

The Prophecies of Daniel and Their Fulfilment in Our Day.

THE ORIENTAL WATCHMAN

Vol 11

Karmatar, E. I. R. January 1908

No 1



High on a throne of ivory and gold,
From crown to footstool clad in purple fold,
Lord of the East from sea to distant sea,
The king Belshazzar feasteth royally—
And not that dreamer in the desert cave
Peopled his paradise with pomp as brave ;
Vessels of silver, cups of crusted gold,
Blush with a brighter red than all they hold :

It seemed no summer-cloud of passing woe
Could fling its shadow on so fair a show :
It seemed the gallant forms that feasted there
Were all too grand for woe, too great for care ;—
Whence came the anxious eye, the altered tone,
The dull presentiment no heart could own,
That ever changed the smiling to a sigh
Sudden as sea-bird flashing from the sky ?
It is not that they know the spoiler waits
Harness'd for battle at the brazen gates ;
It is not that they hear the watchman's call
Mark the slow minutes on the leaguer'd wall :

Is there a spell upon the sparkling gold,
That so his fevered fingers quit their hold ?
Whom sees he where he gazes ? what is there,
Freezing his vision into fearful stare ?
Follow his lifted arm and lighted eye,
And watch with them the wondrous mystery.
There cometh forth a hand, upon the stone
Graving the symbols of a speech unknown,
Fingers like mortal fingers, leaving there
The blank wall flashing characters of fear ;
And still it glideth silently and slow,
And still beneath the spectral letters grow ;
Now the scroll endeth ! now the seal is set ;
The hand is gone : the record tarries yet.
As one who waits the warrant of his death,
With pale-lips parted and with bridled breath,
They watch the sign, and dare not turn to seek
Their fear reflected in their fellows' cheek.
But stand as statues where the life is none,
Half the jest uttered, half the laughter done.

Edwin Arnold.

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KARMATAR, E. I. R., January, 1908.

The Prophecies of Daniel and the Second Coming of Christ.

J. L. SHAW.

It is no freak of the imagination that Christ is coming and that He is coming soon. It is a sure and joyful yet sober fact, resting not upon heresay or human calculation, but substantiated by the *more sure word of prophecy* of the which the Apostle Peter admonishes us to take heed.

The great events of human history as the Flood, the bondage of Israel, their exodus, the Babylonian captivity and the first advent of Christ have each been foretold by God to His prophets and from them to His people. The promise in Amos 3:7 has been fulfilled: "Surely the Lord God will do nothing but He revealeth His secret unto His servants the prophets."

We have every reason to believe that the coming of Christ, an event which transcends all others in importance, has not been hid from His prophets nor will it come upon the world without a warning message being given. He who claims to be a child of God, while not knowing the exact day or hour, may know of a surety the approximate time of the appearing of his absent Lord. "But ye, brethren, are not in darkness that that day should overtake you as a thief." 1 Thess. 5:4. In a previous verse of the same epistle the writer says, "Of the times and seasons ye have no need that I write unto you." In other words Paul said to the Thessalonians and to us, "It is not my duty to tell you of the time of Christ's coming; other prophets before me have done this."

Daniel a Time Prophet.

The prophet Daniel with other prophets had already spoken of the times and seasons. Daniel is pre-eminently a time prophet. Unto him was made known the "times and the seasons." When the disciples asked Christ, "what shall be the sign of thy coming and the end of the world?" He said, "When ye see the abomination . . . spoken of by Daniel the prophet . . . whose readeth let him understand."

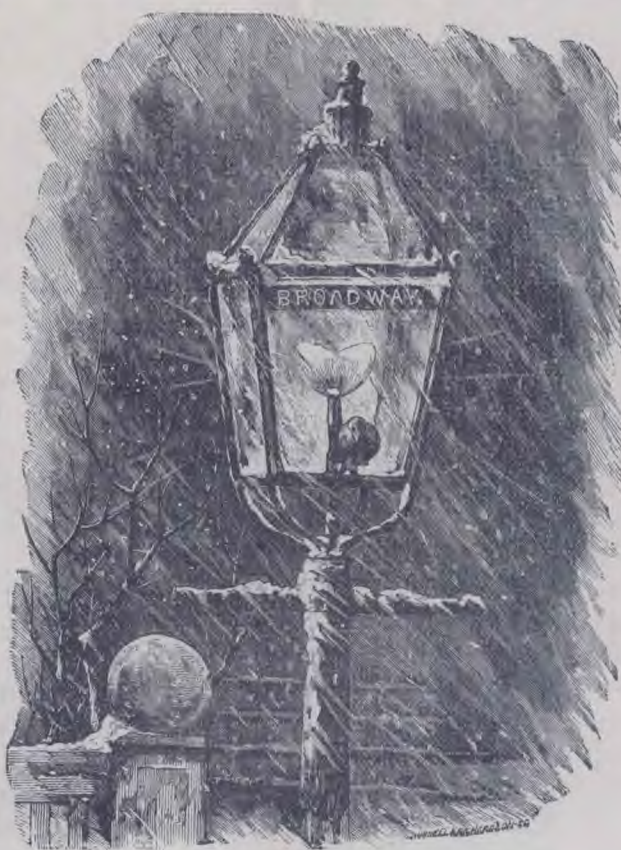
In addition to this statement made by Christ we have the words of Gabriel several times over in the book of Daniel itself making known to Daniel and to us that the revelations to him by visions and by dreams reached even to the end. Of this the words in Daniel 12:4 are an example. "But thou, O Daniel, shut up the words

