Donatus and his party, and these all were further joined and supported by a certain Lucilla, a woman of great qualities, wealth, and interest, and an avowed enemy to Cæcilianus. This faction gathered together about seventy of the bishops of Numidia for the purpose of deposing Cæcilianus as one having been illegally chosen. When they came together at Carthage, they found that the great majority of the people were in favour of Cæcilianus; but they went ahead, nevertheless. They summoned him to the council. He refused to go, and it was well that he did so, because one of them had already said of him, "If he comes among us, instead of laying our hands on him by way of ordination, we ought to knock out his brains by way of penance." A council composed of men of this character, it is easy to believe, were readily susceptible to whatever influence might be brought to bear upon them to bring them to a decision. Lucilla, by the free use of money, succeeded in persuading them to declare the election of Cæcilianus void, and the bishopric of Carthage vacant. They pronounced him and all who held with him

separated from their communion, and proceeded to elect and ordain a certain Majorinus, who had formerly been one of Lucilla's servants, but was now a reader in the Church.

Thus stood matters in the Church in Africa when in March, A.D. 313, Constantine sent to the proconsul Anulinus an edict declaring that, as it appeared that the exercise of the "legally adopted" religion afforded prosperity to the State, it was his will

"that these men, within the province intrusted to thee in the Catholic Church, *over which Cæcilianus presides*, who give their services to this holy religion, and whom they commonly call clergy, shall be held totally free and exempt from all public offices."

This exemption was a most material benefit. And when the party of Majorinus saw themselves excluded from it, they claimed that they were the Catholic Church, and therefore really the ones who were entitled to it. Accordingly, they drew up a petition to the emperor, entitled, "The petition of the Catholic Church, containing the crimes of Cæcilianus, by the party of Majorinus." This petition requested the emperor to refer to the bishops of Gaul the controversy between them and Cæcilianus.

CHURCH COUNCILS CALLED.

Constantine appointed three of the principal bishops of Gaul and others to meet with the Bishop of Rome to examine the matter. Melchiades, Bishop of Rome, presided, and thus began to reap, in imperial recognition and joint authority, the fruit of the offers which he made when, in A.D. 311, he sent a letter and delegation of bishops to Constantine in Gaul, inviting him to the conquest of Rome and the deliverance of the Church.

The council met in the apartments of the Empress, in the Lateran Palace in Rome, October 2, 313. Cæcilianus appeared in person, and Donatus came as his accuser. The council decided that none of the charges were proved, pronounced Cæcilianus innocent, and Donatus a slanderer. The Donatists appealed from the council to the Emperor, demanding a larger council. Constantine ordered another council to be held at Arles, to be composed of "many bishops."

This council met according to appointment, August, A.D. 314, and was composed of the bishops from almost all the provinces of the Western empire. This council also declared Cæcilianus innocent.

But the council did not stop with the consideration of the question which it was summoned to consider. The bishops in council now took it upon themselves to legislate in matters of discipline for the world, and to bestow special preference and dignity upon the Bishop of Rome. They "ordained that Easter should be kept on the same day, and on a Sunday, by all the churches in the world" (Bower's "History of the Popes"), and that the Bishop of Rome should announce to the churches the particular Sunday upon which it should be celebrated

The Donatists appealed again to the emperor himself. Constantine held a consistory and heard their appeal, and in harmony with the council already held, pronounced in favour of Cæcilianus and against the Donatists. Upon this the Donatists claimed that the emperor had been influenced by Hosius, one of his favourite bishops, and denied that he had any jurisdiction in the matter at all, because *it was not right for civil magistrates to have anything to do with religion!*

This claim was true enough, if they had made it at the beginning, and had refused from the first to allow their controversy to be touched upon in any way by the imperial authority. Then they would have stood upon proper ground; but when they themselves were the first to appeal to the civil authority; when they had asked the emperor to consider the matter again and again, with the hope of getting the imperial power on their side; and when they had carried to the last extreme their efforts in this direction—when they had done all this in vain, and then turned about to protest, their protest was robbed of every shadow of force or merit.

RESULT OF IMPERIAL PATRONAGE IN CHURCH AND STATE.

When the Donatists rejected the decision of the emperor himself, and denied his right to say anything in the controversy in which they had invited him over and over again to participate, he carried against them—A.D. 316—the interference which they had solicited to the full extent to which it would undoubtedly have been carried against the Catholics if the Donatists had secured the decision in their favour. The Donatist bishops were driven out, and Constantine ordered all their churches to be delivered up to the Catholic party.

As this was done in the interests, and by the direct counsel, of the Catholic party through Hosius, the emperor's chief counsellor, the imperial authority thus became wholly partisan, and to both parties was given a dignity which was far, far beyond any merit that was in the question at issue. To the Catholic party it gave the dignity of an imperial alliance and the assurance of imperial favour. The Donatist party it elevated to a dignity and clothed with an importance which placed it before the world as worthy of imperial antagonism. Into the Catholic party, it infused more than ever the pride of place, power, and imperial favour. To the Donatist party it gave the dignity and fame of a persecuted people, and increased the evil which it attempted to destroy.

More than this, when the governmental authority, which should be for the protection of all alike from violence, became itself a party to the controversy, it forsook the place of impartial protector, and assumed the place of a partisan. This only deepened the sense of injury felt by the defeated, and the sense of triumph felt by the victorious, party; and the antagonism was only the

more embittered. "The implacable faction darkened into a sanguinary feud. For the first time, human blood was shed in conflicts between followers of the Prince of peace."—Milman's "History of Christianity."

And the government, by becoming a partisan, had lost the power to keep the peace.

By becoming a party to religious controversy, it had lost the power to prevent civil violence between religious factions.

Dean Milman says:—

Each party recriminated on the other, but neither denies the barbarous scenes of massacre and license which devastated the African cities. The Donatists boasted of their martyrs, and the cruelties of the Catholic party rest on their own admission: they deny not, they proudly vindicate, their barbarities.

This was but the practical working out of the false theocratic theory of government, which was the basis of the whole system of the union of Church and State which had been created by Constantine and the bishops.

Constantine issued an edict commanding peace, but it was all in vain. The tumult went on, constantly increasing in violence, until the only alternative was for the imperial authority either to enter upon the horrors of a protracted war with its own subjects, or openly refuse to go any farther. The latter step was taken. In A.D. 321, upon the advice of the civil officers of Africa, Constantine "repealed the laws against the Donatists, and gave the African people full liberty to follow either of the contending parties, as they liked best."—Mosheim's "Ecclesiastical History."

The Donatist controversy, that strife for supremacy between church factions, each claiming to be the Catholic Church, touched no point of doctrine, but of discipline only, and was confined to the provinces of Africa.

The result in this case, however, ought to have convinced Constantine that the best thing for the imperial authority to do was to return, and strictly adhere, to the principles announced in his Edict of Milan, namely, to let religious questions and controversies entirely alone, and allow each individual "the privilege of choosing and professing his own religion." Yet, even if this thought had occurred to him, it would have been impossible for him to do so and attain the object of his ambition.

The principles of the Edict of Milan had no place in the compact entered into between Constantine and the bishops. As yet, he possessed only half the empire; for Licinius still held the East, and Constantine's position was not yet so secure that he dare risk any break with the bishops. He had bargained to them his influence in religious things for theirs in politics. The contract had been entered into, he had sold himself to the church influence, and he could not go back even if he would. The empire was before him, but, without the support of the church party, it could not be his.

ALONZO T. JONES.

GLEANINGS

AMONG MOHAMMEDAN ARABS.

FROM the beginning of our Society's work in Turkey, Mohammedans have heard considerable about present truth. In consequence of arrests, the message has recently been proclaimed to officials; these have often listened with interest, and sometimes specially favoured our workers; but none openly accepted the faith. In general, there is little hope among Christians for the con-

able stir, and the son of the ex-consul of Persia was converted. His father began at once to persecute him, and cut off all his support; but the young man remained firm. Knowing English, he was able to help Brother Krum by translating into the Arabic.

