

The Oriental Watchman.

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

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GOD SPEAKS TO THE SILENT SOUL.

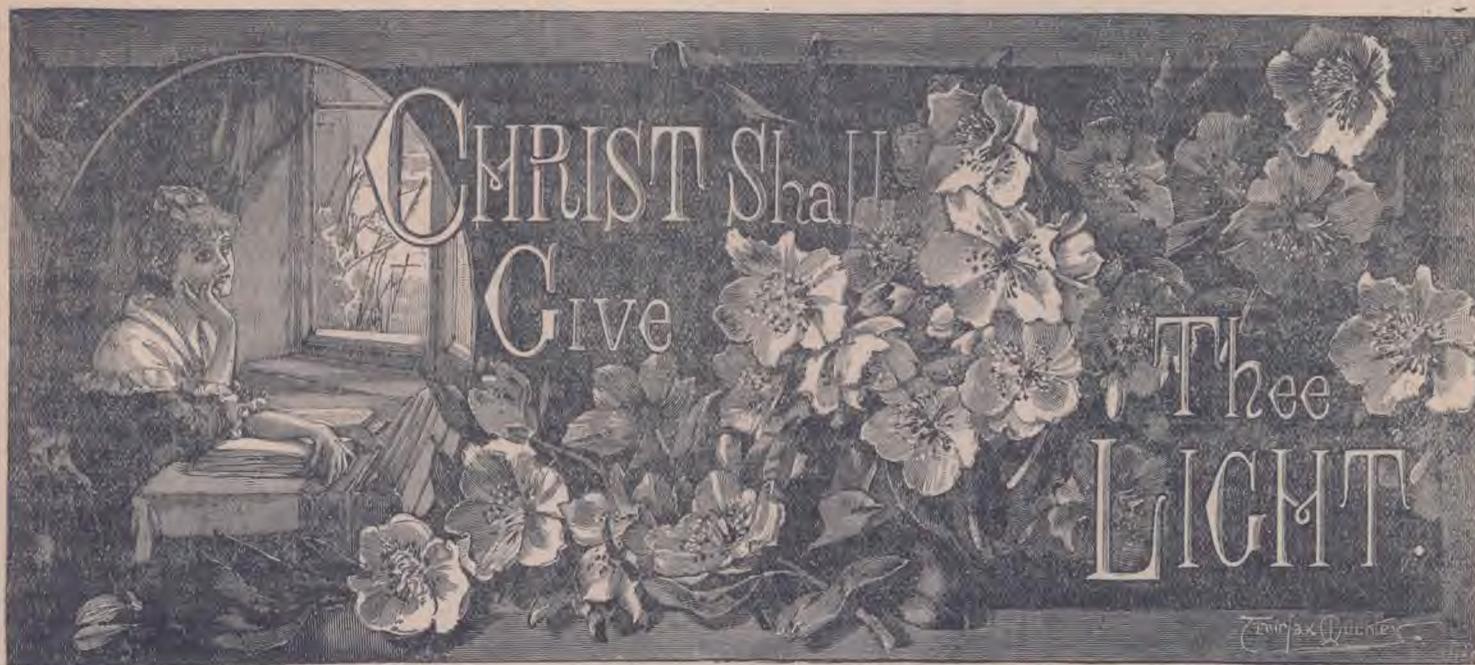
We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul, must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and He that shall come will come, and will not tarry." We cannot afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged and awarded according to the things written in the books of heaven, will soon break upon them. Then the voice of mercy will no longer plead in behalf of the sinner. The word will be, "Ephraim is joined to idols: let him alone."

But the voice of entreaty is still heard.

men," is the word that comes to us. The Lord has united our hearts with His. If we love Him, and are accepted in His service, we shall bring all our burdens to the Lord, and wait upon Him. Then we shall have an individual experience, a conviction of His presence and His readiness to hear our prayer for wisdom and for instruction, that will give us assurance and confidence in His willingness to succour in perplexity.

God would have us rejoice, and praise Him every day for the privilege granted us in the words of Christ—"Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and



self-knowledge and self-sufficiency must stand rebuked in the presence of the Word of God.

The Lord speaks to the heart that humbles itself before Him. At the altar of prayer, as the throne of grace is touched by faith, we receive from the hand of God that celestial torch which enlightens our darkness, and convinces us of our spiritual necessity. The Holy Spirit takes of the things of God, and reveals them to the one who is sincerely seeking for the heavenly treasure. If we yield to His guidance, He leads us into all light. As we behold the glory of Christ, we become changed into His image. We have that faith which works by love and purifies the soul. Our hearts are renewed, and we are made willing to obey God in all things.

Mercy lingers; it is not yet too late for wrongs to be repented of and righted. "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning Star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

"In quietness and confidence shall be your strength." This is the lesson given to every soul. The strength of every soul is in God, and not in man. Quietness and confidence is to be the strength of all who give their hearts to God. In all our temporal concerns, in all our cares and anxieties, we need to wait upon the Lord. "Put not your trust in princes, nor in the sons of

lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." A kind and loving Friend and Father is overruling all things. And if this is true of individuals and nations, how much more of His church, His chosen ones. The church is established, not on theories of men, not on long-drawn-out plans and forms. It is built on the Rock Christ Jesus, "and the gates of hell shall not prevail against it." This is the Rock upon which the church may build successfully. It is the living presence of God. The weakest may depend upon it. Those who think themselves the strongest may become the weakest unless they depend upon Christ as their efficiency, their worthiness. As long as the members of the church shall, through faith, draw nourish-

ment from Christ, and not from man's opinions and devisings and methods; if, having a conviction of the nearness of God in Christ, they put their entire trust in Him, they will have a vital connection with Christ, as the branch has connection with the parent stock.

The Lord would have all come to Him as their refuge. He would have them come to him for counsel and instruction, for comfort and for hope, in all their anxieties. To Him you may tell all your griefs. You will never be told, "I can not help you." To Him all your troubles are worthy of consideration. You may have His help under every difficulty. You may, I may, the weakest one in all the ranks of believers may, trust in a loving, pitiful, faithful High Priest, Who is touched with the feelings of our infirmities. He keeps us safe from Satan's power even while we are full of perplexities, discouragements, and trials. Every believer is to keep looking unto Jesus, the author and finisher of his faith. All who will do this, will work calmly and quietly, as if in view of the whole heavenly universe.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward." "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

The Elder Brother of our race is by the eternal throne. He looks upon every soul who is turning his face toward Him as his Saviour. He knows by experience what are the weaknesses of humanity, what are their wants, and where lies the strength of their temptations. The weakness of our human nature will not bar our access to the heavenly Father; for Christ was tempted in all points like as we are, "yet without sin."

Christ has not a casual interest in us. His love for us is stronger than that of a mother for her child. Says the prophet, "Can a woman forget her sucking child? . . . yea, they may forget, yet will I not forget thee." Our Saviour has purchased us by human suffering and sorrow. He suffered insult, reproach, abuse, mockery, rejection, and death. God is near in Christ's atoning sacrifice, in His intercession, His loving, tender, ruling power over His church. Seated by the eternal throne, He watches His children with intense interest. He is watching over you, trembling child of God. He will make you secure under His protection. His promises are: "Thou wilt keep him in perfect peace

whose mind is stayed on Thee; because he trusteth in Thee." "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." "They that wait on the Lord shall be as Mount Zion, which cannot be moved, but abideth for ever."

MRS. E. G. WHITE.

HOW TO FIND THE TRUTH.

PAUL was in prison, expecting any day to be led out to martyrdom. Already the working of the mystery of lawlessness had begun. Strivings about words and human speculations had increased "unto more ungodliness," and the faith of some had been overthrown by teachers who had perverted the doctrine of Christ. It was a time of confusion, and no doubt many simple ones, distrusting their power to discriminate between truth and the clever perversions of it, felt sorely troubled and anxious. For the encouragement of these, and as a lesson for all time, the apostle wrote:—

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity."—2 Tim. ii. 19.

When one feels confused and perplexed as to where truth lies, this is the way to find it. Put away iniquity, confess sin, cast the soul upon God. The learning of the truth is an experience of heart and life, not a merely intellectual review of theories. When the heart is not surrendered, and iniquity or sin is harboured, it is impossible to have clear perceptions of the truth. That is why the babe in intellect, whose heart is open to let the Lord in, may see truth that is hid from the worldly-wise and prudent.

"SAVES TO THE UTMOST."

A CITY missionary was called from his bed at midnight to meet a half-clothed little girl, who said as she saw him:—

"Be you the man that preached last night, and said that Christ could save to the uttermost?"

"Yes."

"Well, I was there, and I want you to come right down to our house, and try to save my father."

"What's the matter with your father?"

"He's a good father when he don't drink; but he's out of work now, and he drinks awfully. He's most killed my mother; but, if Jesus can save to the uttermost, He can save him."

In a miserable underground room, the drunken father was found brandishing a knife over his wife. The missionary began to talk kindly to him, and he became subdued. The little girl went up to the missionary, saying:—

"Don't talk to father, it won't do any good. Ask Jesus, who saves to the uttermost, to save my poor father."

He knelt and prayed with unwonted

power. The drunkard was melted to repentance. A new era dawned on the family.—*The Colporteur.*

IN ROMANIST MEXICO.

LAST spring our friends in Mexico completed a sanitarium building in Guadalajara as a centre for medical mission work in that land. Of the beginning of our work there, Dr. Salmans, a Methodist presiding elder and self-supporting medical missionary, says in his journal, *Mexico Tidings*:—

It was at first their intention to study the language before beginning their work. But a week after their arrival, a poor old beggar at the door showed her little boy, whose neck was covered with sores, to awaken sympathy, and they took her in, and treated her son. The next day she returned with others, and the day following still others joined the number, until, within less than two months, they were treating seventy-five people a day. They soon adopted our method of opening work with a Gospel service, and charging a small



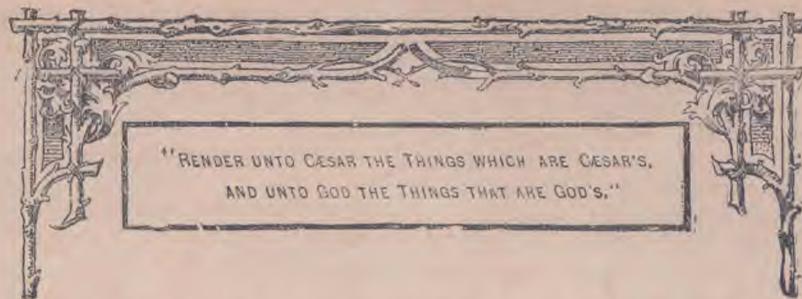
Our Mexican Medical Missionary Sanitarium.

fee. More workers were sent from the sanitarium. A primary teacher came, and a school was opened with two departments. Another doctor also came. Five-and-a-half houses were rented instead of one.

The Congregationalists, the Methodist Episcopal Church South, and the Baptists have long had work established in Guadalajara. They have struggled hard against fanatical opposition at every step, and have rejoiced, and justly, over even small victories. Their most excellent schools have a very limited attendance. Self-support is small, and the public execrate them very generally. This is only the usual experience of all non-medical and non-industrial missionary efforts in fanatical Roman Catholic communities. All these old missionaries are surprised and delighted at the success of their brethren of the new mission. None of them would have dreamed that the simple use of medical skill could have so far reduced the opprobrium of Gospel work, or have so opened the way for every other Gospel agency.

IN words that a child could understand, Christ portrayed the simple majesty and beauty of God. No definition was given, no philosophy was fashioned, no articulated dogma wrought out. He simply unveiled before man's admiring vision the infinite One, whose solicitude for man was such that none were too great or too small to be loved.—*Selected.*

THE altar and the tent give us the two great features of Abram's character—a worshipper of God, a stranger in the world. Most blessed characteristics. Having nothing on earth—having our all in God. Abram had "not so much as to set his foot upon," but he had God to enjoy, and that was enough.—*C. H. McIntosh.*



Lessons from Early Centuries.