they are strikingly applicable to our day. (1) Many shall run to and fro." (2) "Knowledge shall be increased." The first refers to the increase of travel in the last days which is one of the wonders of the age. From the stage coach of seventy-five years ago, what a change has come in the mode of travel! Steam, gas, and

electricity have been harnessed to conveyances of travel and people run to and fro with startling rapidity. To-day in one place and a fortnight later two or three thousand miles distant. By means of steamships commerce has increased a thousand fold, floating palaces with every comfort anticipated speed across the seas carrying their thousands to and fro. A journey made by our forefathers in months is now covered in days. The annual expense of ocean travel is something enormous and every year thousands are added to the great multitudes running to and fro upon the seas, and yet greater developments are in the future. Men are determined to harness the heavens and travel upon the air. Aerial navigation is progressing. Surely Gabriel's prophecy concerning the time of the end is meeting its fulfilment in our day. Many run to and fro."

Increase of knowledge

This second condition spoken of by the angel as marking the time of the end meets its fulfilment in our time. "Knowledge shall be increased," are his inspired words, and how true they are to present day attainments! Knowledge in every branch is advancing by leaps and bounds. Knowledge as applied to science, art, commerce, and literature is accumulating in the minds of men, and schools and colleges where it may be transmitted are yearly increasing in every land and India is by no means an exception. 50 years of enlightened rule in this country have brought 5,000,000 students in 150,000 schools, 30,000 of whom are University students. The poorest of the poor have been granted the benefits of an education,



"The lamp post of Prophecy still stands and is lighted with the lamp of Truth."

and seal the book even to the time of the end: many shall run to and fro and knowledge shall be increased."

The seal of God was placed upon the prophecies of Daniel and remained there for centuries, until the time of the end which is the time in which we are living. During the last century a flood of light has been thrown upon this great time-piece of history, and prophetic words and symbols once hazy have become as clear as the sun at noonday.

Signs of the End.

Two important conditions were told by Gabriel to mark the time of the end and

and university students are continually multiplying. Knowledge is increasing. During the preceding century more than all centuries of the past, light has been shed upon the page of prophecy. The seal which metaphorically hid the true meaning of the book of Daniel has been removed by the fulfilment of nearly all of its predictions. It may now be understood by all who are willing to give it a prayerful study. "Thy word is a lamp unto my feet, and a light unto my path." We are on the Broadway of life. The lamp post of prophecy still stands, and is lighted with the lamp of truth.

In pursuance of the thought that Daniel's prophecies are to reach to the last days we find other statements in the book: in chapter 10: 14 we read, "Now I am come

to make thee understand what shall befall thy people in the latter days: *for yet the vision is for many days.*" Again in chapter 8: 17 the angel said, "Understand, O son of man: for *at the time of the end shall be the vision.*" And still again chapter 2: 28, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be *in the latter days.*" What assuring positiveness in these expressions concerning the prophecies of Daniel. "*The latter days,*" "*the time of the end shall be the vision;*" "*What shall befall thy people in the latter days: for yet the vision is for many days.*" "*Shut up the words and seal the book even to the time of the end.*"

Ah, dear reader, the prophecies of Daniel reach down to our day and unfold

the picture before us. They are for the time of the end and we are nearing the close of that sober period of history. We seriously urge upon you a study of the prophecies of this book. They form the great time-piece of the world's events. The symbols found in the second, seventh and eighth chapters of Daniel are but hour marks on the great dial plate of history and soon the last one will be past. The hour hand is about to complete its circuit and time will end,—end by the kingdoms of this world becoming the kingdom of our Lord and His Christ. Dear reader, are you ready? Have you made your peace with God? Read carefully and prayerfully subsequent articles in this issue. *Mussoorie.*

Nebuchadnezzar's Dream.

Daniel, Chapter 2.

H. H. VOTAW.

The second chapter of the book of Daniel affords a key to the interpretation of the whole book and gives us valuable aid in studying many other portions of the prophetic word.

The object of our study is not to gain a knowledge of past events. This we might gain from history. The chapter we have before us, besides giving a complete history of the principal nations of the earth for the last two and a half millenniums, continues the account of these powers to their close, and what is vastly more important, it gives a clear view of the kingdom of "Our God and His Christ." But we are anticipating.

To Nebuchadnezzar, "bold, vigorous and accomplished," the absolute ruler of "the glory of kingdoms; the beauty of the Chaldees' excellency," was given a dream.

In haste his wise men were called. Gifts and rewards are promised if they tell the dream and show its meaning. If they fail their lives are forfeited and their goods confiscated. They prove to be broken reeds. They level all their pretensions to the ground by saying that none can show the matter "except the gods whose dwelling is not with flesh." They promised the meaning would be explained if the dream were told them. But strive as he would the king could not recall it. Rack his brain never so anxiously the dream eluded him. Its

impression was strong. Lest it be an omen of ill, he must know its meaning.