This young convert laboured diligently, communicating the truth to the Arabs, and bringing them to Brother Krum's house. This work has continued to increase, and has developed some interesting phases, as may be seen by the following extracts from a letter from Brother Krum:—

My house has been full of people the last few days; and, in fact, since Hafiz [the young man previously referred to] came here, almost all the

that he was a secret enemy. Hafiz said he was an arguer of nonsense. Yet I told Hafiz to translate for the sake of the others that came with him. I never dreamed that Shakker would be converted.

After several days, however, a change took place; Shakker became as teachable as a child; and when we knelt down to pray, he also prayed with us, asking the Lord for forgiveness and a clean heart. This was so unexpected that I thought it was a sham. He is a very stately and proud-looking fellow, but he came down day by day. When the feast was over, and his school had again begun, we asked him if he was not going back to teach. He replied, "No; I am done. I am going to hunt work elsewhere.

He left for Lydda, gave up his position, and confessed Christ there, and even brought another sheik from Lydda, who also now believes, and visits me twice daily. . . . He remained from Thursday till Sunday, bringing in people all the time. Sabbath he brought a barber, and a singer at the Mohammedan funerals. Both of these believe now, and pray with us. So he has already brought in three souls. These people really love us.

I knew Shakker had only a little money, so I asked him if he was going out in the way Christ sent his disciples. See Matthew 10. He at once answered, "Certainly." Then I tried to persuade him to remain with me at least a week, to learn more of the truth, but he quietly refused. I think the Lord has called him to the work he has begun.

I am told on reliable authority that there has been only one Mohammedan converted here in the last thirty-five years. In Egypt many have joined the Christians. In the Plain of Sharon, only one convert is reported, and he went to Egypt without confessing openly. Any man can see that the Lord is working for me. Therefore turn your eyes toward the poor Moslems. They are more honest than the Arab Christians. The latter do not live as near the Bible as the Moslems do. The Christians appear to me to be like the old wine bottles, but the Moslems like the new; they can endure the new wine without bursting. I am decidedly after the Moslems, and the Lord is with me.

We praise the Lord that the truth has gained a foothold among the Mohammedans. Unless there is a marked change in their conduct toward converts, we may expect that the non-believing Mohammedans will do all in their power to destroy the believers, and put a stop to Brother Krum's work. But he who saves from the lions' den and the fiery furnace, can save these believers from death, if it be to his glory.

H. P. HOLSER.

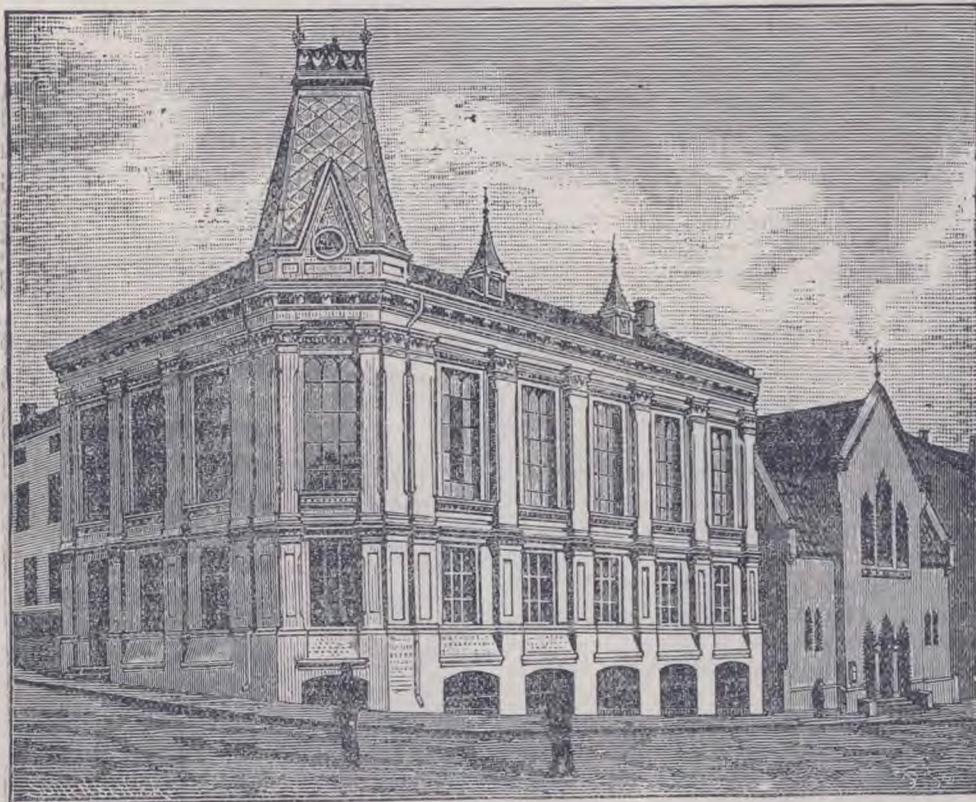
Basle, Switzerland.

IN ANSWER TO PRAYER.

A LITTLE earlier on this particular evening than on others, a man came into the Life Boat Mission, discouraged, tired, and bound on revenge.

He was having a hard struggle in life. He had been several times in county jails and state penitentiaries, but on being released he was determined to build up once again the shipwrecked character. This he was able to do as far as can be done in man's own strength. He succeeded well for two years, when again he was attacked by the enemy of his soul in the shape of a former companion who exposed his life and thus ruined his earthly prospects. Being out of Christ, the natural consequence was hatred and sworn revenge.

In following his betrayer from an eastern city, he was led to Chicago. While walking up and down the streets where he



Our Society's Publishing House for the Scandinavian Countries in Christiania, Norway—Built in 1886.

version of Mohammedans in these parts. Now and then one was converted, but such were almost invariably disposed of, usually in secret, until it has become the general feeling that for a Mohammedan to confess Christ is for him to throw himself into the arms of death.

But as there is special power in the message of preparation for the Lord's second coming, and as the Mohammedans themselves believe that the end is near, we have always hoped for fruit among this people. And now it is a source of much joy to be able to report some first-fruits from Palestine. Last autumn a German worker was sent, with his wife, to work in Palestine among German colonists, preparatory to learning the Arabic for labour among the Arabs. Soon a little interest was awakened among the Arabs by a discussion which Brother Krum had in a book-store in Jaffa. This interest grew until there was consider-

sheiks of Jaffa have visited me. We usually hold from three to five Bible studies daily in my house.

How these truths make an impression on them! Some men come here regularly every morning to worship, and at the going down of the sun also—all Mohammedans. They all believe readily. I confidently believe that after a little while many will profess Christ openly, but as yet it is too new.

About a month ago, the greatest Mohammedan feast took place. During the feast the sheiks attended from the whole Valley of Sharon. One from Ramleh, a friend of Hafiz, attended, and visited him, and after about three visits was a believer in Christ. He only confessed here, and with his immediate friends, but I count on him in the future. He soon brought others, and so we had many sheiks here every morning and noon.

One sheik, Shakker, a teacher of the law, of eight years' experience, the head teacher at Lydda, also came every day. The first few days he was the most disagreeable person I have yet met here. I thought he was a spy to entrap us in our talk, and then get us into trouble. I warned Hafiz to be careful how he spoke, never to say anything against the Moslems, but simply to preach Christ crucified. I heartily wished that he would not come any more, and even treated him coolly, thinking

would most likely find his victim, the Spirit of God guided him into the Life Boat Mission. Upon entering he was greeted kindly, and asked about his soul's welfare. Little did he care for his soul just then; for he had another purpose, one which he was determined to carry out, and nothing else seemed to interest him.

This poor soul was dealt with for some time, but he refused to yield. Finally, the "good-night" was said, and with it these words: "Remember, if you ever need a friend, call on me, I'll stand by you." The man went his way, but God's voice also followed him. He went to his room, and there God began to deal with him. He could not sleep, for the Holy Spirit was striving with him, and calling for repentance. Like the prodigal, when he "came to himself" and "arose and went to his father," so this wanderer came to himself, arose and went to meet his heavenly Father. At three o'clock in the morning he went to the lake front, and there "this poor man cried, and the Lord heard him." He was reconciled to God.

The following evening, at the Mission, a strange voice was heard in testimony, telling how a loving God, for Jesus' sake, had pardoned his sins. Marvellous deliverance! Mighty Deliverer!