HOW THE CHURCH IN POLITICS RUINED CHURCH AND STATE

IN FOUR PARTS.—PART 4.

THE RUIN OF THE ROMAN EMPIRE.

WE have seen how religion was corrupted by the adoption of pagan ideas and observances, and how the exaltation of the papal religion as the religion of the empire filled the church with elements of evil. So that, instead of having an influence to restrain and uplift society, it actually corrupted it and dragged it into deeper vices.

MONKERY.

ANOTHER most prolific source of general corruption was the church's assumption of authority to regulate by law the whole question of the marriage relation, both in Church and State. As monkery was so popular among all classes from the height of imperial dignity to the depths of monkish degradation itself, it became necessary for the clergy to imitate the monks in order to maintain popularity. And it led into the same profligacy of morals amongst the clergy generally as existed in monkery.

The first decretal ever issued, namely, that by Pope Siricius, A.D. 385, commanded the married clergy to separate from their wives under sentence of expulsion from the clerical order upon all who dared to offer resistance. The end of it all was that it was not an uncommon thing for men to gain admission to "holy orders" on account of the facility afforded for leading a vicious life, and a special law was enacted by Valentinian I., in A.D. 370, to deal with this scandal among the clergy.

As the church had assumed "cognisance over all questions relating to marriage," it followed that marriage not celebrated by the church was held to be but little better than an illicit connection. Yet the weddings of the church were celebrated in the vicious pagan way, and the integrity of the marriage bond was slightly held.

Of course, there were against all these evils, laws abundant with penalties terrible, as in the days of the Cæsars. And also as in those days the laws were utterly impotent: not only for the same great reason that then existed, that the iniquity was so prevalent that there were none to enforce the laws; but for an additional reason that now existed, that is, *the bishops were the interpreters of the code*, and by this time through the interminable and hair-splitting distinctions drawn against heresies, the

bishops had so sharpened their powers of interpretation that they could easily evade the force of any law, scriptural, canonical, or statutory that might be produced.

HYPOCRISY AND FRAUD MADE HABITUAL.

THERE is yet one other element of general corruption to be noticed. As we have seen, the means employed by Constantine in establishing the Catholic religion and church, and in making that the prevalent religion, were such as to win only hypocrites. This was bad enough in itself, yet the hypocrisy was voluntary; but when, through the agency of her Sunday laws, and by the ministrations of Theodosius, the church received control of the civil power to compel all, without distinction, who were not Catholics, to act as though they were, hypocrisy was made compulsory; and every person who was not voluntarily a church member was compelled either to be a hypocrite or a rebel. In addition to this, those who were of the church indeed, through the endless succession of controversies and church councils, were for ever establishing, changing, and re-establishing the faith, and as all were required to change or revise their faith according as the councils decreed, all moral and spiritual integrity was destroyed. Hypocrisy became a habit, dissimulation and fraud a necessity of life, and the very moral fibre of men and of society was vitiated.

In the then existing order of things it was impossible that it could be otherwise. Right faith is essential to right morals. Purity of faith is essential to purity of heart and life. But there the faith was wrong and utterly corrupt, and nothing but corruption could follow. More than this, the faith was essentially pagan, and much more guilty than had been the original pagan, as it was professed under the name of Christianity and the Gospel, and as it was in itself a shameful corruption of the true faith of the Gospel.

AS THE HISTORIAN SEES THESE TIMES.

DEAN MERIVALE says, in his lectures on the "Conversion of the Northern Nations":—

"There is ample evidence to show how great had been the reaction from the simple genuineness of early Christian belief, and how nearly the Christian world had generally associated itself, in

thought and temper, not to say in superstitious practice, with the pagan. We must not shut our eyes to the fact that much of the apparent success of the new religion had been gained by its actual accommodation of itself to the ways and feelings of the old.

"If the great Christian doctors had themselves come forth from the schools of the pagans, the loss had not been wholly unrequited; so complacently had even Christian doctors again surrendered themselves to the fascinations of pagan speculations; so fatally, in their behalf, had they extenuated Christian dogma, and acknowledged the fundamental truth and sufficiency of science falsely so-called.

"The Gospel we find was almost eaten out from the heart of the Christian society. I speak not now of the pride of spiritual pretensions, of the corruption of its secular politics, of its ascetic extravagances, its mystical fallacies, of its hollowness in preaching, or its laxity in practice; of its saint-worship, which was a revival of hero-worship; its addiction to the sensuous in outward service, which was a revival of idolatry. But I point to the fact less observed by our church historians, of the absolute defect of all distinctive Christianity in the utterances of men of the highest esteem as Christians, men of reputed wisdom, sentiment, and devotion. Look, for instance, at the remains we possess of the Christian Boethius, a man whom we know to have been a professed Christian and churchman, excellent in action, steadfast in suffering, but in whose writings, in which he aspires to set before us the true grounds of spiritual consolation on which he rested himself in the hour of his trial, and on which he would have his fellows rest, there is no trace of Christianity whatever, nothing but pure, unmingled naturalism.

"This marked decline of distinctive Christian belief was accompanied with a marked decline of Christian morality. Heathenism re-asserted its empire over the carnal affections of the natural man. The pictures of abounding wickedness in the high places and the low places of the earth, which are presented to us by the witnesses of the worst pagan degradation, are repeated, in colours not less strong, in lines not less hideous, by the observers of the gross and reckless iniquity of the so-called Christian period now before us."

And now all the evils engendered in that evil intrigue which united the State with a professed Christianity, hurried on the doomed empire to its final and utter ruin.

The criminal and frivolous pleasures of a decrepit civilisation left no thought for the absorbing duties of the day or the fearful trials of the morrow. . . . The banquet, theatre, and the circus exhausted what little strength and energy were left by domestic excesses. The poor ape the vices of the rich, and hideous depravity reigned supreme, and invited the vengeance of heaven. (Lea's "History of Sacerdotal Celibacy.")

DESTRUCTION AND DEVASTATION.

THE pagan superstitions, the pagan delusions, and the pagan vices, which had been brought into the church by the apostasy, and clothed with a form of godliness, had wrought such corruption that the society of which it was a part could no longer exist. From it no more good could possibly come, and it must be swept away.

The uncontrollable progress of avarice, prodigality, voluptuousness, theatre going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude but simple and morally vigorous barbarians. (Schaff.)

And onward those barbarians came, swiftly and in multitudes. For a hundred years the dark cloud had been hanging

threateningly over the borders of the empire, encroaching slightly upon the West, and breaking occasionally upon the East. But at the close of the fourth century the tempest burst in all its fury, and the flood was flowing ruinously. As early as A.D. 377 a million Goths had crossed the Danube, and between that time and A.D. 400 they had ravaged the country from Thessalonica to the Adriatic Sea. In A.D. 400 a host of them entered the borders of Italy, but were restrained for a season.

In 406 a band of Burgundians, Vandals, Suevi, and Alani from the north of Germany, four hundred thousand strong, overran the country as far as Florence. In the siege of that city their course was checked with the loss of more than one hundred thousand. They then returned to Germany, and with large accessions to their numbers, overran all the southern part of Gaul. The Burgundians remained in Gaul; the Vandals, the Alani, and the Suevi overran all the southern part of Spain, and carried their ravages over the greater part of that province, and to the Strait of Gibraltar.

In 410 again returned the mighty hosts of the Goths, and spread over all Italy from the Alps to the Strait of Sicily, and for five days inflicted upon Rome such pillage as had never befallen it since the day, nearly a thousand years before, when the Cimbri left it in ruins. They marched out of Italy and took possession of South-eastern Gaul from the Mediterranean Sea to the Bay of Biscay.

In May 429, the Vandals, in whose numbers the Alani had been absorbed, crossed the Strait of Gibraltar into Africa, and for ten years ravaged the country from there to Carthage, of which city they took possession with great slaughter, October 9, A.D. 439; and in 440 the terrible Genseric, king of the Vandals, ruled the Mediterranean, and sacked the city of Rome.

In 449 the Saxons and their German neighbours invaded Britain, of which they soon became sole possessors, utterly exterminating the native inhabitants.

In 451-453 another mighty host, numbering seven hundred thousand, of all the barbarous nations, led by Attila, desolated Eastern Gaul as far as Chalons, and the north of Italy as far as the Rhone, but returned again beyond the Danube.

And finally, in 476, when Odoacer, king of the Heruli, became king of Italy, the last vestige of the Western Empire of Rome was gone, and was divided among the ten nations of barbarians of the North.

NO REMEDY, AND FINAL RUIN.

WHEREVER these savages went, they carried fire and slaughter, and whenever they departed, they left desolation and ruin in their track, and carried away multitudes of captives. Thus was the proud empire of Western Rome swept from the earth; and that which Constantine and his ecclesiastical flatterers had promised one another should be the everlasting salvation of the

State, proved its speedy and everlasting ruin.

It was impossible that it should be otherwise. Pagan Rome had gone to a fearful depth of degradation in the days of the Cæsars, yet the empire did not perish then. There was hope for the people. The Gospel of Jesus Christ carried in earnestness, in simplicity, and in its heavenly power, brought multitudes to its saving light, and to a knowledge of the purity of Jesus Christ. This was their salvation; and the Gospel of Christ, by restoring the virtue and integrity of the individual, *was the preservation of the Roman State.*

But when by apostasy that Gospel had lost its purity and its power in the multitudes who professed it; and when it was used only as a cloak to cover the same old pagan wickedness; when this *form* of godliness, practised not only without the power but in defiance of it, permeated the great masses of the people, and the empire had thereby become a festering mass of corruption; when the only means which it was possible for the Lord Himself to employ to purify the people had been taken and made only the cloak under which to increase unto more ungodliness—there was no other remedy: destruction must come.

WORSE THAN THE BARBARIANS.

AND it did come, as we have seen, by a host wild and savage, it is true; but whose social habits were so far above those of the people which they destroyed, that savage as they were, they were caused fairly to blush at the shameful corruptions which they found in this so-called Christian society of Rome. This is proved by the best authority. A writer who lived at the time of the barbarian invasions, and who wrote as a Christian, gives the following evidence as to the condition of things:—

The church which ought everywhere to propitiate God, what does she but provoke Him to anger? How many may one meet, even in the church, who are not still drunkards, or debauchees, or adulterers, or fornicators, or robbers, or murderers, or the like, or all these at once, without end? It is even a sort of holiness among Christian people, to be less vicious. From the public worship of God, and almost during it, they pass to deeds of shame. Scarce a rich man but would commit murder and fornication. We have lost the whole power of Christianity, and offend God the more, that we sin as Christians. We are worse than the barbarians and heathen. If the Saxon is wild, the Frank faithless, the Goth inhuman, the Alanian drunken, the Hun licentious, they are, by reason of their ignorance, far less punishable than we, who, knowing the commandments of God, commit all these crimes. (Salvian.)

"He compares the Christians, especially of Rome, with the Arian Goths and Vandals, to the disparagement of the Romans, who add to the gross sins of nature the refined vices of civilisation, passion for the theatres, debauchery, and unnatural lewdness. Therefore has the Just God given them into the hands of the barbarians, and exposed them to the ravages of the migrating hordes." (Schaff.)

And this description, says the same author, "is in general not untrue." And he confirms it in his own words by the excel-

lent observation that "nothing but the Divine judgment of destruction upon this nominally Christian, but essentially heathen, world could open the way for the moral regeneration of society. There must be new, fresh nations, if the Christian civilisation, prepared in the old Roman empire, was to take firm root and bear ripe fruit."

These new, fresh nations came, and planted themselves upon the ruins of the old. Out of these came the faithful Christians of the Dark Ages, and upon them broke the light of the Reformation.

ALONZO T. JONES.

READY FOR A NEW CONSTANTINE.

(From the American Sentinel.)