The fiat goes forth for their destruction. Daniel and his fellows are sought. Being but lately from school, the king no doubt believed they could be possessed of no knowledge that the elder men did not have, so they were not called at all. As we have confidence in the physician who has succeeded in many a grim encounter with death, the king no doubt trusted more to their years of experience in wresting secrets from the unknown than schools could give.

But "the fear of the Lord, that is wisdom; and to depart from evil is understanding." "Daniel and his fellows," because they kept the precepts of the Lord, understood "more than the ancients."

They prayed and God heard. The interpretation is made known to Daniel and he is brought before the king. He modestly disclaims superior knowledge. God is glorified. The truth concerning the true God is brought to the king's knowledge.

With consummate wisdom Daniel turns the king's mind from the miserable failure of the impostors to the power of the Infinite One. Said he, "There is a God in heaven that revealeth secrets and maketh known to the king Nebuchadnezzar *what shall be in the latter days.*"

"Thou O king sawest"—and I have

fancied the proud monarch of the then known world trembling in exciting anticipation and hanging upon every word that fell from the lips of this poor Hebrew slave—"and behold a great image;" at once the king knows that Daniel will tell the secret. The dream is being told.

The King's Dream.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2: 32-35. The picture is complete; the dream recalled. Not an interruption for correction has the king made. His mind is partially relieved but still he longs to know the significance of it all.

Its Interpretation.

When Daniel had first come before the king he had declared that the vision reached to the "latter days." But it also began with Nebuchadnezzar. Said Daniel: "Thou art this head of gold."

That the *kingdom* of Babylon, rather than the *king*, is meant by this expression is evident from the next sentence, "After thee shall arise another *kingdom*." Yet the history of the kingdom is inseparably connected with Nebuchadnezzar, its greatest king. Before his day Babylon could not be called a universal monarchy; he extended its borders and reduced its last enemy. After his death the power and glory were gone and the end came soon.

His was the "golden age of a golden kingdom."

Babylon—the head of gold. The student of history appreciates the symbol. Other succeeding nations have had more of strength; none have reached her beauty and glory. Nebuchadnezzar hoped the kingdom might endure forever, but Inspiration said another kingdom, inferior, was to rise. Babylon fell. The "glory of kingdoms; the beauty of the Chaldees' excellency" became the home of ravenous beasts and venomous reptiles. It has lain waste from "generation to generation." (See Isa. 13: 19-22.)

Medo-Persia.

Medo-Persia succeeded to dominion. Used of God at first, eventually she "contemned the counsel of the Most High" and her cup of iniquity being full, she gave place to the third "kingdom of brass."

Grecia.

The rising of this power, Grecia, marked the passage of sovereignty from East to West. Before Greece, the East ruled. From her day to ours the West has been supreme.

Rome.

The fourth kingdom was to be strong as iron. Most fittingly the symbol applies to Rome. Her strength is seen in her length of days as well as the success of her arms. Rome lived an independent power for more than a millennium.

Profane historians have spoken of the "Iron monarchy of Rome," thus recognizing the fitness of the Biblical symbolism. "The empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies."

From the German morasses on the edge of the Baltic to the jungles of equatorial Africa and from the Emerald Isle to the borders of Parthia, Rome sat a queen. Beyond these confines of immediate sovereignty, nations, allowed to preserve

their dynasties, acknowledged her suzerainty. From India, Ceylon and even "far Kathay" came the richest and most rare gifts to the Roman court, accompanied by letters of remarkably humble tone.

Rome Divided.

But weakness came. Miry clay was



mixed with the iron. These things having no affinity one for the other must fall apart. Rome divided at its extremity into ten toes.

The ten powers were, The Huns, Os-

trogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons and Lombards. The division of Rome occurred in 351-483 A. D.

A subsequent prophecy of the book of Daniel shows that three of these powers were to be plucked up by the roots. These were the Heruli, Vandals and Ostrogoths. The descendants of the remaining seven make the great nations of western Europe.

They shall not Cleave One to Another.

There was never to be another universal monarchy founded by and ruled over by one man. The nations were to "mingle themselves"—political alliances, marriage for reasons of state—but they were not to "cleave one to another, even as iron is not mixed with miry clay." Many a monarch cherished the ambition for universal dominion and it seemed at one time that Napoleon would gain his desire, but most historians attribute the beginning of his end to the diplomatic marriage which he contracted with the house of Hapsburg.

"The Corsican adventurer became allied with the proudest reigning house in Europe," but they did "not cleave one to another;" Napoleon's power was not secured to him.

The late King Christian IX of Denmark was called the "father-in-law of Europe" which expression tells a volume concerning the relationship of Europe's king's, yet peace is not kept by these ties of blood, to say nothing of union being effected.

For fifteen centuries these independent kingdoms, into which Rome fell, have stood. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

The Heavenly Kingdom.

The stone of the image is the kingdom of God of the interpretation. Men are now declaring that an era of peace is upon us, when the nations shall learn war no more. They speak of spears and swords being turned to pruning hooks and plough shares. With high hopes peace congresses have been held and men speak of a universal court of arbitration and the "United States of the world." Already the leaders are asking who should stand

at the head of this universal power.