A few days passed, and upon coming to the Mission one evening who should this new-born soul meet but the very man whom he had been searching for with the intent to destroy. Satan came also and prompted immediate revenge, but his heart was lifted to God in prayer for assistance. God heard the prayer and the answer came, and a multitude of angels guarded this little infant in Christ, and guided him to his enemy with outstretched hands, and upon his lips words of forgiveness. Surely "He maketh even his enemies to be at peace with him."

God has prospered that man, he now has friends, work, and a home; but best of all he is trusting in the meek and lowly Jesus.

MARY F. CALLAHAN.

Chicago.

FROM THE GUTTER TO THE CROSS.

The clothes may be as filthy as mud and rum can make,
The face as scarred and bloated as quarrelsome men can make,
The heart as black as midnight the life just worthless dross.
But, brother, Jesus raises from the gutter to the cross,
All men may leave you gazing at blackness and despair,
Or even kick you downward to end they care not where;
But thank the Lord! my Jesus has measured every loss,
And reaches down to lift you from the gutter to the cross.
My Jesus purchased pardon by hanging on the cross,
And bought the sins of sinners, with all their filth and dross;
So give them all to Jesus, 'tis richest gain for loss;
And Jesus waits to lift you from the gutter to the cross.

M. E. YERGIN.



THE ONE TRUE PRIZE.

ARE you ready to receive, with joy, your Saviour
and your King,
Whose shout will from their beds in dust His sleep-
ing millions bring,
From the brightness of whose glory all perditions,
sons will hide,
'Neath whose sheltering wings Almighty all the
ransomed saints abide?

For the latter there are mansions in the Courts of
Heaven above,
Where they 'll live and reign with Jesus in the
bonds of peace and love,
Drinking in true life and pleasure, serving at the
throne of God,
Helping swell that glorious Anthem, Holy! Holy!
Holy! Lord.

For a thousand years in Heaven, they'll abide
among the just,
While the earth is desolated, and the wicked sleep
in dust,
Then the city, bright descending, with the saints
on earth shall rest,
And the lost come forth to judgment, now to meet
the second death.

All the elements of earth, we're told, shall melt
with fervent heat,
And purged from all the curse of sin, the earth
made pure and sweet.
Again shall be an Eden, crowned with glory as of
yore,
Here the meek shall plant their vineyards, dwell
content for evermore.

Here no sun will shine upon them, nor the rays of
any heat,
Neither will they thirst or hunger, but partake of
angels' meat;
And God shall wipe away all tears, all tears from
out their eyes,
And make them know the eternal bliss of this new
Paradise.

Oh! this blessed Land of Promise, which the
Patriarchs looked for,
Which God's saint from Pisgah's summit, and
lov'd John from Patmos saw,
With her glorious dazzling brightness, making
night as noon-day clear,
Filling all her sons with gladness and their hearts
with love sincere.

If your heart's grown cold, my brother, set this
prize before your eyes;
See if 'tis not worth the winning, ere your soul for
ever dies,
Ere you hear that awful sentence, "Cursed one,
depart from me,
As you chose to follow Satan, now must death
your portion be."

Oh! do make an honest effort to secure this per-
fect rest,
Then, at Jesus Christ's appearing you will be
among the blest,
Eulogizing God's great mercies, singing of His
wondrous love,
Worshipping before His altar in the Sanctuary
above.

G. S. GWYTHER.

"OUT OF WEAKNESS WERE MADE STRONG."

NOT out of *supposed* weakness, they were
made to *believe* they were strong. No;
through faith those who *were* weak *were*

made strong. To me this is one of the grandest records of faith enumerated in this long list in Heb. xi. With all the accumulated weakness of the human race brought in by sin, God comes to you and me, and says, No matter how weak you are, how far fallen, by having the faith of Jesus, you are as strong as heaven itself.

Samson weakened himself by sinning. But although enclosed by the walls of Gaza, thus weakened, he confessed his sin, prayed to God for strength, and walked off with the very gates of his prison. "Out of weakness" was made strong.

The strength is in heaven. Weakness is ours by inheritance. We are weak, and always shall be weak; but our God is strong, and eternally will be strong. Then as long as we believe God, and believe we *are* weak, He will be our strength.

T. E. BOWEN.

"WHAT MUST I DO TO BE SAVED?" And the Bible Answer.

"ALL have sinned, and come short of the glory of God" (Rom. iii. 23). If all have sinned, I am certainly one of the number. But "Christ Jesus came into the world to save sinners" (1 Tim. 1: 15); and since I am a sinner, Jesus came to save *me*.

God so loved the world, that He gave His only begotten Son. That whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

Therefore God so loved *me* that He gave His Son to die that *I* "should not perish, but have everlasting life."

But what must I do to be saved? "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts xvi. 31.

But I am so wicked that I am not fit to be a Christian. "O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 24.

Come now, and let us reason together, saith the Lord; tho' your sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool.—Isa. 1. 18.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him."

I do feel my need of Jesus, but how can I go to Him? Where shall I find Him?

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.—Ps. cxlv. 18.

Before they call, I will answer; and while they yet are speaking, I will hear.—Isa. lxx. 24.

God is faithful; He will do just as He promises. Then will I ask Jesus to bring all the sins of my life to my remembrance, so that I may confess them and be forgiven.

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come!"

The repentant sinner says: "O Lord I confess that I have grievously sinned against Thee. What more can I do? Forgive me." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse

us from all unrighteousness" (1 John 1: 9). Then can he say: "I believe Thou hast forgiven me, and that I am Thine. I will rejoice in Thy salvation."

ADOLPH SMITH.

REFORMING THE NATION.

ONE of the wildest notions that was ever conceived by man (truly says the *Bible Echo*, our Society's Australian organ) is the idea of reforming the nation without reforming the people composing it. And yet many apparently wise and intelligent men to-day seem to entertain this idea. They talk and act as though, by some magic stroke of policy, by some act of Parliament or the like, the people may all be made Christians. To deal with the people individually they think too slow a process, and virtually a hopeless task. The work must be done by wholesale. The inconsistency of such a theory is thus grotesquely expressed in a modern publication under the heading, "Took a Smaller Job":—

He drank, chewed, and smoked, and was likewise profane;

He got angry on small provocation;

So he gave up the job of reforming himself,
And went in for reforming the nation.

THE PROTESTANT PILGRIMAGE TO ROME.

THE Protestant world is on a pilgrimage to Rome—a spiritual pilgrimage; and the waymarks of the journey are to be noted in the changed aspects in which the travellers view the Word of the Lord. Upon this point we give two quotations from Francis de Pressensé, a well-known member of the Protestant Society of France, and a writer for several Paris journals:—

In old times a Protestant would take his Bible, and, reading it, or simply turning over its leaves, every word shone before his eyes as a divine Word. To-day, when he opens the sacred Book, he must begin by asking himself: "This part, is it really authentic? Is that Word so? Was it said by our Lord himself, or is it merely the conception of John that I read? Is it from an eye-witness, or is it not more likely a statement to be looked on as a compromise opinion between Hebrews and Christians of that remote period?"

Of the work of modern theology of which this "higher criticism" forms a part, M. de Pressensé says:—

Modern Theology gives us a Bible of which the disintegrated parts would require, indeed, to be printed in various colors—according to the various times and different writers—and a Bible that *savants* alone, after innumerable efforts, will be able to read with discernment.

And all this is only a repetition, with some variation in form, of what was done in the first centuries by the so-called Christian church, and which led to the establishment of the Papacy. In other words, it is but travelling over again the road by which the early Christian church went from Zion to Rome, where she became established upon the throne of the Cæsars. Then, as now, the first step was taken in an attack upon the Word of God—not openly, but by the setting up of a system of mystical interpretations, by which the Word was robbed of its meaning, and consequently of its life giving

power. This opened the way for the doctrine that the common people could not understand the Word anyway, but must depend upon the pronouncements of the church prelates, and finally of the Bishop of Rome—the Pope. In this day "higher criticism" is doing the same thing, and modern theology is leading the inquirer to look upon the Word as a barren field for his own personal exploration, and to depend more and more upon the opinions and traditions of men.