AT the Methodist camp-meeting at Ocean Grove, about three weeks ago, President McKinley spent a short time one day and made a speech. After he had gone away, Dr. Schell, the general secretary of the Epworth League, in a sermon, says the *New York Tribune*, "aroused the enthusiasm of his hearers, and the Auditorium resounded with the loud 'amens' when he said":—

"When President McKinley spoke about peace with honour, and meeting our duty in the islands of the sea like men, our souls leaped within us, for we recognized in him the conquering spirit of the old Roman and the militant aggressive spirit of Christianity. . . . He spoke as a patriot and a Christian. There are more than one million young men in the Epworth League alone. No Alexander or Cæsar ever had an army like that. We aspire to be the Tenth Legion for any campaign. President McKinley may plan for peace at home or peace with honour abroad. These young men with their blood and breeding will march through sand or jungle and fling themselves at a breastwork with a hardihood and a daring that no veteran of the Old Guard or Wellington's Iron Brigade could surpass. He has our prayers to day. He can have our money to-morrow, and the whole million will enlist the day after if we are needed."

How much of a degree is that removed from the spirit of the times of Constantine?

Another preacher the same day "aroused much enthusiasm" by calling upon all the people of the United States to "stand by the President in his Philippine policy" and declaring that,—

"God has thrown down a thousand isles in the the Pacific as jewels, as stepping-stones over which Columbia, with the Stars and Stripes in one hand and the cross of Christ in the other, may pass to the commerce, education, and spiritual salvation of one half of the people of this world."

Every sentiment of this whole performance is that of a complete union of church and state, of conquests of the cross with sword and cannon, of "spiritual salvation" by carnal weapons and warfare.

One of these days these religionists will find a politician willing to make capital of their thoughtless enthusiasm, and then this country will behold in speaking acting power in this nation the living image of the Papacy of the fourth century and onward.

"WHEN you preach politeness and propriety to your children, remember to practise these virtues yourself."

"THE wages of sin is death, no matter how promptly we pay our pew rent."



The Gospel in the Galatians

REDEEMED FROM THE CURSE.

THE third and fourth chapters of Galatians have to do with Abraham as the typical Christian. That which God gave him and promised him is precisely what He gives and promises to all. God blessed Abraham, not because of Abraham's goodness, but in order that he might become good. Abraham believed God, and accepted the blessing, and so became good. The Gospel was preached to Abraham in the words, "In thy seed shall all the kindreds of the earth be blessed;" and this blessing comes to us through Christ, who, having been raised from the dead, has been sent to turn every one of us away from our iniquities.—Acts iii. 25, 26.

"FOR as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them. But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."—Gal. iii. 10-14.

Good Works.—The Bible does not disparage good works. On the contrary, they are exalted. The charge against the unbelieving is that they are "unto every good work reprobate." Titus i. 16. Timothy was exhorted to "charge them that are rich in this world" "that they do good, that they be rich in good works." 1 Tim. vi. 17, 18. And the Apostle Paul prayed for us all, that we might "walk worthy of the Lord unto all pleasing, being fruitful in every good work." Col. i. 10. Still further, we are assured that God has created us in Christ Jesus "unto good works," "that we should walk in them." Eph. ii. 10.

Good Works only by Faith.—"If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. iv. 2, 3. Although good works are required of us, they are not the "works done in righteousness, which we did ourselves" (Titus iii. 5), but the "good works which God afore prepared, that we should walk in them." Eph. ii. 10. These good works God has "laid

up" for them that fear Him, He Himself having "wrought" them for those who trust in Him before the sons of men. Ps. xxxi. 19. "This is the work of God, that ye believe on Him whom He hath sent." John vi. 29.

"The Just Shall Live by Faith"—This is proof that no one is justified by the law; for if one were righteous by works, then it would not be by faith. The law and the works of the law have nothing whatever to do in the work of justifying men, although the law itself "is holy, and the commandment holy, and just and good." Rom. vii. 12.

Who Are the Just?—In other versions than the English, as for instance the German and Danish, these texts are made much plainer, because they use the word which conveys the idea more perfectly than the word "just" does to us. This is the way it is: "But that no man is made righteous by the law in the sight of God it is evident; for the righteous shall live by faith." The words "just" and "righteous" really mean the same thing, but in the word "justify" the majority of readers do not readily recognise the phrase "to make righteous." We see, therefore, that righteousness is the end to be attained. Righteousness means right doing, and the law is the standard of right doing. The only question before us is, how this desired object is to be attained. How is the sinner to be made righteous—to be made a doer of the law? Not by the law itself, for that does nothing; it simply points out the right way; but we ourselves are "without strength." Righteousness therefore must come from without, from some living thing, and when attained its genuineness will be "witnessed by the law and the prophets." Rom. iii. 21.

Life is Doing.—"The man that doeth them shall live in them." The law calls for action, deeds, and nothing else. If good deeds are manifested, the law is satisfied.

But "all have sinned;" and since all are "dead in trespasses and sins" (Eph. ii. 1), it is very evident that none can of himself be in the position described by the words, "The man that doeth them shall live in them." The man must first be made alive, before he can do them. Do not forget, however, that in all this the law is ex-

alted and honoured, instead of discredited. There is life in obedience to it, and death in disobedience. The curse is only on those who do not do it. "In keeping of them there is great reward."—Ps. xix 11.

Sin and Death the Curse.—That death is the curse is evident from the last part of verse 13, "Cursed is every one that hangeth on a tree." Christ was made a curse for us, in that He hung on a tree, that is, was crucified. So we have the substance of verse 10 thus, that those who do not continue in the things written in the law are dead. That is, disobedience is death. And this is what the Scripture says: "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Sin contains death, so that when by one man sin entered into the world, death came by sin.—Rom. v. 12.

Christ Made a Curse for Us.—That "Christ died for the ungodly" is evident to all who read the Bible. "He was delivered for our offences." Rom. iv. 25. The death that was deserved came on Him. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." Isa. liii. 5. But death came by sin. Death is the curse that has passed upon all men, simply because "all have sinned." So as Christ was "made a curse for us," it follows that Christ was "made to be sin on our behalf." 2 Cor. v. 21, R.V. He "bore our sins in His own body" up to the tree. 1 Peter ii. 24, margin. Note that our sins were "in His own body." It was no superficial work that He undertook. He was made a curse for us, made to be sin for us, and consequently suffered death for us. To some this truth seems repugnant; to the Greeks it is foolishness, and to the Jews a stumblingblock, but "to us who are saved, it is the power of God." For bear in mind that it was *our sins* that He bore in His own body—not His own sins. The same scripture that tells us that He was made to be sin for us assures us that He "knew no sin." The same text that tells us that He carried our sins "in His own body" is careful to let us know that He "did no sin." The fact that He could carry our sin about with Him, being actually made to be sin for us, and yet not do any sin, is to His everlasting glory and our eternal salvation from sin.

Redeemed from Sin and Death.—Christ has redeemed us from that which He suffered; for "with His stripes we are healed." So He has redeemed us—bought us back—from sin and death. He has redeemed us from death in redeeming us from sin, since death is but the result of sin. But sin is wrong doing—"the transgression of the law." 1 John iii. 4. So it is from our "vain manner of life" that we are redeemed with the precious blood of Christ. 1 Peter i. 18, 19, R.V. By becoming sin for us, and carrying our sin up to and on the tree, Christ has redeemed us from the transgression of the law. That is, He has redeemed us from committing

sin. This is the glorious reality of the Gospel—present salvation from the commission of "the sin that doth so easily beset us."

The Revelation of the Cross.—In verse thirteen we are brought back to the ever-present, universal cross:—

1. The redemption from sin and death is accomplished through the cross.—Gal. iii. 13.

2. The Gospel is all contained in the cross; for the Gospel is "the power of God unto salvation to every one that believeth" (Rom. i. 16), and "to us who are saved" the cross of Christ is "the power of God."—1 Cor. i. 18. "Christ and Him crucified," is all that Paul wished to know; it is all that any man needs to know. Thus: the one thing that men need is salvation; if they get that, they get all things; but salvation is found only in the cross of Christ; therefore God puts before the eyes of men nothing else: He gives them just what they need. Jesus Christ is by God set forth openly crucified before the eyes of every man, so that there is no excuse for any to be lost, or to continue in sin.

3. Christ is set forth before men only as the crucified Redeemer, and since that from which men need to be saved is the curse, He is set forth as bearing the curse. Wherever there is any curse, there is Christ bearing it. We have already seen that Christ bore, and still bears, our curse, in that He bears our sin. He also bears the curse of the earth itself, for He bore the crown of thorns, and the curse pronounced on the earth was, "Thorns also and thistles shall it bring forth."—Gen. iii. 18. So the whole creation, which now groans under the curse, is to be redeemed through the cross of Christ.—Rom. viii. 19, 23.

4. It is only on the cross that Christ bears the curse, for His being made a curse for us was indicated by His hanging on the cross. The cross is the symbol of the curse, but also of deliverance from the curse, since it is the cross of Christ the Conqueror and Deliverer. The very curse itself, therefore, presents the cross, and proclaims our deliverance.

5. Where is the curse? Ah, where is it not? The blindest can see it, if he will but acknowledge the evidence of his own senses. Imperfection is a curse, yea, that is the curse; and imperfection is on everything connected with this earth. Man is imperfect, and even the finest plant that grows from the earth is not as perfect as it might be. When God made the earth, everything was "very good," or, as the Hebrew idiom has it, "good exceedingly." God Himself could see no chance, no possibility for improvement. But now it is different. The gardener spends his thought and labour trying to improve the fruits and flowers under his care. And since the best that the earth produces reveals the curse, what need be said of the gnarled, stunted growths, the withered and blasted

buds and leaves and fruits, and the noxious, poisonous weeds? Everywhere "hath the curse devoured the earth."—Isa. xxiv. 6.

6. What then is the conclusion of the whole matter? Is it discouragement? Nay; "for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thess. v. 9. Although the curse is visible everywhere—

"Change and decay in all around I see,"

yet things live, and men live. But the curse is death, and no man and no thing in creation can bear death and still live. Death kills. But Christ is He that liveth, and was dead, and is alive for evermore.—Rev. i. 18. He alone can bear the curse—death—and still live. Therefore the fact that there is life on the earth and in man, in spite of the curse, is proof that the cross of Christ is everywhere. Every blade of grass, every leaf of the forest, every shrub and tree, every flower and fruit, even the bread that we eat, is stamped with the cross of Christ. Everywhere is that cross; and as the preaching of the cross is the power of God, which is the Gospel, so it is that the everlasting power of God is revealed in all things that He has made.—Rom. i. 16, 20, compared with 1 Cor. i. 17, 18, amounts to a plain declaration that the cross of Christ is seen in the things that God has made—even in us.

The Blessing from the Curse.—Christ bore the curse, in order that the blessing might come to us. He bears the curse now, being crucified before us, and we with Him, that we may continually experience the blessing. Death to Him is life to us. He was made to be sin for us, that we might be made the righteousness of God in Him.—2 Cor. v. 21. What is the blessing that we receive through the curse that He bears? It is the blessing of salvation from sin; for as the curse is the transgression of the law (Gal. iii. 10), the blessing consists in turning away every one of us from our iniquities from disobedience.—Acts iii. 26. Christ suffered the curse, even sin and death, "that the blessing of Abraham might come on the Gentiles through Jesus Christ."—Gal. iii. 14. And what is the blessing of Abraham? That we have already seen, but we may well read it again. Having stated that Abraham was justified, made righteous by faith, the apostle adds:—

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered, Blessed is the man to whom the Lord will not impute sin."—Rom. iv. 6, 8.

And then he shows that this blessing comes on the Gentiles as well as the Jews who believe, because Abraham received it when he was uncircumcised, "that he might be the father of all them that believe." The blessing is freedom from sin, even as the curse is the doing of sin; and as the curse reveals the cross, so we find that the very curse is by the Lord made to proclaim the blessing. The fact that we live, although we are sinners, is the assurance that deliverance from the sin is ours. "While

there's life there's hope," says the adage. Yes, because the Life is our hope. Thank God for the blessed hope.

E. J. WAGGONER.

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FAITHFUL AND JUST TO FORGIVE.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9.