This talk, though pleasing to the ear is fatal to our welfare, if believed. "Peace, peace, when there is no peace." "And when they shall say, Peace and safety, then sudden destruction cometh upon them."

The kingdom of God is not ushered in by the arbitration of earthly kings. The stone smote the image upon the feet and ground to powder all the metals. The kingdom of God "shall break in pieces and consume all these kingdoms."

Every sign that the Scriptures give is fulfilled or is being fulfilled. The enemy of our souls seeks to blind us to the tremendous issues of our day, and makes us specious promises of peace and safety. Do not be deceived. "The dream is certain and the interpretation sure." As surely as the past has seen the prophecy fulfilled, so surely the near future will see its completion. Earthly governments, founded upon intrigue and force of arms, are to give place to the kingdom of our Lord and his Christ.

Are you Ready?

"The coming kingdom! This ought to be the all-absorbing topic with the present generation. Reader, are you ready for the issue? He who enters the kingdom enters it not merely for such a lifetime as men live in this present state, not to see it degenerate, not to see it overthrown by a succeeding and more powerful kingdom; but he enters it to participate in all its privileges and blessings, and to share its glorious forever; for this kingdom is not to "be left to other people." Again we ask you, Are you ready? The terms of heirship are most liberal: "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Are you on terms of friendship with Christ, the coming King? Do you love his character? Are you trying to walk humbly in his footsteps and obey his teachings? If not read your fate in the cases of those in the parable, of whom it was said, "But those mine enemies who would not that I should reign over them, bring hither, and slay them before me." There is to be no rival kingdom where you can find an asylum if you remain an enemy to this; for this is to occupy all the territory ever possessed by any and all of the kingdoms of this world, past or present. It is to fill the whole earth. Happy they to whom the rightful Sovereign, the all-conquering King, at last can say, "Come, ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world."

And this kingdom draws on apace. Reflect, dear reader, that we are now over fifteen hundred years in "the days of these kings." How much longer will God suffer with the crumbling remnant of this world image? Friend, where are we to-day? What answer can be given other than that we are down in the very toes of this great prophetic image? Weak, disintegrating, divided, we are on the very verge of the eternal world. Again, dear reader, we ask, Are you ready?

He is Coming

O THE grandeur and the glory
Of the coming of the Lord!
'Tis an interesting story
As we read it in his word:
But the wicked will not heed it,
Though his harbinger precede it;
But the righteous truly need it,
For it brings them their reward.

He is coming! O he's coming,
He is even at the door;
But the times are so benumbing,
And our memory so poor,
We forget what he has spoken
When he gave each sign and token.
But his word cannot be broken:
It shall stand forevermore.

All the signs have been fulfilling
Lo, these many, many years;
When his people all are willing
He will wipe away all tears:
For his loving heart is tender.
When he comes in royal splendour,
'To the wicked he will render
Recompense for all their fears.

William Bricey

Jesus is Coming.

The world has not done with Jesus Christ. *He is coming*, is the great thought around which all the past clusters. He will come, is the great hope around which all the future hopes for the church and the world are piled and built. "He shall so come in like manner as ye have seen him go," corporeally, visibly, locally, in his manhood, in his divinity. As he was once offered to bear the sin of many, so shall he come the second time without sin unto salvation.

Brethren, that is the hope of the church, discredited by many unworthy representations, and mixed up with a great deal that does not commend it, by the folly of those who believe in it; but standing out so distinct and so required by all that has gone before, that no Christian man can afford to relegate the

expectation into the region of dimness, or to waver in his faith in it, without much imperilling his conception of his Master, and the blessedness of union with him.—*Dr. Maclaren.*

The Returning Christ.

Not by proxy, but in person; for "the Lord himself shall descend from heaven." Not in silence, but "with a shout—a signal-shout." 1 Thess. 4. 16. Not in weakness, as at His first advent, but "with power." Not in humiliation, but with "great glory." Matt. 24. 30; Luke 9. 26; Titus 2. 13. Not alone, but attended by "all His holy angels." Matt. 25. 31; 24. 31. Not to be despised and forsaken, but "to be glorified in His saints and to be admired in all them that believe." 2 Thess. 1. 6-10. Not to be given a cross, but a throne. Not to be judged and condemned, but to judge and reign for ever on earth renewed and redeemed. Not when everybody is expecting Him, but "suddenly"—"as a thief in the night" to a careless world, and when the cry of "peace and safety" is heard. Matt. 24. 37-44; Mark 13. 33-37; 1 Thess 5. 1-6. It is thus the Bible affirms He will come. Should He come now, how would it be with you? Are you ready? Remember the parable of the ten virgins: "And they that were ready went in with Him to the marriage, and the door was shut." Matt. 25. 10. It will make a great and eternal difference which side of the door we are on in that day.—*Light Bearer.*

The Bible from God.

The Bible is the writing of the living God. Each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided the pen. It may be that David touched his harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the living strings of His golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent.

This is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying, "I am the Book of God; man, read me, I am God's writing; study my pages, for I was opened by God; love me, for He is my Author; and you will see Him visible and manifest everywhere."—*Charles Spurgeon.*

A Great Apostate Power.

Daniel, Chapter 7.