L. A. SMITH.

SEPARATE FROM THE WORLD.

"Wherefore come out from among them, and be ye separate, saith the Lord."—2 Cor. vi. 17.

SEPARATE from the world. With lifted face,
I follow Thee, and all Thy footsteps trace;
I see where thorns have pierced Thy tender feet,
And in Thy steps find every suffering sweet.

Separate from the world. E'en Calvary
Has lost its terrors as I follow Thee;
The blood-stained footprints for our pattern given
Lead through the vale of earth, but end in heaven.

Separate from the world. O Son of God,
My joy to follow where Thy feet have trod;
And following Thee, I count the burden light,
Each cross is radiant with Thy glory bright.

Separate from the world. Gethsemane
Loses its darkness as I press near Thee;
Thou givest strength to face earth's bitter frown,
Thy sufferings sharing, we shall share Thy crown.

Separate from the world, and each fond tie
Fixed and united to the home on high;
And thus, dear Saviour, would I ever be—
Separate from the world, but one with Thee.

L. D. SANTEE.

WORDS OF WARNING.

DR. JOSEPH PARKER, of London City Temple, in condemning gambling, horse-racing, and debauchery, in those high in station, declared:—

This thing is not confined to the princes in the West End of London; we want as many missionaries as in the East End; they are badly distributed. I think Sodom and Gomorrah were less wicked in many respects than our West End.

I firmly believe that we are on the brink of a revolution. Things cannot possibly go on as they are.

In reply to a question as to how English society could be reformed, Dr. Parker replied:—

English society can only be bettered after it has been well furnished. There must come a period of loss, humiliation, and shame. After that there may come a revival of the best English traditions.

England must be humiliated in some form or another. She has lost her old conception of discipline.

When a nation relaxes self-culture as she has done, it opens the way to all sorts of mischief and decay.

American society is not a whit better. The everlasting dollar has deprived American society alike of its virtue, its culture, and its gratitude.

All of which are in fulfilment of the prophecies of the Word of God. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "And because iniquity shall abound, the love [for God and truth and righteousness] of the many shall wax cold." "This know also, that, in the last days perilous times shall come," not because of violence, but

because, as the context shows, not less than eighteen different sins are held among a class which have a form of godliness, but deny the power. See 2 Tim. iii. 1, 5. We are on the brink of a revolution, yet out of it will come the established reign of Jesus Christ.—*Signs of the Times*.

THE FLESH.

OLD habits of sin are hard to kill. We seem to have killed and buried them, but do you not sometimes hear a knocking beneath the ground? Do you not feel the dead thing turning in its coffin, and see the earth moving above its grave? This is the penalty of the days given to the flesh. Till his dying day the man who has been a drunkard or a fornicator, a liar or a swearer, will have to keep watch and ward over the graveyard in which he has buried the past.—*James Stalker*.

SPIRITUAL GIFTS IN THE LAST DAYS.

"FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy."—1 Cor. xiv. 1.

As we look at the Apostle Paul's writings concerning the second coming of Christ, it will be observed that he connects the gift of prophecy with the heralding of that event. In the Thessalonian letter he says to those who are not in darkness concerning the second advent:—

"Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

It is evident from this language that if the Spirit of the Lord is left to work as God designs, there will be among the believers in the last days *good* and *true* manifestations of the prophetic gift.

In writing to the Corinthians concerning the day of the Lord, and the end of all things, the apostle teaches the same great truth respecting the exercise of the gifts of the Spirit of God. He says:—

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."—1 Cor. i. 4, 8.

From this scripture we learn that those who are waiting for Christ's coming, and who are to be confirmed to the end, and who are found "blameless" at His coming, are to be favoured with all the gifts of the Holy Spirit among them.

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith."—Eph. iv. 11, 13.

That which prepares the way for this desirable condition is the confirming of "The testimony of Christ." What this

"testimony of Christ" is the angel declared to John in Rev. xix. 10: "The testimony of Jesus is the spirit of prophecy." That the outpouring of the Holy Spirit in the last days brings the exercise of this gift in the church of Christ is further shown by Rev. xii. 17: "And the dragon [the devil] was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ."

J. N. LOUGHBOROUGH.

Bible Reading.

THE SECOND COMING OF CHRIST.

Christ will come again.

This has been prophesied.—Jude i. 14.

He has promised it.—John xiv. 3.

It is the hope of His people.—Titus ii. 13.

It will be the same Jesus.

He will come personally.—Acts i. 9-11.

All the living will see Him descend.

—Rev. i. 7.

All the angels will attend Him.—Matt. xxv. 31.

It will not be a silent appearing.

He will not keep silence.—Ps. i. 3-5.

The trumpet of God will be blown.

—1 Thess. iv. 16.

The cry of His people will be heard.

—Isa. xxv. 9.

He will come for His people.

The righteous dead will be raised.—John v. 28, 29.

The righteous living will be changed.

—1 Cor. xv. 51, 52.

Both will be caught up to meet Him

—1 Thess. iv. 17.

It will be the greatest of all historic events.

All the cities will be broken down.—Jer. iv. 23, 27.

The heavens depart and mountains fall.

—Rev. vi. 14.

All unbelievers will believe, but too late.

—Rev. vi. 15, 17.

The time of that coming is near.

The world is full of social wickedness.

—Luke xvii. 26, 30.

It is full of national distress and perplexity.—Luke xxi. 25.

It is full of religious formalism.—2 Tim. iii. 1, 5.

Are you ready for the coming of the King?

ROBERT HARE.

MAN is born with his hand clenched; he dies with his hand open. Entering life, he desires to grasp everything; leaving the world all that he possessed has slipped away.



CHILDHOOD.

THERE is no music in this world of ours
Like that which echoes forth in childhood's hours.
No songs, however classical they be,
Like those of busy, prattling infancy.

There are no flowers upon this earthly sphere,
Like childhood's tinted buds we prize so dear,
These rare exotics in life's sombre vale
Along our paths their fragrance sweet exhale.

But ah, how soon the music changes key,
When years take up the harp of infancy!
How soon the cherished buds are gone for aye,
And full-blown flowers ripen for decay!

Methinks this world a dreary place would be
If robbed at once of childhood's gaiety;
Life's field of sturdy oaks would seem so bare
Were no forget-me-nots or daisies there.

Sweet childhood flowers—life's precious eglantine—
The morning-glories that around us twine—
The midday lilies, with their magic power,
The sweet primroses of the evening hour.

MRS. M. A. LOPER.

SING.

I wonder if all the mothers of young children who read this know what a power over the little folks they have in the gift of song. To be successful in this field one need not be a great singer; for no public audience ever listened to Jennie Lind or Patti with more loving admiration, more appreciation, than that with which the children hear mother's songs. Nor need the songs be any remarkable productions, either as to words or music; simple little melodies are the most loved, because the best understood; while little home-made rhymes, into which their own names and experiences have been woven, have an especial charm for them.

In a large family of little children some of them are apt to become restless and out of humour at almost any time. Then is one time to bring the song charm into play; you will find it oil on the waves. Again, somebody is inclined to tease; try a song that the teaser can join in. Or if you are tired, and your "nerves" rebel against the racket of the children, don't send them outdoors, or set them in corners to keep silent; don't scold; just start a song.

Above all, if you are inclined to have the "blues" sing; for the "blues" and a good, hearty, rousing song cannot find room in the same heart at the same time. Of course, when you feel happy, and the children are all good-natured, you will sing.

Be sure to sing plenty of Bible songs for the children, until their hearts and minds become fairly permeated with them; in no

way will they absorb truth faster; and you must understand, too, whereof you sing; for the question, "What does it mean, mamma?" will continually rise.

Do not say, "I have not time to sing." It is a positive saving of time; the hands may be just as busy over the dinner at the wash-tub, or with the needle, while you are engaged in singing, as they could be if you were scolding; and that persistent little member, the conscience, does not have so much to say afterward, to your exceeding discomfort.

I speak from several years' experience when I say, "Sing to your children."

ELIZABETH ROSSER.

GOING TO JOHN.

"GOING north, madam?" The words were addressed by a lady traveller to an old lady while waiting in a railway station in the States.