Every one has run up a fearful account of sin against God, and is therefore under bondage unto death. But the sinner has a friend in Jesus, Who paid every farthing of that debt long ago. He, however, entered into an arrangement with God, the Father, that, should the guilty one confess his iniquity, and ask forgiveness, he should be set at liberty, and the death penalty be cancelled; otherwise it should not be averted.

God is declared to be faithful: It means that He will do just as He has agreed to. He will keep faith with the repentant sinner. This fact must be fully accepted by the sinner as the first condition of acceptance. But God is also just in forgiving the sinner for the reason that Jesus paid the debt in full, and all the conditions on the part of the Saviour of sinners are complied with.

The terms of salvation are so plain that a child can understand them. Reader, will you accept them?

"All the fitness He requireth
Is to feel your need of Him."

Do you feel your need of Him now?

"Come unto Me," says Jesus, "and I will give you rest."—Matt. xi. 28.

"Ask, and it shall be given you; seek, and ye shall find."—Matt. vii. 7.

A. SMITH.

—o—
CASTING THE SHADOW.

MANY persons think so much of the influence they are going to exert that they become vain and self-conscious, and merely exhibit self. The man who must needs assume a weighty and ponderous manner in order to make himself impressive only gives an impression of himself. Spiritual egotism is the most painful thing in the world. Let the man walk with God, with eyes fixed upon Him, and the influence of the life will care for itself—the less one is conscious of it the better. Some one has truly said:—

"A growing tree is not thinking of the shadow it will cast. It is growing to bear its fruit or furnish the timber of its being. The shadow grows in consequence. And it is so with an honest good life. The inspiration of it is not the desire of others' applause or the growth of personal influence, but the wish to do the duty of the day, because it is duty. It is not by mere brains that good enduring influence is secured. Character, which inspires confidence, wins respect, and by the very laws of life tells on others—this is the force which a good man directs. But self-conceit, personal vanity, and over-confidence in one's self are not consistent with this character."



HO, WATCHMAN, HO!

Ho, watchman, ho! the night seems long,—
The night of violence and wrong,—
The night of sin and unbelief,—
The night of pain and woe, and grief!
Pray look ye from the lofty tower,
And tell lone pilgrims of the hour,

Ho, watchman, ho! war's clarion note
Is blown from cannon's belching throat;
Nations arise in angry strife;
The assassin lurks for human life.
Ho, watchman, ho! with voice and might
Proclaim aloud the hour of the night!

Grim Pestilence, with livid hand,
Stalks forth victorious in the land;
Gaunt Famine, with her bloodless face,
Holds thousands in her dread embrace;
While o'er the nations, near and far,
Floateth the crimson badge of war.

Ho, watchman, ho! the solid earth
Is rent by earthquakes' sudden birth,
While ocean's billows rise amain,
And rush and roar o'er verdant plain,
As if the surges of the deep
Forgot their ancient bounds to keep.

Ho, watchman, ho! raise high thine arm,
And sound the tocsin's wild alarm.
Dost thou not hear, from near and far,
The baying of the dogs of war?
Dost thou not hear the cock's shrill cry,
Proclaiming that the day is nigh?

Cry, watchman, cry! the day is near;
What mean these sights and sounds of fear?
What gleams are these which swift arise—
This glory in the eastern skies?
Ah! 'tis the gleaming of the car
Of Prince Emmanuel from afar.

Cry, watchman, cry! from far and near,
The "peace-and-safety" cry I hear;
Lift up thy voice above the din,
And fire the Spirit's culverin.
Shout, watchman, shout aloud and cry,
For Armageddon's day is nigh!

L. D. A. STUTTLE.

—o—

THE SECOND COMING OF CHRIST.

THIS GENERATION—A TIME MESSAGE—
THE LOUD CRY—ARE YOU READY?

WHY should it be thought a thing improbable or impossible that God would warn *this generation* with a message announcing the immediate personal coming of the Son of man? The landmarks of the Lord's way to and through past generations are remembered by the few only, and consequently the coming of the Lord will overtake the inexcusably ignorant like a thief in the night.

When the truth of the Saviour's own prophecy is proclaimed with a loud voice, saying, "This generation shall not pass till all these things be fulfilled," it sounds like discordant notes in the ears of the world, spoiling the fascinating sweetness of that music which lulls the soul into the sleep of death. The proclamation of the Lord's return is already disturbing the moral stagnation of the religious world, and is sending waves of uneasiness through the breasts of the openly ungodly. But, when the great day of His wrath shall come who will be able to stand?—Rev. vi. 14-17.

Let no one reject God's message for to-day on the supposition that a time-message would be outside His plan. Consider former generations and the definiteness of the *time* contained in the Divine messages sent them. In the days of Noah, God limited His work for that age, in gospel and judgment, to "*one hundred and twenty years*," "*seven days*," and "*forty days*."—"See Gen. vi. and vii.

Coming further down the stream of history, God's message to Abraham was that his seed should be under heavy affliction, under persecution, for *four hundred years*.—Gen. xv. 13. The Spirit of God sent Joseph to Pharaoh to tell him what was about to be done, and Joseph said, "Behold, there come *seven years* of great plenty throughout all the land of Egypt; and there shall arise after them *seven years* of famine."—Gen. xli. 29, 30.

By the mouth of Moses, the Lord said to the Hebrews, "Your children shall wander in the wilderness *forty years*."—Num. xiv. 33. Nearly nine hundred years after this, another time-message was given by Jeremiah to the Jews. This time they were to go into captivity to "serve the King of Babylon *seventy years*." Still travelling homeward, a period of *four hundred and ninety years*, subdivided with infinite precision, was mapped out through the beloved Daniel as great way-marks that all might know *the time* when God would manifest Himself in humanity, even in the person of Jesus Christ.—Dan. ix. 24-27. And yet, because Jerusalem remained willingly ignorant of the scriptures, it knew not the time of its visitation, and perished.

And has God ceased to visit His people after this same order?—Oh no. We have reached the last link in the chain of time. The eternity of eternities is just upon us, and God is sending forth His last great time-message saying, "THIS GENERATION shall not pass away till all be fulfilled." Christ gave an advance list of the great signs that would precede the cry,—"He comes! He comes!" After this prophetic enumeration, He said, "When ye shall see all these things, know that He is near, even at the doors," margin. Verily I say unto you, *This generation* shall not pass till all these things be fulfilled."—Matt. xxiv. 33, 34.

The message of the flood in comparison with the present message differs in this respect—That was heralded by one lone man, Noah; but the message of the Lord's coming to this generation will be given by one hundred and forty-four thousand Noahs.—Rev. vii. 4; xiv. 1; xv. 1-3. The loud cry of that number will be sounding when Jesus appears from mountain to mountain, from valley to valley, from plain to plain, from sea to sea; and from the rivers even unto the ends of the earth.—Rev. vii. 1-3; xiv. 6.

There was but one man—John—heralding the *time* of the true Messiah in His *first* advent; but the days are here when this generation shall hear the cry of one hundred and forty-four thousand Johns going forth with the Holy Ghost preparing the way of the second advent.

O! be ready to take your place in the transcendent majesty of that event! His grace, His love, are sufficient to clothe you with the wedding-garment, His righteousness. His Spirit, which He has promised, will triumph over the world, the flesh, and the devil. Come, Lord Jesus, come quickly!

S. McCULLAGH.

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"THE NATIONS WERE ANGRY, AND
THY WRATH IS COME."

IN viewing the scenes of this earth, John was permitted to behold a picture that he sets out as one of the most significant of the signs of the very times in which we are now living. His description of the scene is:—

And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants, the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.—Rev. xi. 18.

When "the time of the dead, that they should be judged," is come, God makes the fact clear, so that we may know it by simply giving attention to one of the great signs—that at that time the "nations" are "angry." And when God gives a sign, it is sufficiently marked to carry with it the conviction of the truth which it signifies. Our Heavenly Father wants us each one to know when "the time of the dead, that they should be judged," is come. For then the message of the Gospel to all men is,

"Fear God, and give glory to Him, for the hour of His judgment is come."

Who is there that has not been impressed by the most tremendous preparations for war that have been going on, especially during the last ten years? And, while these appalling war equipments are being forged, how significant the fact that the "nations" are "angry," and that one war-cloud is following another in rapid movements all the time? There can be no mistaking the fact that we are even now in the very time when the "nations" are "angry," and it is certainly only a miracle of divine power that is holding them from plunging at once into "the battle of that great day of God Almighty."

This world's Redeemer is a tender compassionate Saviour. And He is graciously pointing us to these things that we may flee to Him as the perfect shelter from the impending storm. "For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall."—Isa. xxv. 4.

A. O. TAIT.

THE DIVINITY OF LABOUR.

It was never intended that man should be without occupation. In Eden, Adam was given his task:—

"And the Lord God took the man, and put him into the garden of Eden to dress it and keep it."—Gen. ii. 15. He was directed by the Almighty to subdue the earth, and to exercise dominion over all living creatures upon the earth. His gift of language and facility of expression were exercised to give names to all the beasts of the field and every fowl of the air, as the Lord brought them to him "to see what he would call them." The requirement of mental and physical effort was not lacking for man in the very first days of his existence on earth.

Indeed, if man were created in the image of his Maker why should he not work? Work is divine! We are told, in the second verse of the second chapter of Genesis, of God Himself, "And He rested on the seventh day from all His work which He had made." And Christ Himself said: "My Father worketh hitherto, and I work." If God works, it is God-like, to work—and he who would be godly must work.

W. H. MCKEE.

The Worship of the Past.—*The Christian Advocate* tells us that, "in May next, Florence (Italy) will celebrate the four hundredth anniversary of the burning of Savonarola as a heretic. The Catholic clergy, headed by the archbishop, will hold a solemn religious service in his honour." In our Lord's day, the Pharisees, the "orthodox" sect of their time, built and garnished the sepulchres of the righteous whom their fathers killed, and then stained their own hands in the blood of Him who spoke

through those slain by their fathers.—Matt. xxiii. 29-31. Well did James Russell Lowell sing:—

"For humanity sweeps onward; where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."—*Signs of The Times.*



MY NEED.

PHIL. III. 10, 11.

'Tis not enough for me alone to hear
The wondrous story of the cross and shame—
How Jesus once the sins of earth did bear,
Leaving bright glory when to earth He came,
'Tis not enough alone to hear it read,
The record of His love, and healing power;
'Tis not the record of what Jesus said,
That is to save me in this trying hour.

Not that I need to know a sinner vile
I am; for, oh, my soul it doth confess
To guilt and shame, and nothing good, the while
It seeketh from this awful state redress.

Oh, no! it is not knowledge that I need;
Much better now I know than I can do;
For many things I know, I do not heed,
Am helpless to attain the standard true.

Oh, no! 'tis not to know about my Lord
That most I need in this my sore distress;
'Tis not I need to hear about His Word,
Nor that I need my sin to more confess.

But what I need to know is HIM, His power
Exceeding great to quicken from the dead,
His fellowship in grief, and every hour
Unto His death, and in His life be led.

Yes, Jesus, I am satisfied to know
The power of that pure inward life Divine;
But nothing short of this to me can show
Eternal life, and there my feet incline.

ANNA C. KING.

BE KIND TO THE STRANGER.

KINDNESS to the stranger has always been a mark of Christian character. The Bible enjoins it over and over again. The Israelites were called upon to remember the time when they were strangers, and, in view of that experience, to be hospitable to the wanderer. One of the apostle's injunctions is to "be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

It is very true that in our day there are probably more tramps than angels that present themselves at our doors. Many of them are not entitled to any considerations on the ground of being of any benefit to the world; but Christ Jesus loved every soul of them well enough to die for him. And we should seek to recognize in every person an object for whom the dearest price has been paid.

We do not, by this, say that we should, without reserve, open our houses to every

applicant for charity. But it is safe to say that none should be turned away without consideration, and none should be sent away who are hungering for bread.

G. C. TENNEY.

THE THREE TENSES.

THE PAST.