J. S. JAMES.

In the seventh chapter of Daniel is a striking illustration of the manner in which God has portrayed the history of the world under the symbols of four ferocious and blood-thirsty beasts. In the 17th verse the prophet informs us that "These great beasts, which are four are four kings which shall arise out of the earth," and in the 23rd verse he says that "The fourth beast shall be the fourth kingdom upon the earth." These beasts were seen to arise out of the sea as the result of the four winds of heaven stirring it into commotion. We are told in the book of Jeremiah that "winds" when used in prophetic symbol signify war (Jer. 25: 31-33), and we are also informed in the book of Revelation that "waters" represent "peoples, and multitudes, and nations and tongues." Rev. 17: 15. Thus we are able to understand that as the result of war and strife among the nations four great kingdoms would rise and fall.

If the reader has carefully read the exposition given of the second chapter of Daniel in this issue he will see at once that there is a striking analogy between that line of prophecy and the one now under consideration. The points being so similar in many ways it will not be necessary for me to re-cover the ground any more than to simply state that the Lion represents Babylon; the Bear, Medo-Persia; the four-headed Leopard Grecia; and the terrible beast with ten horns, Rome.

Nothing of an exceptional nature is noticed in the manner in which these nations rise and fall until we reach the time of the fourth beast that had ten horns. It was to these ten horn, or ten kingdoms which sprang out of the Roman Empire, that the prophet had his attention particularly called. A movement was seen to take place among them which greatly concerned the prophet of God. It is well worth our while to manifest a similar degree of interest, for the movement there seen to take place concerns us in more ways than one.

The Little Horn.

While the prophet was watching the ever changing scenes of commotion among the ten horns (powers), he saw a little

horn arise in their midst which plucked up three of the other horns; and in this little horn were eyes like the eyes of man and a mouth speaking great things. Dan. 7: 8. The most reliable historians agree that this "little horn" is a symbol of the Papacy which sprang out of the ten divisions of Pagan Rome. The three horns that were plucked up were the Heruli, the Vandals, and the Ostrogoths. As soon as they were out of the way the Papacy had universal sway and ruled in church and state with an iron hand.

The prophet desired to know the truth



"He shall think to Change Times and Laws."

concerning the fourth beast and the little horn that had eyes and a mouth speaking great things See Dan. 7: 19-20. In the 21st verse he was informed what this power should do. "The same horn made war with the saints and prevailed against them." In the 25th verse he was told that this same power was to "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." In what respects has the Papacy fulfilled the specifications of this prophecy? Let us consider a moment.

Great Words.

"He shall speak great words against the Most High." Look at the titles of blasphemy the head of the Papacy has taken to himself at different times. "Vicegerent of the Son God," "Our Lord God the Pope," "Another God upon earth." One speaks of him as "King of kings and Lord of lords," another addresses him as "Our Shepherd and our Physician, in short, a second God upon earth," while still another speaks of him as "the Lion of the tribe of Judah, the Promised Saviour." Surely these are great words, spoken against the Most High. How dare any man upon earth title himself with such names belonging only to Deity and stand clear of blasphemy against God?

Wear out the Saints.

We now examine the second point: "and shall wear out the saints of the Most High," the prophet further declares. Any student of church history knows that this is true of the Papacy as of no other power on earth. During the years of the Papal supremacy from 538 to 1798 A. D., this persecuting blasphemous power endeavoured to crush out the light of God's truth from the earth and in its endeavour over fifty million martyrs poured out their life blood upon the earth as a testimony of their faith. Witness the setting up of the Inquisition with all its attending horrors. Witness the efforts to exterminate the Waldenses, the Ravages of the fanatical Duke of Alva, the fires of Smithfield and the crusade proclaimed by Pope Innocent III in which alone over one million souls perished. Thus the "little horn" has endeavoured to wear out the saints of God and rid the earth of His truth; and had it not been for the shortening of those bloody days of persecution none would have been saved. Compare Matt. 24: 21, 22 with Dan. 7: 25 and Rev. 12: 6, 14.

Think to Change Times and Laws.

But his work of desolation and corruption does not cease at this point. "He shall think to change times and laws" we are informed. Whose times and laws are here referred to? Evidently the times

and laws of Him against whom he had spoken great words and whose saints he had endeavoured to wear out. Not satisfied with his blasphemous exaltation and the attempted extermination of the truth he thrusts his gory hand, wet with the blood of the saints, into heaven itself as it were, and attempted to mar the sacred oracles of God's law. There is but one law of God and the only place in this law where time is mentioned is the commandment concerning the Sabbath day which is the seventh day. Now wherein has the Papacy changed the law of God with reference to time?

Early in the history of the Papacy (321 A. D.) a law was proclaimed by the Roman Emperor Constantine calling upon the people to refrain from secular labour on the "venerable day of the sun," or the first day of the week. This was done to counteract the Sabbath commandment which says the seventh day is the Sabbath of the Lord. To make this plan effectual a curse was pronounced upon all who should afterward be found resting on the Sabbath or seventh day. Thus the "little horn" tampered with the law of God and especially with that portion which deals with God's holy time. These are not charges groundlessly made. The guilty criminal steps forward to-day and boldly confesses his crime. The Roman Catholic church claims to have power to change the law of God, and boasts of her power by pointing to the fact that the entire Christianized world bows down and worships on a day (Sunday) for which she alone is responsible, and for which there is not the least scriptural authority. To be assured of these facts let the reader consult any well informed Catholic Priest or read the Doctrinal Catechisms of that church. These are facts too strongly fortified by authentic history to be doubted.