"No, ma'am."

"Going south, then?"

"I don't know, ma'am. I never was on the train. I'm waiting for the train to go to John."

"John?"

"Oh! John's my son. He's out in Kansas on a claim."

"I'm going to Kansas myself. You intend to visit?"

"No, ma'am."

She said it with a sigh so heart-burdened, the stranger was touched.

"John sick?"

"No."

The evasive tone, the look of pain in the furrowed face, were noticed by the lady who asked these questions as the grey head bowed upon the toil-marked hand. She wanted to hear her story, and to help her.

"Excuse me—John in trouble?"

"No, no—I'm in trouble—trouble my old heart never thought to see."

"The train does not come for some time. Here, rest your head upon my cloak."

"You are kind. If my own were so, I shouldn't be in trouble."

"What is your trouble? May be I can help you."

"It's hard to tell it to strangers, but my heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't as bad as this—"

The stranger waited till she recovered her voice to go on.

"I had only the cottage and my hands. I toiled early and late all the years till John could help me. Then we kept the girls at school—John and I. They were married not long ago, married rich, too, as the world goes. John sold the cottage, sent me to the city to live with them, and he went West to begin for himself. He said he had provided for the girls, and they would provide for me now."

Her voice choked with emotion. The stranger waited in silence.

"I went to them in the city. I went to Mary's first. She lived in a great house with servants to wait on her; a house many times larger than the little cottage—but I soon found there wasn't room enough for me—"

The tears stood in the lines of her cheeks. The booking clerk came out softly, stirred the fire, and went back. After a pause she continued:—

"I went to Martha's—went with a pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it. I found they were ashamed of my bent old body and my withered face—ashamed of my rough, wrinkled hands—made so toiling for them—"

The tears came thick and fast now. The stranger's hand rested carelessly on the grey head.

"At last they told me I must live at a boarding-house, and they'd keep me there. I couldn't say anything. My heart was too full of pain. I wrote to John what they were going to do. He wrote right back, a long, kind letter for me to come right to him. I always had a home while he had a roof, he said; to come right there, and stay as long as I lived; that his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart—but there's room for his old mother—God bless—him—"

The stranger brushed a tear from her cheek, and waited the conclusion.

"Some day when I am gone where I'll never trouble them again, Mary and Martha will think of it all. Some day when the hands that toiled for them are folded and still; when the eyes that watched over them through many a weary night are closed for ever; when the little old body, bent with the burdens it bore for them, is put away where it never can shame them—"

"The clerk drew his hand quickly before his eyes, and went out as if to look for the train. The stranger's fingers stroked the grey locks, while the tears of sorrow and of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy, the troubled soul yielded to the longing for rest, and she fell asleep. The clerk went noiselessly about his duties, that he might not awake her. As the fair stranger watched, she saw a smile on the careworn face. The lips moved. She bent down to hear.

"I'm doing it for Mary and Martha. They'll take care of me some time."

She was dreaming of the days in the little cottage—of the fond hopes which inspired her, long before she had learned, with a broken heart, that some day she would, homeless in the world, go to John.—*Selected.*

TWO FLOWER LOVERS.

In the pleasant conservatory of a pretty suburban home, James, the gardener, stood before his mistress with a basketful of clippings from geraniums and bright foliage plants.

"We have already potted more than the shelves will hold," said she, "so you can throw away those in the basket."

An old woman looked anxiously at a solitary plant in an old tomato tin on the window sill of her dark little garret room.

"It is dead!" she said. "The cold and blight have killed it. How I shall miss the bright red flowers! And never a penny to spend on another."

At that very time James was burying the contents of his basket in a corner of the garden.—*Congregationalist.*

LIQUID AIR.

AMONG the interesting things science has revealed within the last five years in regard to our atmosphere are the number of gases it contains, its mechanical utility when under high pressure, and the fact that it can be transformed into a liquid with marvellous inherent power. It was



A kettle containing liquid air at 312° below zero, boiling on a block of ice. The temperature of ice is 32° above zero. There is therefore a difference in temperature of 344°.

only a few years ago that the air was supposed to contain but two gases, oxygen and nitrogen, with the occasional accidental presence of carbonic acid gas. Chemists have since discovered that it contains the gases known as argon, helium, krypton, metargon, and neon, and a trace of other gases. Twenty-five years ago scientists taught that air was a gas, and could be made nothing but a gas. They had subjected it to enormous pressure, but they could not transform it into either a solid or a liquid. In 1877 Raoul Pictet, after many experiments, succeeded in obtaining a few drops of liquid oxygen. In 1892 Olzewski, a Polander, succeeded in liquefying nitrogen, the other principal element of air, but only in very small quantity. Prof. James Dewar, of England, succeeded about the same time in reducing both these gases to a liquid form. Its manufacture at this time, however, was only a costly experiment, so costly, indeed, that it could be of no commercial use—the experiments simply proving that air could be liquefied.

For a number of years past, air under pressure has been a serviceable agent in

the operation of certain machinery in workshops and elsewhere, also for the propulsion of vehicles to a limited extent. In machine shops compressed air operates steel drills, lifts heavy castings and cumbersome rolled sheets of steel and iron, runs calking machines, and heads heated rivets; but for this purpose it has to be compressed by powerful engines, sent through strong tubes to the machine it operates, and must be entirely dependent upon the compressor of the steam-engine.

But air is destined to be of more independent utility to man; and this comes about through its transformation into liquid form, which was not possible, except at great expense, until within the past year. Mr. Tripler, of New York, who has been studying and experimenting along this line for the past eight years, has so perfected his liquefying apparatus as to be able to produce, from a single machine, liquid air at the rate of five gallons per hour. When it is understood that it requires eight hundred cubic feet of ordinary air to produce one cubic foot of liquid air, one can realize something of the problem involved in its manufacture. In other words, the atmospheric contents of a room ten feet square and eight feet high are cooled, compressed, and condensed into one single cubic foot, and that is liquid air.

The temperature of air when thus transformed is 312° below zero, or 344° colder than a block of ice. One is not able to



An icicle of alcohol frozen in a cup of liquid air. Alcohol freezes at 212° below zero.

comprehend the intensity of such cold. Mercury, which freezes at only 40° below zero, becomes as hard as iron after being immersed for a few seconds in liquid air. Mr. Tripler has fitted a handle into a block of mercury thus frozen, and driven nails with it. Alcohol, which freezes at 212° below zero, becomes solid ice when poured into a tumbler of liquid air. It is so cold that it will even freeze iron, and make it as brittle as glass. Gold and silver, after im-

mersion in this liquid, become soft and pliable in the fingers.

It is difficult to think of ice as being hot and yet in comparison with liquid air, ice is as hot as a glowing furnace. A kettle containing liquid air is placed upon a block of ice, and the kettle sends forth a jet of "steam-air" with as much force as real steam is ejected from the spout of a tea-kettle placed over a blazing fire. The temperature of the ice is so much higher than the liquid air that the ice actually compels the liquid air to *boil*.

Liquid air cannot be confined. Its expansive force is so great that it must have vent as it is gradually boiled away by the heat in the surrounding air. Herein lies the secret of its utility in operating machinery. Its gradual transformation back into gas (or ordinary air) is to-day driving successfully the piston of a ten horse-power engine, and at the same time operating machinery to produce more liquid air.

Its use is not restricted to the field of mechanics and explosives. The intensity of its cold makes it exceedingly valuable as a refrigerating agent, and it is being used for that purpose. It will freeze a slice of beef so solid that it will ring like metal when struck with a hammer, and can be ground up into a fine dust. As liquid air is absolutely pure, physicians will use it extensively for cooling and purifying the air of sick-rooms and hospitals. No germs will be able to live in its freezing temperature. Surgeons are already making use of it in cauterizing sores and wounds, for which work it is much better than ordinary cauterizing fluids, as its action can be more easily controlled. It will eat out diseased flesh quickly and safely.

CHAS M. SNOW.

OLD-TIMES ALMANACKS.