1. GONE astray.—Isa. liii. 6.
2. Without Christ.—Eph. ii. 12.
3. Lost.—Matt. xviii. 11.
4. Without hope.—Eph. ii. 12.
5. Child of Satan.—John viii. 44.

THE PRESENT.

1. Saved.—Eph. ii. 5, 8.
2. Justified.—Rom. v. 1.
3. With God.—Eph. ii. 22.
4. Light.—2 Cor. iv. 16.
5. Child of God.—Rom. viii. 14, 16

THE FUTURE.

1. Shall be changed.—Rom. viii. 23.
2. Put on immortality.—1 Cor. xv. 51-54.
3. Shall be like Christ.—1 John iii. 1, 2.

J. H. DURLAND.

"TASTE AND SEE."

RELIGION is a thing to try. All the arguments in the world cannot disprove what has entered into our experience. If any are inclined to argue regarding the truth of Christianity, they may read with profit Lyman Abbot's little parable, and perhaps decide that, instead of discussing religion, they will try the test of personal experience.

"I heard the other day two butterflies on the edge of a flower, discussing. One said 'We cannot know whether there is any honey in the flower; no butterfly ever found it there, no butterfly ever will.' The other said, 'Well, nevertheless, I think there must be some.' And while they debated it, gnostic and agnostic, a humming-bird flew in and ran his long bill into the flower, and sipped the sweet, and was gone."

The debate whether there is beauty and truth in the Word of God, whether there is beauty and truth in the Christ that came from God—that is not religion. "Oh! taste and see that the Lord is good"—that is religion.—*Selected.*

WHITED SEPULCHRES.

WHEN Christ was here on earth, He had a good deal to say about people who "say and do not." These He likened to a whited sepulchre filled with dead men's bones. This, at first thought, seems like an extreme comparison, but it is not altogether a figure of speech. How often it is that people make a profession of religion, unite with the church, and, to outward appearance, pass as God's children, while, at the same time, sin reigns within the heart. Then, when God looks upon such an individual, professing to be what he is not, He sees beyond the exterior, and takes cognizance of the thoughts and intents of the heart. There He sees sin; but sin is death. So, instead of the

body of that person being the temple of the Holy Ghost, it is really a sepulchre, filled with dead men's bones.

God does not desire that we should be sepulchres filled with death, but living temples filled with His Spirit. So, instead of drawing over our iniquity a covering that will make us appear outwardly to be righteous, God would have us to be covered with the covering of His Spirit, that will cleanse from all iniquity and sin.—*London Present Truth.*

Bible Reading.

THE "PEACE-AND-SAFETY" CRY. A SIGN OF THE END.

1. THE true servant of God will warn the wicked of danger, and shun not to speak the whole counsel of God.

Witness: "If thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."—See Eze. xxxiii, 1-11; also 2 Tim. iv. 1-5; Acts xx. 20, 27.

2. The cry of the false prophet has ever been one of peace and assurance in the time of danger.

Witness: "They have healed also the hurt of the daughter of My people slightly, saying, Peace, peace, when there is no peace."—Jer. vi. 14. See also Jeremiah 23 and Ezekiel 13 and 22, and many other places.

3. A marked feature of the message which God will give to the world in the last days is that of warning and alarm.

Witness: "Blow ye the trumpet in Zion, and sound an alarm in My holy city; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand."—Joel ii. 1. See also Rev. xiv. 6, 7.

4. God will place evidence of this message, not only in the Word, but He will write it in visible signs everywhere.

Witness: "And there shall be signs (1) in the sun, (2) and in the moon, (3) and in the stars; (4) and upon the earth distress of nations, (5) with perplexity; (6) the sea and the waves roaring; (7) men's hearts failing them for fear, (8) and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."—Luke xx. 25-27. Here are eight signs, some of which are indicative of the wildest commotions, and there are many others, such as war preparations, heaping up of riches, etc.

5. The great day of the Lord, in the beginning of which Christ will return, will come upon the world as a thief.

Witness: "But the day of the Lord will come as a thief in the night."—2 Peter iii. 10.

6. Yet, notwithstanding all the signs and warnings, the peace-and-safety cry will be heard.

Witness: "They shall say, Peace and safety."—1 Thess. v. 3.

7. But this cry will be but a precursor of the end.

Witness: "For, when they shall say, Peace and safety, then sudden destruction cometh upon them."—1 Thess. v. 3.

8. There will be another class who will heed the warning message, who will be

watching, and who will not be overtaken as a thief.

Witness: "But ye, brethren, are not in darkness, that that day should overtake you as a thief."—See 1 Thess. v. 1-6.

NOTE.—Is it not plain that those who wish to escape the terrors of the day of the Lord must heed the warning message which God gives? And is it not also plain that the cry of "Peace and safety," which is raised, is Satan's effort to soothe men to slumber in the midst of danger? Happy is he who knows God's warnings to be "a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn."—2 Peter i. 19.

X. Y. Z.



THE UNREASON OF UNBELIEF.

UNBELIEF is always unreasonable, yet still has much to say of reason. The Apostle Paul asked his brethren to pray that he might be delivered from "unreasonable and wicked men," for, he added, "all men have not faith." The reasonable man is the man of faith, who believes God's Word in simplicity, knowing that it is the wisdom of the mind of God. The following story from the French illustrates the point:—

A young man from the provinces, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally to say, "There is no God—God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house, where there was a numerous company. While all were entertaining themselves with news, pleasure, and business, two girls, aged, respectively, 12 and 13 years, were seated in a bay window, reading together. The young man approached them and asked: "What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance, sir; we are reading the history of God's chosen people."

"You believe, then, there is a God?"

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks.

"And you, sir, do not believe it?"

"Once I believed it; but, after living in Paris and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, was never in Paris. I have never studied philosophy nor any of those beautiful things which you know. I only know my catechism; but, since you are so learned, and say there is no God, you can easily tell me whence the egg comes?"

"A funny question, truly. The egg comes from the hen."

"Which of them existed first—the egg or the hen?"

"I really don't know what you intend with this question and your hen; but that which existed first was the hen."

"There is a hen, then, which did not come from the egg?"

"Beg your pardon, miss; I did not take notice of your question. I should have said the egg existed first."

"There is, then, an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is you see—" "I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well, there is a hen which did not come from an egg: Tell me, now, who made this first hen, from which all other hens and eggs come?"

"With your hens and your eggs, it



The Problem.

seems to me you take me for a poultry dealer."

"By no means, sir. I only ask you to tell me whence the mother of all hens and eggs came."

"But for what object?"

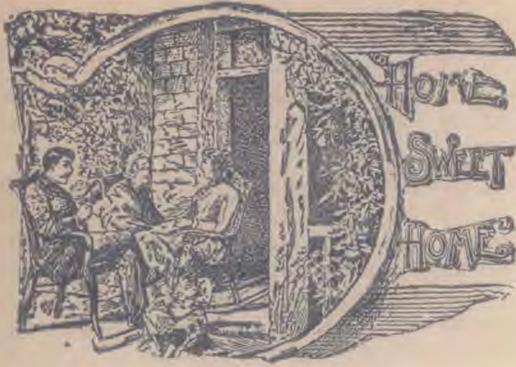
"Well, since you do not know, you will permit me to tell you. He who created the first hen, or, as you would rather have it, the first egg, is the same who created the world; and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God."

—o—

THE JOY OF DOING.

NEVER did any soul do good but it became readier to do the same again, with more enjoyment. Never was love, or gratitude, or bounty practised but with increasing joy, which made the practiser still more in love with the fair act.—*Shaftesbury.*

"THINK not to deserve His grace or buy His gifts; let His nature, which is love, be His reason for blessing you."



TO A YOUNG MOTHER.

Two little hands, two little hands,
That, tendril-like, cling to your own
For love, for guidance through earth's dark lands,
From a child to a woman grown.
Never again canst thou cast them away;
They will nestle in yours for ever and aye.

Two little feet, two little feet,
That will ever be at your side,
Pattering round with a prattle sweet,
Walking in manhood's pride;
But evermore they will walk with thee,
Through the vale of tears to eternity.

Two little eyes, two little eyes,
Raised trustingly up to you,—
Black, or brown, or blue as the skies,
Lucid and clear as dew,—
But ever in smiling, or ever in tears,
Looking to you through the long, long years.

Two little lips, two little lips,
Smiling and cooing to you;
Learning to talk, correcting the slips
By your accent gentle and true,—
Two little lips that will echo thy speech,
Thy sob, thy singing, on, on without reach.

Two little ears, two little ears,
Fair as the ocean's shells.
Careless seeming, the baby hears
All that the mother tells;
And the word goes into the soul so pure
To leave an impress that shall endure.

One little heart, one little heart,
Wakened to love by you,
Learning the lesson in every part,—
The lesson tender and true,—
Learning from mother to know the love
Of the father and mother heart above.

One little soul, one little soul,
Purchased on Calvary,
Sent by some mystery writ in the scroll
That hath not been opened to me,
Trusted to thee, O little child-mother,
By the Christ who calls the dear babe brother.

O then as Mary, who held to her breast
The Babe of the manger lowly,
And looked and loved, and knew herself blest
By that Stranger divine and holy,
So, mother, feel that to thee is given
A treasure divine to be kept for heaven.

FANNIE BOLTON,

CHRISTMAS PRESENTS.

A STORY FOR THE COMING HOLIDAYS.

"DIDN'T he make you a present of anything, Lizzie?" asked Margaret Granger of her cousin, Lizzie Green.

"No, not even of a pin-cushion," spoke up Lizzie's sister Jane, "that he might have bought for a sixpence. I think he's a mean stingy fellow, and if he doesn't keep Lizzie on bread and water when he gets her, my name's not Jane Green."

"I wouldn't have him," said Margaret, jesting, yet half in earnest. "Let Christmas go by, and not make his sweetheart or sister a present of the most trifling value! He must have a penny soul. Don't you think Edward might have sent you some token of good-will and affection in this holiday season, when every one is giving or receiving presents?" asked Margaret.

"Nothing of the kind was needed, cousin Maggie, as an expression of his feelings toward me," replied Lizzie. "He knew that I understood their true quality, and felt that any present would have been a useless formality."

But, notwithstanding Lizzie said this, she could not help feeling a little disappointed—more perhaps on account of the appearance of the thing than from any suspicion that meanness, as alleged by Jane, had anything to do with the omission.

"I wish Edward had made Lizzie some kind of a present," said Mrs. Green to her husband a day or two after the holiday had passed; "if it had been only for the looks of the thing. Jane has been teasing her about it ever since, and calls it nothing but meanness in Edward. And I'm afraid he is a little close."

"Better that he should be so than too free," replied Mr. Green; "though I must confess that a few shillings spent at Christmas in a present for his intended bride could hardly have been set down to the score of prodigality. It does look mean, certainly."

"He has bought a snug little house, I am told."

"If he's done that, he's done very well," said Mr. Green; "and I can forgive him for not spending his money in Christmas presents, that are never of much use, say the best you will of them. I'd rather Edward would have a comfortable house to put his wife in than see him loading her down, before marriage, with presents of one foolish thing or another."

"True. But it wouldn't have hurt him to have given the girl something, if it had only been a book, a purse, or some such trifle."

"For which trifle he would have been as strongly charged with meanness as he is now. Better let it go as it is. No doubt he has good reasons for his conduct."

Thus Mr. Green and Lizzie defended Edward, while the mother and Jane scolded about his meanness to their heart's content.

Edward Mayfield was a young man of good principles, prudent habits, and generous feelings. At this holiday season, Edward had intended to make both Lizzie and her sister a handsome present, and he had been thinking for some weeks as to what it should be. Many articles, both useful and merely ornamental, were thought of, but none of them exactly pleased his fancy.

A day or two before Christmas, he sat

thinking about the matter, when something or other gave a new turn to his reflections.

"They don't really need anything," he said to himself, "and yet I propose to spend three or four pounds in presents merely for appearance's sake. Is this right?"

"Right if you choose to do it," he replied to himself.