But a brighter scene immediately follows the oppressive work of this truth-hating power; a scene that fills the heart of every child of God with hope and gladness. The judgment shall sit, and they shall take away his dominion.... And the kingdom and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High.... and all dominions shall serve and obey him. Dan. 7:26-27. Just before this time comes there will be developed a people who will be keeping "the commandments of God and have the testimony of Jesus Christ." Rev. 21:17.

Reader, are you going to be among that lumber who shall share the blessing pronounced in Rev. 22:14? Or are you following the opposer of God's truth and his law? Are you ready now to meet your Lord and Master who is soon to be revealed in the clouds of heaven? If not ponder well these truths and make haste, for the time is nigh at hand.

Bangalore.

In God's Care.

I know not what beyond may lie,
When sunset tints illumine the sky;
To-morrow, be it dark or bright,
Is sealed and hidden from my sight;
When flowers fold, and shadows creep,
I lay me down in peace to sleep.

I know not what the day will bring,
What lesson hold, what new strange thing
In life's deep meaning I may trace,
Where light and shadow interlace:
My Father's hand the way doth keep;
I lay me down in peace to sleep.

I know not what the day will bring
Of joy or pain—what changes ring
Ere day and night complete the year;
But still I trust and have no fear,
For God's great love is strong and deep;
I lay me down in peace to sleep. —Sel.

The Blood of Christ.

HAVE we out-lived the efficacy of the blood of Christ, and is the tale of His cross a sound from which all the music has gone forever? We need the sun to-day, as we have ever needed it; the wind is still the breath of health to our dying bodies; still we find in the earth the bread without which we cannot live; these are our friends of whom we never tire; can it be that the only thing of which we are weary is God's answer to our soul's deepest need? Shall we keep every thing but the blood of Christ?—*Dr. Parker.*

How Christ Makes Something of Us.

AN English preacher used the following illustration: "Once there was a brier growing in the ditch, and there came along the gardener with his spade. As he dug round it and lifted it out, the brier said to itself: 'What is he doing that for? Doesn't he know that I am only an old, worthless brier?' But the gardener took it and planted it amid his flowers, while the brier said: 'What a mistake he has made, planting an old brier like myself among such rose-trees as these!' But the gardener came once more with his keen-edged knife, made a

slit in the brier, and 'budded' it with a rose, and by and by, when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'"

This is just what Christ is doing all the time with poor human lives. They seem to be of no hope that they will ever be of use. Then Christ takes them in hand, pours His love upon them, lifts them up out of the dust, puts something of His own life into them, and by and by they begin to be like Him, little branches of His own beautiful life.—*Western Christian Advocate.*

The Gibraltar of Truth.

WE live in a time of strong controversy over all the greater issues of life. The most passionate tempest of all beats upon the Bible. But this wondrous book breasts all raging billows of theological agitation. Churches rise and wane, sects have come and gone, schools of thought have been created and superseded, systems have been evolved and extinguished; and in the midst of all, this monument of inspiration and embodiment of revelation remains intact as when the first complete Canon was sent forth. It has been forcibly said that the Bible is the incarnation of the Holy Spirit. The world at last seems to realize that in it there is something invulnerable and imperishable. It is the Gibraltar of truth, on which storms of opposition can only beat themselves to death.—*Christian Commonwealth.*

To Whom it May Concern.

DIED.—In Laodicea, THE PRAYER-MEETING, aged one year. The health of this meeting was poor most of the year, and its life was despaired of. But anxious friends kept it alive, and sometimes it would so revive as to encourage them. Discouragement, however, at last prevailed, and the meeting is dead. It died from neglect. Not a Christian was present when it died. Over forty are living within a mile of it, and not one was there. Had two only been there, its life might have been saved, for where two are agreed as touching anything they shall ask, it shall be done for them. Two-thirds of the forty might have been there, had they been so disposed, but they were not, and the prayer-meeting died.—*Sel.*

"It is God that worketh in you."

Prophecy's Voice ; History's Response.

In Three Parts.

Daniel, Chapters 8 and 9.

History Foretold. Part 1.

The symbols of the eighth chapter of Daniel are mostly made plain in the chapter itself. Daniel stood on the bank of the river and saw a ram which had two horns. This ram we are told represented the "kings of Media and Persia." The two elements of power in the kingdom—the Medes and Persians—are represented by the two horns. The higher of these that is the most powerful, came up last. The Medes who were in the ascendancy at first soon gave place to their allies, the Persians, who attained the controlling influence in the kingdom till its final overthrow.

While the ram was in the height of his power the prophet beheld an he goat coming from the west. It came "on the face of the whole earth," or in other words, it swept every thing before it. "It touched not the ground," this signifying the great celerity of its movements. "The rough goat is the king (kingdom) of Grecia." Verse 21. The notable horn

between its eyes represented the first king. This was Alexander the Great who having defeated the last Persian king, Darius Codomannus, at the battle of Arbela in B. C. 331, stood at the head of a universal empire. "When he was strong," says the prophecy, "the great horn was broken and for it came up four notable ones toward the four winds of heaven." After enjoying universal empire for the short space of eight years Alexander died in the year 323 B. C., after several days of beastly debauch. A few years after, the kingdom fell into the hands of four of his leading generals. Thus was the kingdom divided "toward the four winds of heaven."