ALMANACKS three centuries ago were devoted to prediction as their chief and legitimate business. These predictions related to governments and to kings and princes especially. Here is an announcement for 1583:

"Prognosticacyon of Mayster John Thybault, medycyner and astronomer of the Imperyall Majestie, of the yere of our Lorde God, MCCCCCLXXXIIJ, comprehending the IIIJ parts of this yere, and of the influence of the mone, of peas and warre, and of the sykenesses of this yere, with constellacions of them that be under the VIJ planettes, and the revolucions of kings and princes, and of the eclipses and comets."

King Henry III. of France forbade almanack makers to indulge in "prognosticacyons." Of course by the "untutored mind" these predictions were taken seriously—even if sometimes they may not have directly brought on the fulfilment of the thing prophesied. There seems to be a natural inclination in the human mind to be superstitious in regard to the heavenly bodies. All literature is full of it, and one not posted on this subject may often be

surprised at the curious survivals of belief in the old astrology to be found among his acquaintances.—*Observer*.

HEALTH HINTS

THE WINE.

THEY say 'tis pleasant on the lips
And merry on the brain;
They say it stirs the sluggish blood
And dulls the tooth of pain.

Aye, but, within its glowing deeps,
A stinging serpent, unseen, sleeps.
Its rosy lights will turn to fire,
Its coolness turn to thirst;

And by its mirth within the brain,
A sleepless worm is nursed.
There's not a bubble at the brim
That does not carry food for him.

—N. P. Willis.

DOES WINE MAKE BLOOD?

WINE is simply a mixture of alcohol and water with some flavouring substance added. The proportion of alcohol is sometimes as low as seven or eight per cent., and again as high as twenty per cent.

Can blood be made from alcohol? This is a very important question, and one on which there is a great diversity of opinion. Paracelsus first made use of pure alcohol for the preparation of his Elixir Vitæ. Thousands of physicians to-day recommend that mothers, invalids, and other feeble persons drink wine and beer, with the idea that these liquors make blood. Perhaps this notion grew out of the similarity in colour of wine and blood; at any rate, it is the red wines that are largely consumed for this purpose.

But wine cannot make blood; wine interferes with the blood-making process. To be converted into blood, a substance must contain some of the properties of blood. Wine does not resemble blood; it is diluted alcohol. Hence it cannot be converted into something so radically different from itself as blood is.

Blood is just as much flesh as any other part of the body; it is liquid tissue; it is liquid flesh; it is a vitalised fluid, and is as much alive as the brain or a nerve.

Alcohol is lifeless: consequently it cannot be changed into blood. Nothing but good food—fruit, grains, and nuts—can make pure blood. These foods become blood through digestion. Let us test it: Suppose a man eats bread, apples, and potatoes one day, and the next day you examine him; you find none of these substances. They have been dissolved, converted into blood, and organised into tissue. On the other hand, if you should dissect this man, and discover bread, apples, and potatoes in his muscles, you would rightly conclude that that food had not made blood and tissue.

This is precisely what happens when

alcohol is taken into the system. Examinations of men who have drunk alcohol have revealed the liquor in the brain, liver, and muscles; indeed, the whole body was saturated with alcohol as a sponge with water. The poison has been detected in the perspiration, and in the secretions of the kidneys. By distilling the breath of such persons, it has been possible to obtain the alcohol again. So alcohol does not make blood and tissue.

Another natural question is, can it be used in any other way for the benefit of the body? Investigations have answered this in the negative. We have devised an instrument by which we can determine just how long it takes a man to see, and experiments with it have shown that it takes a person longer to see, the letter A, for instance, after taking alcohol than before. Not only does alcohol render a man's sight less keen, but it retards all his other sensibilities.

We have experimented to find out the effect of liquor on digestion, by giving a young man a test breakfast to which four ounces of simple claret of wine had been added. As a consequence, his digestion was greatly hindered. Then he was given two ounces of brandy with his test breakfast, and the record showed almost no digestion whatever. This agrees with the experiments of Sir William Roberts, an eminent English physiologist. He put food into a test-tube, and added a little hydrochloric acid and pepsin, making an artificial gastric juice. Next he tried alcohol with the test breakfast, also tea and coffee, and various allied substances. His conclusion was that alcohol certainly does interfere with digestion.

J. H. KELLOGG, M.D.

THE GREAT SCOURGE.

SOME time ago the London *Practitioner* issued a "special tuberculosis number," in which it was plainly shown that the greatest scourge in the earth is tuberculosis. It is said:—

"It has been estimated that at least one-eleventh of the whole population of these islands dies of consumption alone. The mortality from the disease in the whole of Europe is, according to Professor Leyden, not less than 1,000,000 every year. In France one out of every six deaths is caused by it, and it claims twice as many victims everywhere as typhoid fever, diphtheria, scarlet fever, measles, smallpox, cholera, and all other infectious diseases together."

In view of the fact that a large and yearly increasing proportion of cattle are found to be suffering from tuberculosis, and of the fact, stated by the London *Lancet* a little time ago, that this generation is eating meat as no generation did before it, one can hardly escape the conclusion that there is some connection between tuberculosis among cattle and among human kind, though many causes may operate to the same end. Those who have learned how many substitutes there are for flesh foods, affording exactly the same food elements in a pure and natural state, congratulate themselves that there is not the risk

of disease in the Creator's original bill of fare for man that there is in animal flesh in these days of pestilential disease among men and beasts.

EAT SLOWLY.

FIRST, slow eating as a habit, says a writer, gives time for complete mastication, which also must be habitual. Next comes the matter of allowing time for food to become mixed with saliva, and for that saliva to act on it while in the mouth, whatever the consistence of the food may be. To merely wet and liquefy dry food is but a tithe of what the saliva performs. Many persons, indeed, bolt their softer foods, and wash down the drier ones with tea or water, as if believing nothing more were called for. A ferment in the saliva, called ptyalin, acts on starchy food and partly digests it by converting it into dextrin.

However, this is not all that is done by any means. Recent experiments show that when our food is first well acted upon by saliva, all the active secretions of the stomach are increased, its muscular workings are stimulated, and absorption is increased in amount and rapidity.

It is a very important part of digestion that is carried on in the mouth and throat.

THE following clipping is from the New York World:—

CHICAGO, JUNE 5.—That there is tuberculosis in beef, milk, and butter was what Governor Tanner learned at the stock-yards to-day.

Clad in the blood-bespattered garb of a butcher, for two hours to-day he watched the process of the slaughtering of twenty-seven cattle which were examined for tuberculosis. The cows came from the Loose dairy farm in Sangamon County, near Springfield, which had been furnishing the Governor and the other occupants of the executive mansion with milk, butter, and other dairy products.

The examination proved that the animals were suffering from tuberculosis in the most virulent form.

Governor Tanner said: "This settles it. I quit eating meat."

HYGIENE OF THE NURSERY.

REGULAR habits, proper food, and long hours of sleep are necessary conditions to a healthy infant.

The three prime essentials in the nursery are fresh air, good food, and pure water.

Never put a bottle nipple into your mouth, and then into the baby's mouth; this will often prove dangerous.

Feeding at night, after the third month, is both inconvenient and unnecessary; sleep at night is better than food.

Do not feed the baby because it cries; this may be due to pain, and it is hurtful to fill a baby's stomach at such a time.

Have a rule for feeding the baby, and never vary from it; without regularity the mother becomes a slave.

More infants' lives are taken by overfeeding than by starvation. Never liken an infant's digestion or diet to your own.

An infant's thirst is not quenched by milk; it needs clean water to drink with regularity.

Plain boiled water, given between feeding, will often aid the digestion and satisfy the child when restless.

Rubber tubes or complicated nipples for nursing bottles are dangerous, and never should be used.

Light and loose clothing and frequent bathing or cool sponging are necessities for the infant in hot weather.

Cleanliness, as applied to the body, the mouth, the food, the vessels, the clothing, the furniture, the floor, the carpets, the beds, and the atmosphere, should be strictly observed.—*Medical and Surgical Journal.*



Satan's Want Advertisement.

JOHNSON, the drunkard, is dying to-day,
With traces of sin on his face;
He'll be missed at the club, at the bar, at the play,
Wanted—A boy for his place.

Simons, the gambler, was killed in a fight;
He died without pardon or grace,
Some one must train for his burden and blight,
Wanted—A boy for his place.