"I am not so sure of this," he added, after a pause. And then he sat in quite a musing mood for some minutes.

"That's better," he at length said, rising up and walking about the floor. "That would be money and good feeling spent to a better purpose."

"But they'll expect something," he argued with himself; "the family will think so strange of it. Perhaps I'd better spend half the amount in presents for Lizzie and Jane, and let the other go in the way I propose."

This suggestion, however, did not satisfy him.

"Better let it all go in the other direction," he said, after thinking a while longer; "it will do a real good. The time will come when I can explain the whole matter if necessary, and do away with any little false impression that may have been formed."

To the conclusion at which Edward arrived, he remained firm. No present of any kind was made to his betrothed or her sister, and the reader has seen in what light the omission was viewed.

* * *

CHRISTMAS eve proved to be one of unusual inclemency. The snow had been falling all day, driven into every nook and corner, cleft and cranny, by a piercing northeaster, and now, although the wind had ceased to roar among the chimneys, and to whirl the snow with blinding violence into the face of anyone who ventured abroad, the broad flakes were falling slowly but more heavily since morning, though the ground was covered already to the depth of many inches. It was a night to make the poor feel sober, as they gathered more closely around their small fires.

On this dreary night a small boy, who had been at work in a printing office all day, stood near the desk of his employer, waiting to receive his week's wages, and go home to his mother.

"You need not come to-morrow, John," said the printer, as he handed the lad the eight shillings due him for his week's work. "To-morrow is Christmas. You've been a good boy, John, and I think you deserve a Christmas gift. Here's half-a-crown for you."

John's countenance was lit up in an instant.

As he came back to get the money, the printer's eyes rested upon his feet, which were covered with a not very comfortable

pair of boots, and he said:—

"Which would you rather have, John—this, or a pair of new boots?"

"I'd rather have the boots," replied John, without hesitation.

"Very well. I'll write you an order on a shop-keeper, and you can go and fit yourself," and the printer turned to his desk and wrote the order.

As he handed to John the piece of paper on which the order was written, the lad looked earnestly into his face, and then said, with hesitation:—

"I think, sir, that my boots will do very well if mended; they only want mending. Won't you please write boots for my mother instead of me?"

The boy's voice trembled. He felt that he had ventured too far. The printer looked at him for a moment or two, and then said:—

"Does your mother want boots badly?"

"Oh, yes, sir. She doesn't earn much by washing and ironing, even when she can do it, but she sprained her wrist three weeks ago, and hasn't been able to do anything but work a little about the house since."

"And are your wages all she has to live upon?"

"They are now."

"You have a little sister, I believe?"

"Yes, sir."

"Does she want boots, also?"

"She has none that she can wear in this weather."

The printer wrote an order for three pairs of boots, and the boy, looking the thanks that he could not speak, left the kindly employer to get the new boots.

"John is very late to night," said Mrs. Elliot, as she got up and went to the door to look out in the hope of seeing her boy. Supper had been ready for at least an hour, and little Nettie had fallen asleep by the fire. As she opened the door, the cold air pressed in upon her, bearing its heavy burden of snow. She shivered, and shutting the door quickly, murmured:—

"My poor boy—it is a dreadful night for him to be out, and so thinly clad. I wonder why he stays so late?"

The mother had hardly spoken these words when the door was thrown open, and John entered with a hasty step, bearing several packages in his arms, all covered with snow.

"There's your Christmas gift, mother," said he, in a delighted voice; "and here is mine, and there is Nettie's!" displaying at the same time three pairs of boots.

Mrs. Elliot looked bewildered.

"Where did these come from, John?" she asked in a trembling voice, for she was overcome with surprise and pleasure at this unexpected supply of articles so much needed.

John gave an artless relation of what had

passed between him and the printer for whom he worked.

As they were about rising from the table, after finishing their meal, some one knocked at the door. John opened it, and a gentleman came in and said, familiarly—

"How do you do, Mrs. Elliot?"

After some inquiries respecting her lame wrist, he asked—

"How do you get along? Can you do any work?"

"Nothing more than a little about the house."

"Then you don't earn anything at all?"

"No, sir—nothing."

"How do you manage to live, Mrs. Elliot?"

"We have to get along the best we can on John's eight shillings."

"Eight shillings a week! You can't live on that Mrs. Elliot; that is impossible."

"It is all we have," said the widow.

Mr. Mayfield asked a great many more questions, and showed a very kind interest in the poor widow's affairs. When he arose to go away, he said—

"I will send you a few things to-night, Mrs. Elliot, as a Christmas present. This is the season when friends remember each other, and tokens of good-will are passing in all directions. I think I cannot do better than to spend all I designed giving for this purpose in making you a little more comfortable. So, when the man comes with what I shall send, you will know that it is for you. Good night. I will drop in to see you again before long."

No very long time passed before the voice of a man, speaking to his horse, was heard at the door. The vehicle had moved so noiselessly on the snow-covered street that its approach had not been observed. The loud stroke of a whip-handle on the door caused the expectant widow and her son to start. John immediately opened it.

"Is this Mrs. Elliot's?" asked the carman, who stood with his hat and rough coat all covered with snow.

"Yes, sir," said John.

"Very well; I've got a Christmas present for her I rather think; so hold open the door until I bring it in."

John had been trying on his new shoes, and had got them laced up about his ankles just as the carman came. So out he bounded into the snow, leaving the door to take care of itself. It did not take long, with John's active assistance, to transfer the contents of the cart to the widow's storeroom, which had been for a long time wanting in almost everything.

The timely present consisted of many articles. There were flour and potatoes and provisions, thick stockings and warm wraps—besides many little things selected with a careful regard to their use in the little family. With it was a letter saying that he would send a half-ton of coals next day, and they were brought round, a goodly store of warmth for cold days to come.

Edward Mayfield slept sweetly and soundly that night.

* * *

THREE or four days after Christmas, Mrs. Green said to Lizzie and Jane, as they sat sewing:—

"I declare, girls, we've entirely forgotten our washerwoman, poor Mrs. Elliot. It is some weeks since she sent us word that she had sprained her wrist, and could not do our washing until it got well. I think you had better go and see her this morning. I shouldn't wonder if she stood in need of something. She has two children, and only one of them is old enough to earn anything, and even he can only bring home a very small sum. We have done wrong to forget Mrs. Elliot."

"You go and see her, Lizzie," said Jane. "I don't care about visiting poor people in distress; it makes me feel bad."

"To relieve their wants, Jane, ought to make you feel good," said Mrs. Green.

"I know it ought; but I had rather not go."

"Oh, yes," said Lizzie; "You must go with me. I want you to go. Poor Mrs. Elliot! who knows how much she may have suffered?"

"Yes, Jane, go with Lizzie; I want you to go."

When Lizzie and Jane entered the humble home of the widow, they found everything comfortable, neat, and clean. A bright fire was in the hearth, and, though the day was very cold, diffused a genial warmth throughout the room. Mrs. Elliot sat knitting, and appeared exceeding glad to see the girls. Lizzie inquired how her wrist was, how she was getting along, and if she was in need of anything. To the last question she replied:—

"I should have wanted almost everything to make us comfortable had not Mr. Mayfield, one of the gentlemen I washed for before I hurt my wrist, remembered me at Christmas. He sent me provisions and coals, and I could not tell all now. I am sure he could not have spent less than three or four pounds. Heaven knows I shall never forget him! He came on Christmas eve, and inquired so kindly how I was getting along; and then told me he would send me a little present instead of to those who didn't really need anything, and who might well forgive him for omitting the usual compliment of the season."

Jane looked at Lizzie, on whose face was a warm glow, and in whose eyes was a bright light.

"Then you do not need anything?" said Lizzie.

"No, I thank you kindly, not now. I am very comfortable. Long before my coals, flour, and potatoes are out, I hope to be able to take in washing again, and then I shall not need any assistance."

"Forgive me, sister, for my light words about Edward," Jane said, the moment she and Lizzie left the widow's house. "He

is generous and noble-hearted. I would rather he had done this than made me a present of the most costly remembrancer he could find; for it stamps his character. Lizzie you may well be proud of him."

Lizzie did not trust herself to reply. When Jane told her father about the widow—Lizzie was modestly silent on the subject—Mr. Green said:—

"That was nobly done! There is the ring of the genuine coin! I am proud of him!"

Tears came into Lizzie's eyes as she heard her father speak so warmly and approvingly of her lover.

"Next year," added Mr. Green, "we must take a lesson of Edward, and improve our system of holiday presents. How many hundreds and thousands are wasted in useless souvenirs and petty trifles that might do a lasting good if the stream of kind feelings were turned into a better channel."

T. S. Arthur.

A MODEST PHILOSOPHER.

ONE day, Faraday, the famous natural philosopher, was asked by the Assistant Secretary of the Royal Society, Walter White, who records the talk in his "Journals," if he were writing a paper for the society.

"No," said he, shaking his head, "I am too old." He was then in his sixty-seventh year.

"Too old! Why, age brings wisdom," replied the secretary.

"Yes, but one may overshoot the wisdom," rejoined Faraday.

"You cannot mean that you have outlived your wisdom?" asked the amazed official.

"Something like it," answered the modest philosopher. My memory is gone; if I make an experiment, I forget, before twelve hours are over, whether the result was positive or negative. How can I write a paper while my memory is unreliable? No, I must content myself with giving my lectures to children."

The remark illustrates the philosopher's scientific spirit and, what is of greater value, his moral nature. He found his memory failing, and his mental powers declining, and accepted the facts as quietly as he had accepted his discoveries in magnetism. He uttered no complaint, nor did he, as many old men do, attempt that which he could not achieve.

Calmly, without ostentation, he gave up whatever work he could not carry on, content to lecture to the children who gathered to see his luminous experiments, and to listen to explanations that explained even to their minds the laws of chemistry and magnetism.

Faraday's moral nature appears in his freedom from pride and self-assertion. He gave generous recognition to the claims of his scientific contemporaries, made honourable mention of his assistants, thankfully

accepted a correction, and made use of every expedient, no matter how humble the person who suggested it, if it would make his work more effective.

When circumstances forced him into controversy, he stated the facts, and let them make their way, unaided by personalities or rhetoric. He was anxious to make the truth known—not Michael Faraday.

SILENCE WAS GOLDEN.

IT is said that Dr. Abernethy had a horror of feminine loquacity, and that he once said the most sensible woman he ever met was one who came to him with a bad finger. She held her hand out for examination without a word. He dressed the injured finger, and she withdrew silently. In four days she came again. "Better?" he asked. "Better," she replied. This went on for a month. Then, one day, she held out her hand free from bandages. "Well?" asked the doctor. "Well," was the answer. Abernethy refused to accept any fee from his taciturn patient, telling her it had been a pleasure to attend her, and that she was the most sensible woman he had ever met.—*Selected.*

HEALTH HINTS

BUSINESS HABITS LEADING TO MADNESS.

(FROM CASSELL'S SATURDAY JOURNAL.)

BUSINESS men are to-day being driven to the mad-house as they were never driven before. And why? Chiefly because they cannot, or will not, allow themselves time in which to refresh their jaded brains, Nature has equipped us with no more exquisitely complex piece of mechanism than the brain. It is capable of withstanding tremendous strains, but because it does not always cry out, like our limbs, when it is tired, we are apt to forget there is a limit to its endurance. Like the pirate omnibus horse, it is flogged up hill and down dale until, after mute protests, it finally collapses. How, then, can we make tolerably sure of keeping sane? This question can be best answered perhaps by citing a few examples of men who have not succeeded in keeping sane.

Tradesmen are chronic sinners in this respect. Engrossed with the one idea of getting ahead of their rivals, as they can scarcely help being in these strenuous days, they unnecessarily employ their evenings in concocting new enterprises, overlooking the fact that the brain is capable of much better things after its fair share of rest than when it is continually on the move.

One of the surest ways of ending one's days in a mad-house is to stimulate a fagged brain by constant "nips" of spirits. Over-indulgence in spirits injures the

memory to an incredible degree. In years gone by no person, who was known to be of intemperate habits, was permitted to appear as a witness in the Spanish courts of justice, the authorities maintaining that alcoholism was so prejudicial to the brain that it was unsafe to accept the testimony of an inebriate.