Out of one of these four horns "came forth a little horn." That this was no ordinary power is evident from the description of it. It "waxed exceeding great." The "ram became great;" the he goat "waxed very great;" this little horn "waxed exceeding great." Medo-Persia was great, Grecia was great-

er, but this power was greatest of all.

There is but one power following Grecia which will answer to the specifications of this prophecy, and that is Rome. Let us notice briefly the work to be done by this power.

1. Its conquests were to be "toward the south, and toward the east, and toward the pleasant land." Vs. 9. Rome conquered Egypt (the south) in B. C. 30; the east (Syria) in B. C. 65; and the pleasant land (Palestine) in B. C. 63.

2. This power "waxed great even against the host of heaven."

That is, it persecuted the people of God. Witness the terrible persecution of the early Christian church under the Roman Empire and the still more awful record of the Papacy in later times. Surely of all powers Rome, both in its pagan and papal forms, has "waxed great" against the people of the most high God.

3. It stood up "against the Prince of princes." The Prince of princes was Christ. Rome stood up against Christ as no other power ever did by putting Him to death by the hand of Pontius Pilate its

representative and appointed governor.

4. This power is represented as

a "king of fierce countenance, and understanding dark sentences." This is especially applicable to Rome. It was a terrible thing to fall under the displeasure of Rome. Her subjects were ground down and oppressed. The Latin language was a tongue unknown to the Hebrews, which could not be said of the Chaldean, the Persian, or the Greek.

Rome is the great power that succeeded Grecia. Powers of earth are noticed in prophecy when they come in contact with the people of God. Rome entered into a league with the Jewish people in the year B. C. 161. But just seven years before this, B. C. 168, Macedonia had been conquered by Rome, and thus it appeared to the prophet that it came out of the Macedonian division of the goat's dominions.

Further, by this power "the daily (sacrifice is a supplied word) was taken away," and the "transgression" or "abomination that maketh desolate" was set up. Vs. 11-13, cf. Dan. 12: 11. This denotes a change in the religion of the empire. Paganism (the daily desolation), was taken away, and the papacy (the transgression of desolation or the abomination that maketh desolate) was set up. Rome was the only power that ever made a change in its religion. It changed from Paganism that persecuted the early church a little, to the papacy that persecuted God's people much. Hence the question



of Dan. 8: 13, "How long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be

trodden under foot?" How long shall dark Apostasy continue to crush the saints of the most high God? How long shall the terrible curse of sin continue to strike down its victims whose righteous blood from creation down has cried to high heaven for retribution.

This is the question that entered the mind of the prophet as he saw in vision the dire course of sin and its terrible results to the people of God. The answer to his question is found in the 14th verse: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." This is the answer to the question, "How long?" and this chapter does not enlighten us further than the answer here given as to the interpretation of this period of time. Daniel says, verse 27, "I was astonished at the vision, but none understood it." Gabriel had been commanded to make him understand the vision, but Daniel fainted before the point of the time was reached and the explanation was postponed to a future time.

Only one arm is all powerful, one heart ever loving, one ear ever open only one eye never closed; and there are inner depths in our soul where only one voice can be heard.—Mrs. Charles.



A Present Day Prophecy, Part 2.

"And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

The question that first demands our consideration in this text is that of time. What is this two thousand and three hundred days? Where does it begin, and when does it end? If we are to understand any part of this text we must understand the time, for what sanctuary is referred to will depend largely upon what time the period here mentioned ends.

This being a prophecy and the beasts named being symbolic, we naturally conclude that the time must also be prophetic time. Parity of reasoning demands this. The days are not literal any more than the beasts are literal. In prophecy a day stands for a year. See Num. 14: 34; Ezek. 4: 6. Therefore these 2,300 days represent that many literal years. This will be more evident as we see the working out of this principle.

No clue is given to the beginning of the 2,300 days in the eighth chapter of Daniel. The Angel Gabriel had been commanded to make the prophet understand the vision, but when the latter fainted the interpretation had to be broken off. The angel left with the words: "The vision of the evening and the morning which was told is true; wherefore shut up the vision." Thus the vision of the two thousand and three hundred days (evenings and mornings, margin of verse 14) was shut up to some future time.

In the first part of the ninth chapter we have recorded a prayer of Daniel's in which he is evidently praying for light on the part of this vision that he did not yet understand. For, after his prayer, the same angel Gabriel came with the words: "I am now come forth to give thee skill and understanding, . . . therefore understand the matter, and consider the vision." Here also, Daniel refers to the angel Gabriel whom he "had seen in the vision at the beginning." Dan. 9: 20-23. The only vision to which he could refer here would be the one given in Dan. 8, part of which he did not understand.

The Seventy Weeks.