The scoffer, the idler, the convict, the thief,
Are lost; and without any noise
Make it known that there come to my instant relief
Some thousands or more of the boys,

Boys from the fireside, boys from the farm,
Boys from the home and the school;
Come, leave your misgivings, there can be no harm
Where "drink and be merry's" the rule.

Wanted—for every lost servant of mine,
Some one to live without grace;
Some one to die without pardon divine,
Will you be the boy for the place?

—Selected.

A BOY WANTED.

A GENTLEMAN said one day, "One of the oldest legends in London is to be found in the shop windows every day; it is only a legend, for the want cannot be supplied."

"What is the want," asked a friend, "that is set forth?"

"A boy wanted"—but there *are* no boys now."

"O, come, that is hard on the boys! Just come to my place to-morrow, and you shall see. I have advertised for a boy, and they will come in swarms. You shall be umpire," said the friend.

So, on the morrow, Mr. Bean seated himself at his table, and awaited the arrivals; his friend, who prided himself on his discernment of character, and who judged a boy by the way he opened a door, or held his hat, and many other little things, was posted behind a screen, where he could see but not to be seen.

The first boy came in, and to the question, "Not afraid of work, are you?" answered, "'Fraid o' work!—not I. *You* just try me."

"No, thank you," said the voice from behind the screen.

Number Two could not look you straight in the face; he had three places in two months.

"What was the cause of your leaving?"
"O, the gov'nors didn't suit me—not liberty enough."

"Well, you are free now—go and enjoy your liberty," said the voice.

Number Three would do anything.

"I've only one fault, sir, I says, when I speaks for myself, and that is, *I does too much.*"

Again the voice spoke:—

"One fault is enough. You can go."

Presently the door handle was seized firmly, the door was opened fully, yet respectfully, and before the boy was well in the room the voice whispered, "Here's the successful candidate."

An honest-faced boy entered. His answers were just "yes" and "no" at first, but when the merchant told him the wages given, he said:—

"That is a shilling more than I have been getting, and my mother will be very glad of it, sir. We are very poor, so poor mother has to work hard until I can earn enough to keep her."

"When can you begin work?"

"At once, sir. I brought an apron and a few things with me."

The merchant laughed. "That was rather premature, was it not?" You are one of hundreds after the place; do you know that?"

"Yes, sir, but mother and me had it out before I came, and she very seldom goes far out, does mother, sir," said the boy.

"Had it out? What do you mean, boy?"

"Mother just prayed about it, sir; mother loves praying."

"Well, the son of a praying mother ought to be some good, so I'll take your name and that of your late employer."

Mr. Bean and friend had a good laugh at the voice. "I'll never forgive you, Brooke, if your discernment is at fault to-day, though I like the looks of the boy, I confess."

The references were found to be quite satisfactory, and John Sears entered the merchant's office to do anything he was bidden. And he did not leave that office until all under him did as he bade them. He became head of the firm, and a successful Christian merchant. He would say, "Ah, it was all my dear, praying mother, and when a praying mother makes a praying son, the business is sure to prosper!"

John Sears was right. There is a worldly saying, "Nothing succeeds like success," but to the Christian nothing succeeds like prayer; for it is the telephone between the soul and God, and has been known to move mountains. You, my boy reader, must be a praying boy and a praying man, if, as a Christian, you would be a prosperous man.

Remember, there is always "a boy wanted." Be that "boy." Be so obliging, so honest, so reliable, so pure, so unselfish, so truthful, such an enemy to meanness, such a hater of the wrong, and such a champion of the right, that you will be always "wanted." The law says a man is "wanted" when the police are looking for him because of theft or other misdeeds. May you be wanted because, like John Sears, you "have set the Lord always before you," and in life's contest you will be the successful candidate.—*Our Own Magazine.*

DOING AND BEING.

A YOUNG girl had been trying to do something very good, and had not succeeded very well. A friend, hearing her complaint, said:—

"God gives us many things to *do*; but don't you think He also gives us something to *be*?"

"Well, tell me about being," said Marian, looking up. "I will think about being, if you will help me."

Her friend answered: "God says:—

"Be kindly affectioned one to another."

"Be ye also patient."

"Be ye thankful."

"Be not conformed to this world."

"Be ye therefore perfect."

"Be not wise in your own conceit."

"Be not overcome with evil."

Marian thought a moment before answering; then she said:—

"I'll have a better day to-morrow. I see that doing grows out of being. We cannot do God's will without being like Christ."

"That is true," replied her friend; "but it is often easier to rush about and try to do something than it is to be patient and humble."—*Selected.*



THE Transvaal will have an enormous quantity of useless war materials on its hands if, as is to be hoped, the crisis passes without hostilities. One ship from Naples, some time ago, carried 15,000 rifles and 500 tons of ammunition.

THE most disastrous cyclone, or tornado, that has ever visited America, almost completely wiped out the town of New Richmond recently. In half-a-minute from 150 to 200 people were killed and nearly 1,000 injured. Photographs show a wilderness of tangled ruins where the business part of the town was.

IN one American State where Church property is exempt from taxation, a pastor has entered a plea claiming exemption

from his poll-tax on the ground that he is as much the property of his congregation as the parsonage. He is putting the matter in Court in behalf of all the ministry

MANY young men of Finland are emigrating to America to escape the new laws imposed by the Russian Government.

ONE invention, now being extensively used on ships, must prove a blessing to the "man overboard." It is a life-buoy bearing a torch staff which rises upright in the water. In a chamber at the bottom of the hollow staff, according to the *Scientific American*, is sufficient calcium phosphide to make a flaring torch at the top of the staff the moment the chemical comes in contact with the water.

Before.—Just before the meeting of the Peace Conference, the London *Daily Chronicle* very truly observed:—

It is important to remember also that by the very fact of entering a Conference, the nations have intensified the problem. Risk of war and burden of preparation were bad enough before, when no one mooted the question of a better way. But, if a Parliament of the world is convened to find that better way, and is obliged to say that no way can be found, then the war cloud will be blacker than ever, and the risk of an actual Armageddon will be nearer.

On the one crucial point—reduction of armaments—the Conference failed. "The failure," says the *Spectator*, "as all the delegates recognize, is complete," and the strongest of the Continental Powers, Germany, "announces in so many words its resolve to increase its strength."

After.—The Peace Conference having rejected the Czar's disarmament scheme, the *Daily Mail* says:—

"The Peace Conference has proved a failure. It was foreseen from the first that there would be immense difficulty in arriving at any basis of reduction in armaments. It would be practically impossible to prevent one Power secretly spending more than its neighbours, or drilling larger forces, where the motive to snatch an advantage was so strong. No Power believes in its neighbours, and that is why Europe is an armed camp to-day."

That is the exact truth. What is the remedy? There is only one thing that can cast out fear and distrust, and that is perfect love—the love of God shed abroad in the heart by the Holy Spirit. In Christ alone is there peace, in the world is strife and war. The only preparation for peace is the Gospel of Christ.—*London Present Truth.*

THE custom in the large shops of making lady assistants stand for hours without permission to sit, even when not serving customers, has impressed the British public as so cruel that the House of Lords has passed the second reading of a bill to prohibit the practice. The idea has been that it gives an impression of smart business if all the assistants are on their feet all the time. But the fancy is responsible for the breaking down of the health of many.

THE United States is paying an awful price for the Philippines and the glory of war. An American exchange and our organ in California says:—

The last estimate of needed troops by a trained soldier is 150,000; but it is not promised that this shall end the war. This Government paid twenty million dollars for the Philippine Islands in the first place; one hundred million more has been expended in prosecuting the war against their rightful inhabitants; seven hundred men have been killed or have died in the hospital; ten times as many more are wounded or sick, subjects of indefinite pensions; and the war has just begun. The only party that seems to be losing nothing but gaining much out of this war is the Roman Catholic Church. She has well trimmed her sails to meet the changing winds of unstable earthly governments. But this is not a novel experience to the Papacy. "Through his policy also he shall cause craft to prosper in his hand."