FRACTURES AND DISLOCATIONS.

WHEN an accident has occurred, with possible injury to a limb, it is very dangerous to urge the individual to stand up, or to use his injured arm to see if the limb is broken. By so doing, many a time a sharp end of a broken bone has been forced through the soft tissues to cause endless trouble.

Urge the person to lie down on his back. Then, if a limb be badly injured, tie an umbrella and a walking stick, or two umbrellas or a couple of pieces of straight wood, one on either side of the injured limb, by means of a couple of handkerchiefs. Next, carry him gently, if able to be moved, to a house near by; and, lastly, send for a surgeon.

In case of dislocations, simply apply hot fomentations over the injured joint to keep down the swelling until a surgeon arrives on the spot.

DR. S. C. RAND.

THE CHIEF FOODS OF THE NATIONS.

MR. G. R. WALDRON, in *McClure's*, gives an illustrated and comparative statement of the foods used by the principal peoples. Some of his statistics, says the *Review of Reviews*, may be summarised thus:—

MAIN CROPS: BUSHEL PER ANNUM.

POTATO: 4,000 millions.
INDIAN CORN: 2,600 millions.
WHEAT: 2,500 millions.
RYE: 1,300 millions.
BARLEY: 750 millions.

MAIN FOODS: QUANTITIES PER HEAD PER ANNUM.

POTATO (pounds): Ireland, 1,467; Germany, 1,300; Netherlands, 840; Norway and Sweden, 740; France, 700; Austria-Hungary, 663; and Canada, 660.

WHEAT (pounds): France, 467; Canada, 360; Italy, 307; Great Britain, 250; United States, 240; Netherlands, 240; Austria-Hungary, 230; Germany, 180; Russia, 93; Japan, 22.

FLESH MEAT (pounds): United States, 147; United Kingdom, 100; Norway, 80; France, 77; Spain, 70; Germany, 64; Sweden and Switzerland, 62; Belgium, 61; Austria-Hungary, 60; Russia, Portugal, Netherlands, 50; Italy, 24.

SUGAR (pounds): Great Britain, 80; United States, 73; France, 25; Germany, 18; Sweden, 20; Austria-Hungary, 15; Spain, 7.

TOBACCO (ounces): Belgium, 110; Switzerland, 80; Netherlands, 51; Germany, 48; United States, 43.

TEA (ounces): United Kingdom, 88; Australia, 88; Canada, 70; United States, 24; Russia, 9.

COFFEE (ounces): Netherlands, 370; Denmark, 247; Belgium, 176; United States, 155; Switzerland, 112; Germany, 78; France, 53; Austria-Hungary, 32; Italy, 17; Great Britain, 11; Spain, 9; Russia, 3.

BEER (gallons): United Kingdom, 30; Germany, 27; Denmark, 24; United States, 15; Switzerland, 14; Netherlands, 8; Sweden and Norway, 7; France, 6; Canada, 4.

WINE (gallons): Spain, 35; France, 29; Italy, 24; Austria-Hungary, 3; Germany and Russia, about 1 gal.; United Kingdom and United States, 2 quarts; Canada, less than 1 pint.

—o—
WORRY AS A SOURCE OF INDIGESTION.

WORRY is a baneful curse and the source, says a medical writer, of untold evils. It seams the face with lines and furrows, and has a most depressing effect upon that hypersensitive organ, the stomach, which, at such times, becomes a most unwilling and laggard servant. Indeed, it is safe to say that, unless encouraged by a cheerful temper and bright or, at least, hopeful thoughts, the stomach will play truant or sulk, and do no work which it can shirk.

The physiological explanation of this is the close alliance of the great sympathetic nerves, which are worse than the telegraph for carrying bad news; the worry and anxiety which depress the brain produce, simultaneously, a semi-paralysis of the nerves of the stomach, gastric juices will not flow, and—presto! there is indigestion.

—o—
CHEESE.

"Cheese," said some wisecrack long ago, "digests everything but itself." "Never was there a greater error perpetuated by a popular proverb," says a writer in the *National Druggist* " (though the class of sententious sayings, which pass for concrete wisdom, are responsible for many and great mistakes). It aids in the digestion of nothing, and being almost totally indigestible, simply adds another burden to an already overburdened digestive system. The feeling of comfort produced in a person of robust digestive faculties by partaking of a little—a very little—cheese is due entirely to the excitation of the flow of digestive fluid, provoked by the ingestion of a completely indigestible substance."

In the September *Great Thoughts*, Mr. Raymond Blathwayt has an interview with Mr. T. Sidney Cooper, the painter, who has reached the age of ninety-six, and continues to paint—without glasses, too! He attributes his long life to a certain extent to his own industry, to living *temperately*, and out of London, with daily exercise and regularity in his habits, especially as to the hour of meals. He has not taken either tea or coffee for over forty years; he finds porridge

very sustaining, and at the same time provocative of good appetite, while it keeps the head clear.



LITTLE MILLIE'S PRAYER.

LITTLE Millie Rundle
Trotted with her bundle
Through the streets of London
On a busy day.

Carriages uncounted,
Horses led and mounted,
Bicycles and barrows,
Thronged the busy way.

Was it any wonder
That she made a blunder,
Taking the wrong turning,
And so went astray?

Filled with dread and terror
When she saw her error,
What could little Millie do?
Only stop and pray!

Ask the Lord to guide her
And to walk beside her,
Keeping her from danger,
Showing her the way.

And the Saviour, hearing,
Calmed her troubled fearing,
Helped her to remember
Where the right road lay.

Life is full of danger,
And each child a stranger
To the many turnings
That might lead astray.

Oh, that all who wander
Would thus stop and ponder,
And, like little Millie,
Take the time to pray;

Jesus, then, could guide them,
He would walk beside them,
Keeping them from danger,
Showing them the way.

—JENNIE E. McCLELLAND.

—o—
BENNIE'S IDEA.

BENNIE got the idea from his father, who was a business man. He often went up to his father's office, and noticed how the clerk made out invoices or statements of accounts, showing the amounts owed by customers. When his new idea struck him, he was looking over an invoice something like this:—

To 1 writing-desk	...	Rs. 35
To 3 book-shelves	...	" 20
To 1 bookcase	...	" 15
To 4 chairs	...	" 12
		Total Rs. 82

It was such a bright idea that flashed into Bennie's mind that he actually burst out into a loud laugh, causing the clerk to look up at him in surprise.

"What's so funny?" asked the clerk.

"Oh, it's a secret," replied Bennie, drawing himself up as if to hold the secret tightly in his bosom.

In the evening when he got home, he went to the library with his brother, and

they were busy writing for some time. It took them a good while to get the document into proper form, but at last it was done, and he folded it and carried it to his mother. On opening it, she read with some surprise—

May 15.	
Mrs. Mary Travers—	
In account with Bennie Travers—Dr.	
To going to the market	... As. 2
To errands in the shops	... " 2
To 3 times going to Papa's office	... " 8
To sundries, etc. ...	Rs. 2
Total Rs. 2 As. 12	

Kindly remit.

When his mamma had read the invoice, she looked at Bennie with laughing eyes.

"So you have presented your bill, have you?" she said. "Well, I can't settle it this evening, but, to-morrow, I will make it all right."

"That'll do, mamma," answered the lad. "Business-men want prompt settlement, you know."

"Yes, Bennie, I know; that is the only proper way to do business. Never let debts run on."

After breakfast next morning, Bennie glanced at his mamma with an expectant look. She took a slip of paper from her purse, and, without saying a word, handed it to him. What did this mean? This was no money; it was only a piece of neatly folded paper. There was a lump in his throat. He hurried into the sitting-room, where he could be alone while he examined the paper. His face grew red as a cherry when he opened it, and saw that it was not money, but another bill, which ran as follows:—

May 16,	
Master Bennie Travers—	
In account with Papa and Mamma—Dr.	
To board for 1 week, 21 meals	Rs. 6
To mending clothing	... Re. 1
To new hat and coat	... Rs. 8
To waiting on Bennie one night when sick	2
Total Rs. 17	
By Bennie's account of May 15	... Rs. 2 12
Balance due	... Rs. 14 As. 4

Kindly remit.

You should have seen Bennie's face after he had read this. Some tears swelled up in his eyes, and then stole down his hot cheeks. It was half an hour before he could trust himself to go out to the dining-room and speak to his mother; but when he did go, there was a new light in his bright blue eyes.

"Mamma," he said, "I can't pay this bill now. I—I!"

"Isn't 'prompt settlement' the motto of business men?" asked his mamma, smiling.

"Yes, it is; but they can't pay when they haven't anything to pay with. Mamma, I'm bankrupt," he broke out. "Isn't that what they call it when a man can't pay? I can never settle for what I owe you; and—and the debt'll just keep on getting

larger and larger all the time. What shall I do?"

Bennie was almost sobbing.

"No, no, Bennie, dear," soothed his mamma; "you don't owe me anything. You are a kind, obedient boy, and that settles the whole account."

"Well, then, you don't owe me anything either. I'll receipt my bill if you'll receipt yours."

To this his mamma agreed heartily, and on each bill "Received payment in full" was written.

"Now we won't make out any more bills against each other, will we, mamma?" suggested Bennie. "We don't want business ways in the family."

"That's right, Bennie. But here is a rupee all your own"—

"Oh, mamma, I can't take it if it's meant for pay."

"No; it is a gift of love." "Then I'll take it. Thank you, mamma."—*Adapted.*

ONE EVIL THING HELD TO.

ONE evil habit held to, one wrong sinful way that is not given up, will ruin the life. The Lord wants us to let Him cleanse our hearts from "all sin." However pleasant evil ways may appear to be, they surely end in sorrow and, unless repented of, in death. Here is a little parable that has in it a good lesson for us:—

"Flowers, shake off all your caterpillars," said an old tree.

"Why? Why?" said all the flowers.

"Because, if you don't, they will eat you all up."

So they shook off all the caterpillars. But one lovely rose tree said: "This is such a beautiful caterpillar, and he is not very large! I want to keep him. Just one won't hurt me." A few days after, there was not a whole leaf on the rose tree; all her beauty was gone.

"YOU smoke the cigarettes, we do the rest," was the remark of an undertaker to a lad about to light his cigarette.



THE Russian journal, *Rossira*, referring to the desperate love of peace which all the Great Powers profess with the lips, says notwithstanding: "It is impossible that Europe, in spite of its love of peace, should not awake and take advantage of Great Britain's difficulties."

THE record shot of the long-range Krupp gun is just over twelve miles. Now, we are told, New York harbour has under construction a gun which experts declare

will send its 2000-pound shot 21 miles. At this range the ball would, it is further said, reach a height that would carry it over Mt. Everest.

THE Legislature of Arkansas, U.S.A., has passed a law, says an exchange, imposing a fine of from £5 to £10 upon any person found guilty of killing birds with the object of using them or their feathers in millinery and like purposes. The law also applies to those who shall wear the feathers of birds thus killed (within the State, we suppose), and also to those who shall expose such feathers or skins of birds for sale.

AS an indication of the growth of the sea commerce of Great Britain, it may be stated, says a London journal, that the largest vessel of Sir Humphrey Gilbert's famous expedition to Newfoundland, the *Raleigh*, one of the very largest ocean vessels then made, was a ship of only 200 tons. The *Oceanic*, launched in January last, is a vessel of 17,040 tons. In Spanish Armada times, the sum of the merchant vessels of England was under 50,000 tons; to-day it is over 11,000,000, and the seafaring population of this country numbers over 600,000 men.

Unrest in Spain.—The situation in Spain is about as bad as it can be without revolution and anarchy. A magazine writer says:—

According to a leading Republican paper, the politicians have not yet understood the nervous tension in which the country has been for the past two years; in fact, at no time during the present century, even in the epochs which preceded the great Revolution, has Spain been more disturbed or in a greater condition of uncertainty. The future is absolutely dark, and there are many who say "Let come what will, but we must get out of the present state of things." This manifests itself sometimes in riots against the taxes; at other times in assaults upon convents, and even upon the friars and priests.

IN England stock companies are required to publish the names of the stockholders. And the lists show, says an exchange, that, among the stockholders of the great Guinness Brewing Company, there are one hundred and seventy-eight bishops and other clergy, and in another there are one hundred and thirty-three.

A Papal Audience.—There is nothing apostolic about a Papal audience. Everything savours of a worldly court, advertising the fact that the Papacy is indeed a kingdom of this world. The Pope's valet thus describes the etiquette:—

After his morning stroll through the gardens, the Pope returns to his reception-room, where he receives the functionaries who several times a week have to report to him on the business of the household and the general government of the Church. It is like a Sovereign receiving his Ministers. The Prefect of the apostolic Palaces comes, and the major domo of the household and the Prefect of the various congregations and others. After their business is despatched, visitors are received who have been granted a private audience. The Pope sits throughout; the visitor bows on entering, he bows again in the centre of the apartment, and bows a third time when he kisses the Pope's slipper. The visitor remains

standing, and when the audience is finished, he walks backwards to the door. This ceremonial is only insisted upon in the case of Catholics.

IT is estimated that the Chinese pay eighteen millions sterling land-tax; but less than four millions find their way to the Imperial treasury.

WHILE still fighting to get control of the Philippines, the United States has purchased the allegiance of the ruler of one group by paying him a fixed salary; and promising not to interfere with slavery or polygamy. Yet the American Constitution forbids slavery within any territory subject to the United States. In more than one particular, the United States is turning its back on the principles which all along it has professed and set before the world, though not always living up to the profession. Having fought one awful civil war to put down slavery, it is significant of much backsliding that now the slavery in these islands lately taken over is described as "beneficent."

DURING the yacht race for the America Cup, messages were sent to the newspapers by wireless telegraphy from the reporters' boats. A landlord met some people on a boat, and telegraphed to his hotel to have rooms reserved for them. The first use of wireless telegraphy in war, if reports are true, is to be in the Boer war, the British army being provided with the apparatus. There will be no wires for an enemy to cut, and a beleaguered garrison might be able to send messages over the heads of the besieging forces.

Cost of War.—It is estimated, says a London Journal, that over 5,000,000 men and £3,047,000,000 have been lost by war during the past century. The greatest loss was 1,900,000 men and £1,250,000,000 by the war between France and England in 1793-1815. The most costly war, however, was the United States civil war, 1863-65, which swallowed £740,000,000 in little over two years—or about £300,000,000 a year, whereas the war already mentioned cost only £60,000,000 a year. The Franco-German War, 1870-71, cost £316,000,000, and that engaged in by Britain, France, and Russia in 1854-56, £305,000,000.

THE TOWN OF NOGOOD.

MY friend, have you heard of the town of Nogood, on the banks of the river Slow, where blooms the Waitawhile flower fair, where the Sometimeorother scents the air, and the soft Goeasys grow?

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The town is as old as the human race, and it grows with the flight of years. It is wrapped in the fog of idlers' dreams. Its streets are paved with discarded schemes, and sprinkled with useless tears.—*New Haven Register.*



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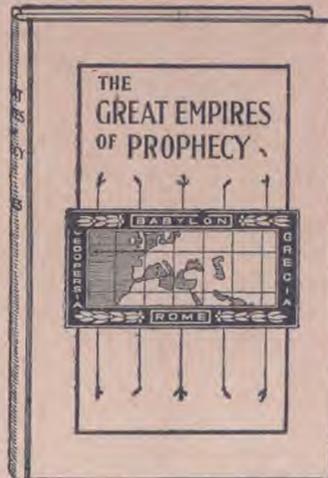
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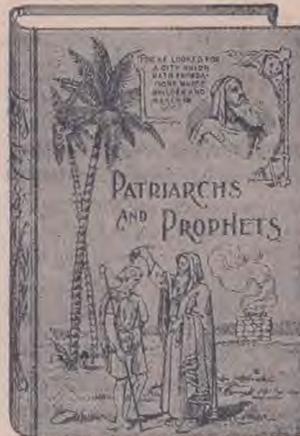
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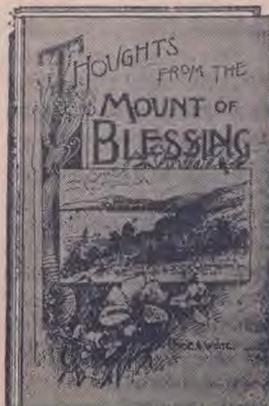


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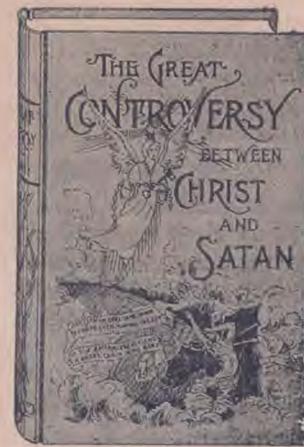
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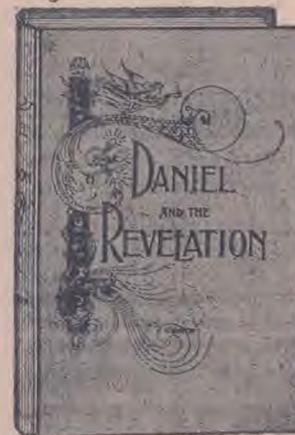
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WE thank our readers and friends for their interest in the *Watchman* during the year, and trust that few will discontinue it the coming year.

DURING 1900 we shall, the Lord willing, continue in a variety of special lines of Bible study, desiring only to call attention to the treasures there are in the Living Word, and the special message for our day and generation. The interest our friends have taken in the paper has given us a paid subscription list the largest, so far as we are able to learn, of any religious journal in India.

"THE whole Christian world," writes Professor Niemand, of Germany, "is in a mad fit of avarice. Such a widely-spread, stupendous and uncontrollable craze of aggression as is now affecting all the great powers has not recurred in human history since the Mohammedan era of European, African, and Asiatic conquest. The American Union, which remained longest out of the ranks, has caught the prevalent malady."

NOTWITHSTANDING war and rumours of war the angels of God are still holding the winds of universal strife, as the prophet has declared. All this is for the one purpose that the servants of God in every nation, kindred, and tongue may be sealed as His own. Now, with greater energy than ever before, it is for believers to send the Everlasting Gospel to the world, that every heart that desires to be saved from sin and sinning may know that Jehovah is the Lord that blesses and sanctifies.

SEVERAL of our friends in the Philippine Islands have been holding forth the truth as best they could by individual effort while engaged in business. Now, we hear, our Society is planning to enter upon systematic work there. Mr. R. W. Munson, for some years connected with the Methodist educational work, we believe, in Singapore, is expecting to go out to engage in our Philippine Mission.

MISSIONARY RIVALRY.—The study of the history of the early church shows that one of the great causes of its downfall was the lowering of the standard of truth in order to secure and keep numbers. It is one of the snares that beset the feet of the missionary now. The rivalry of missions for numbers in fields like India imposes a large amount of difficult work upon any society that desires merely to preach the Word, bear witness to

the truth, and leave it for the individual to determine his duty between himself and God. Faith must stand in the power of God and not in the wisdom or machinery of men. A large number of converts connected with other societies have had to learn that our society offers none of the inducements which bind them where they are. We can only sow the seed of the Word and let it spring forth in the fruit of the obedience of faith in God's own time.

CATHOLICS are watching the falling away from Protestant principles amongst Protestants. An American Roman Catholic Journal says:—

"The complexion of this country is far from Catholic, as yet; but Protestants are beginning to realize and to regret that they have lost the religion of their fathers, and it will not be long before they begin to yearn for the religion of their grandfathers."

PERHAPS it was because the prophet Jeremiah spoke of the "broad walls" of Babylon that critics have generally rejected the ancient accounts of their tremendous thickness. Now, however, a German excavating party has substantiated the accounts of Herodotus and other writers. Digging a trench through the foundations, they find an outer and inner wall, with filling between, making the total thickness 138 feet. Behind these bulwarks the Babylonian revellers thought themselves secure, but the words of the prophets were fulfilled and great Babylon, that had refused correction and gloried in the god of arms fell utterly in one night.

IT is by no means always to the "leading" pulpits that we look for light as well as leading. Dr. Minot Savage says that "three-fourths of the men in New York pulpits are agnostics," and referring to the position of a leading New York Methodist pastor, whose criticisms of the Bible were approved by several hundred of his brother clergy, the *Freethought Magazine* says: "That is all that any Freethinker can ask." All this lowering of the Word of God in these days gives special point to Christ's question, "When the Son of Man cometh, shall He find faith on the earth?"

THE following from the London *Methodist Recorder* shows plainly the manner in which war antagonizes the principles of Christ. Here are members of the same church communion, pledged by the profession of Christianity, to lay down their lives for their brethren (and even for their enemies, for that matter), yet they are trying to take one another's lives, and chaplains on either side pray to the same God to bless their endeavours:—

"This war means Methodist against Methodist. We are not now, of course, thinking of missionary families, but of our own Methodist people generally. It is said that, whilst the war is popular among the rank and file of British regiments passing through Cape Town or Durban, it is not popular with the officers, because they dislike fighting 'against men in multi, who for the most part are fathers of families.' We may imagine how this feeling will be shared on both sides by our own Methodist people. Many of the burghers

in the armies of both Republics, but especially in that of the Orange Free State, are members, of Society, class-leaders, and local preachers, our friends and comrades in the Kingdom of Jesus Christ. So, also, on the other side, among the volunteers of Natal and the mounted police, and the Cape Rifles, there are many members of the one Methodist family."

IN the January Number we expect to bring a study of the historical prophecy of Daniel viii. and ix., leading into the thrilling topic of the cleansing of the sanctuary, or the Judgment. It was from this prophetic portion that the Jewish leaders read out to Alexander the Great the part which he was to play as the first king of Greece, and it is in these chapters also that God had revealed the very year of Christ's appearing in Judea as the Messiah, from which Jerusalem might have known the time of her visitation. But the Jews rejected him, because they knew not "the voices of the prophets." Portions of these prophecies apply specially to our days. Shall not we listen to the voices of the prophets, and thus know the things that belong unto our peace? We hope few of our readers will feel that they can afford to discontinue their paper.

HOLIDAY REMEMBRANCES.—We have just got out a booklet, "Heart Cheer for the Century's Closing Year, in Picture and Verse," which will make an excellent gift booklet. It is a 16-page book, large size page, with nine illustrations and verses accompanying. It is printed on enamelled art paper, and stitched with silk cord. Post-free, As. 6; three to one address, Re. 1.

WE have also had printed a few book-marks on satin ribbon, with a New Year Greeting. The smaller size, eight inches, has a picture of a water lily, and a beautiful poem, "Grow as the Lily Grows." This we can send in a variety of colours at As. 8 each. The larger one, twelve inches, has a poem, into the words of which the Lord's Prayer is worked. Price, As. 12.

BOUND VOLUMES.—We have a few sets of the first volume of the ORIENTAL WATCHMAN (1898, eight numbers), bound in board covers, which we will supply to any desiring them for Rs. 2, post-paid. The first volume was illustrated, and contains important Bible and historical studies, along with a variety of other matter.

INCREASE OF FEMALE CRIMINALS.—Mr. Horsley, long chaplain of one of the largest English prisons says that female habitual criminals are increasing rapidly. Speaking of last year's figures he said the number convicted who had been over twenty times convicted was 6,762, nearly double the number of men in the same class. He further says:—

"And the number of women who had been convicted eleven times and upwards was also largely in excess of the number of men. This class of women 'habituals' has increased from 5,000 cases in 1878, and 7,000 in 1881, to nearly 12,000 at the present time. The chief cause of this growth of habitual crime amongst women is undoubtedly intemperance. Drunkenness amongst women is growing very largely."