Labour Troubles.—American papers have been reporting great strikes in various parts, which have in one or two instances made it necessary to call out troops to prevent practically a state of civil war. Every year these outbreaks increase in violence in the New World. In the Old they do not get such headway, as the forces of repression are more easily commanded. The growing discontent, however, advertises the fact that internationally there is a widening of the breach between capital and labour. Countries where strikes have been practically unknown are having them. A little time ago Russia had a big strike on hand in the capital. A London paper says of one lately under way in quiet Denmark:—

A labour war is raging in Denmark. It began in an insignificant dispute over joiners' wages, but there are now 40,000 men locked out, and the federated employers threaten to shut out another 40,000 unless their terms are accepted. There are only 100,000 industrial workers in the whole country, so that the fight will involve the whole population unless it is quickly brought to a termination.

ABOUT the beginning of the century many German colonists entered Russia, being encouraged to do so by the latter country by promise of exemption from military service. Russia desired thrifty German farmers to teach her people agriculture. Now, however, the Government is imposing special taxes upon this class, and new regulations look toward military conscription among them. On account of this many are leaving for the United States.

A LONDON journal says that Canterbury recently experienced the fiercest hailstorm within living memory in that county. Hailstones fell as large as an inch-and-a-half in diameter.

THE Courts in Germany have decided that stealing electricity from a wire, by tapping it, is not a crime as the law stands. "It cannot be said that a property has been withdrawn from the wire," they say, "for electricity is not one of the properties of copper wire," and electricity is not a moveable object in the sense of the law. The proprietors of electric light plants will doubtless be convinced that there is little sense in the law.



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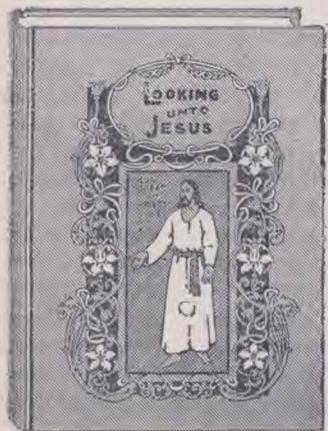
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THE series begun in this number on early church history will follow the influence of the alliance between politics and religion on church and society until the fall of the Roman Empire.

RELIGION in alliance with political power has always worked evil both to those religionists in power and to those who were subject to them. It must be so, for Jesus Christ said expressly that His Kingdom is not of this world. Not the power of this world, but the "power from on high" is the vitalising force in all true religion.

NOT only do the principles of Christ's kingdom forbid the use of power from beneath, but as faith is an individual matter between every soul and the Creator, no one can even judge another. We may set the evidence before men; may earnestly exhort them to give attention to the facts, but further none can of right go. "If any man hear My words, and believe not," said Jesus, "I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." The Christian's work is to "preach the Word," then to leave the Word to work.

WE learn from the London organ of our Society, the *Present Truth*, that our friends there are starting a journal to be devoted to the matter of healthful living. Such journals are also being published in Switzerland, Germany, Norway, America, Australia, and South Africa.

OUR Medical Mission Board in America recently established a new station in a certain New York district near a police-station. Some time after opening they were encouraged by the remark of a police-officer to the effect that they were certainly doing good, as not nearly so many arrests were being made in the district as before. The Gospel is the most potent influence to make men keep the peace that there is. It is the Gospel of peace.

IN one of our rescue medical missions in a foreign city a poor fellow who had taken to drink to drown his troubles said very aptly to the nurse who was giving him treatment to get the spirits out of him: "Brother —, I was just thinking that when you get into trouble, you have the Lord to go to; but all I have is Whiskey." Oh, that all men understood where to take their

troubles—to the heart of the infinitely loving Burden-bearer!

Claude, Bishop of Turin, in the ninth century, thus met the claim of the Bishop of Rome to supreme power because of his supposed rights by apostolic succession: "Know thou that he only is apostolic who is the keeper and guardian of the apostle's doctrine, and not he who boasts himself to be seated in the chair of the apostle, and in the meantime doth not acquit himself of the charge of the apostle."

THE churches in Australia are reviving prosecutions under the old Sunday law of Charles II. Recently several Chinese gardeners were prosecuted. Our Australian organ, the *Bible Echo*, well says:—

"Sabbath-keeping is an act of faith, and to attempt to compel a man to perform a religious act in which he does not believe, is but to make him sin, for 'whatsoever is not of faith is sin.' These Celestials had done no wrong to the State, and if Sunday were the Sabbath, Christianity should demand that they be pitied, and instructed in the better way, instead of being fined for their want of faith. If any man wishes to believe in, or practise, Sunday observance, he has a right to do so—'Hast thou faith? have it to thyself before God.' But he has no right to impose that observance or that faith upon another."

Behold, He Cometh.—Before the present century little special attention was given to the doctrine of the Second Advent, which fills so large a place in the teaching of the Scriptures. But with the opening of this century the Spirit of God seemed to stir up the minds of men on the subject in all lands where the Word was studied. It was generally seen that the time of the fulfilment of Daniel's prophecy concerning the cleansing of the sanctuary pointed to about 1844, and it was generally thought among those interested in the subject that the cleansing of the sanctuary meant the end. So between 1830 and 1844 there was a great awakening on the subject. Mourant Brock, an Anglican writer of those days, said:—

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. In America, about three hundred ministers of the Word are thus proclaiming the 'gospel of the kingdom,' while in this country about seven hundred of the Church of England are raising the same cry."

IT was after the passing of the time of expectation in 1844-45 that a few who had known that the Holy Spirit was in the awakening, and who had rejoiced in the "blessed hope" of the Lord's coming, saw that the cleansing of the sanctuary was not the end, but the beginning of that latter part of the work of our High Priest in the heavenly sanctuary which Daniel described in his seventh chapter. Thus it was seen that prophetic time does not mark the end, but only the time of the end, the latter days. And with this was seen the work of the "everlasting Gospel" in calling upon people of every nation, and tongue, and kingdom to receive "the commandments of God and the faith of Jesus" (Rev. xiv. 12) as the

preparation for the coming of the Son of man in the clouds of heaven. This brought to light the Sabbath and Advent message which, from a little handful of believers, has spread into all the earth. The name taken, Seventh-day Adventists, was simply to distinguish these from believers in the Advent who observe the first day. From the very first, Seventh-day Adventists protested against time-setting for the second Advent.

YET, we are sorry to see, our friend Mr. Warne, of the Methodist Church, has recently said of us:—

"An enumeration of the many times they have set 'the time of the end,' and then when it did not come, calmly set another date; and so on, on, and on, would show the false foundations on which they build their other theories, but we forbear."

Now, if our friend would get and read the publications of Seventh-day Adventists, he would find that the earliest agree with the latest in saying that the day and hour no man knows. To charge us with time-setting because a few before becoming Seventh-day Adventists believed in the early Advent message is more false than it would be to charge us with first-day keeping, because many thousands who have become Seventh-day Adventists formerly kept Sunday as the Sabbath. We have never heard of a Seventh-day Adventist time-setter, or one who believed in any time that any body else set.

THE chief exponent of platform infidelity in America, Robert Ingersoll, is dead. It is to be hoped he will have no successor. The attacks upon the Word of God, however, now come in a more subtle manner, and some earnest evangelical men have lately been protesting that certain theological professors of the school of the higher critics are doing far more to undermine the authority of the Bible as the Word of God than all that open infidelity could do.

The Eastern Question.—For a little time the Eastern Question has been in abeyance, but it is always present with the nations. A writer in one of the reviews says:—

Sooner or later the Eastern Question will force itself upon us again, and the commercial and political interests of Great Britain in Turkey, or, to speak more correctly, in Asiatic Turkey, are too great for us to allow the question to be entirely decided by others. Sooner or later the highway from Europe to India will lie through Turkey and Persia, and it is impossible for us to regard with indifference the fate of countries capable of such vast development, and likely to be brought into such near political and commercial relations with our great dependency.

By every evidence in prophecy, Turkey is the "King of the north" of the latter part of the eleventh of Daniel. The Turkish power occupies the country which has always been the battle-ground between East and West. "He shall come to his end," the angel said, "and none shall help him." And this is the signal for the breaking out of that "time of trouble such as never was since there was a nation." Who is ready for it?