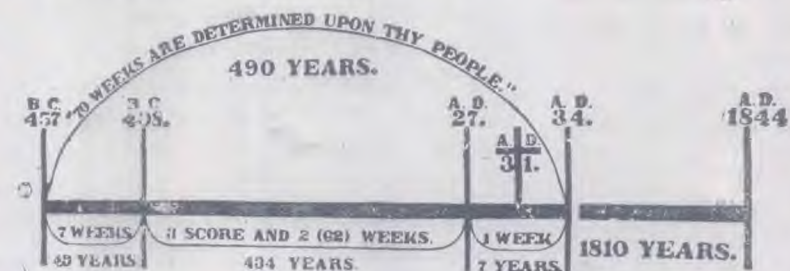
The angel proceeds at once to the question of the time. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for ini-

quity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times."

"Seventy weeks are determined." The word here rendered "determined" signifies to "cut off." Seventy weeks are cut off upon or allotted to the Jewish people and the holy city (Jerusalem). From what was this seventy weeks or four hundred and ninety days "cut off?" Obviously from the 2,300 days. 490 days of the 2,300 are allotted to a certain purpose. If then we get the starting point of the 490 days we shall have that of the 2,300, and shall thus be furnished with a key to the whole vision.

An Important Date.

"Know therefore and understand, that from the going forth of the command-



ment to restore and to build Jerusalem." Here is the key to the matter. When was the "commandment to restore and to build Jerusalem?" A full record of the decree which fulfils this prophecy is found in Ezra 7: 12-23, the original of which was written in Chaldaic or Eastern Aramaic, the language of the Persian court. This decree was issued in the seventh year of Artaxerxes Longimanus (Ezra 7: 7), B. C. 457. Two decrees before this time by Cyrus and Darius, combined with this one, made up "the commandment," as expressed in Ezra 6: 14, and thus the prophecy was met.

7 Weeks and 62 Weeks.

Seven weeks or 49 years were allotted to the work of building the temple. This was completed in 408 B. C. in the last work of Nehemiah, which was just 49 years from the commencement of the work by Ezra. Sixty-two weeks, or 434 years more were to reach to Messiah the

Prince. Jesus Christ became the Messiah (Anointed) at his baptism when he was anointed with the Holy Ghost. Acts 10: 37, 38: 4: 27; Luke 4: 18. It was immediately after His baptism that one of the disciples said, "We have found the Messiah, which is, being interpreted, the Christ (the Anointed, margin)." John 1: 41. This anointing took place in A. D. 27, for it was in the fifteenth year of Tiberius Caesar, Luke 3: 1, that John the Baptist began his ministry. This was A. D. 27, and Christ began his work six months later, or in the autumn of that year.

It is exactly to this point that the seven weeks and sixty two weeks, or 483 years bring us, reckoned from the autumn of B. C. 457 when Ezra began his work at Jerusalem. At this time Christ went forth preaching and saying, "The time is fulfilled," which must have had reference to this time of Daniel's vision.

The Crucifixion of Christ.

"And after threescore and two weeks

shall Messiah be cut off, but not for himself. . . . And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the

oblation to cease. Dan. 9: 26, 27. After the sixty-nine weeks there still remained one of the seventy weeks. In the midst of this one week the cutting off of the Messiah caused the sacrifice and the oblation to cease; that is the death of Christ caused the whole system of sacrifices offered from the time of Adam down to come to an end. The midst of the last week of seven years would be three and one half years after the autumn of A. D. 27. This brings us to the spring of A. D. 31. It was at this point that the crucifixion of Christ took place. See Hales' Chronology. As the ministry of Christ continued just three years and a half, for he attended but four passovers at the last of which he was crucified (John 2: 13; 5: 1; 6: 4; 13: 1), the date of this prophecy is fixed beyond the possibility of a doubt.

Three years and a half still remain of the seventy weeks (490 years). Going forward three years and a half from the spring of A. D. 31 we arrive at the autumn

of A. D. 34. This point in history marks the termination of the time allotted to the Jewish people as a nation. It was at this point that the stoning of Stephen took place, whereby the Jews as a nation filled up their cup of transgression. Just at this time Paul the great Apostle to the Gentiles was converted and began his mission. Phillip went down to the city of Samaria and preached Christ unto them. Shortly after this, Peter went to the household of Cornelius and gave them the Gospel. Thus it is that events cluster about this date that marks the end of the first great division of this prophecy. The year A. D. 34 thus becomes a great milestone in the history of God's dealings with mankind.

End of the 2,300 Days.

There have now passed 490 of the 2,300 years. There still remain 1,810 years to the close of the period of Dan. 8:14. If we add 1,800 years to the close of the period of 490 years in A. D. 34, we are brought down to A. D. 1844. At this time the prophecy says "shall the sanctuary be cleansed." What this work is we leave to the following article devoted to that subject.

The Cleansing of the Sanctuary, Part 3.

The 2,300 days of Dan. 8:14 ended in 1844. The prophecy declares that at the end of that time the sanctuary shall be cleansed. The great question now before us is, What is this sanctuary? Some have regarded it as an object to be cleansed at the second coming of Christ, and have accordingly tried to set times for Christ's coming on the strength of this prophecy. This has resulted in mistakes and in a readjustment of their calculations every time the predictions made by them have failed of fulfilment. They have continually been setting new times for the Lord to come, and have been every time doomed to disappointment.

Meaning of "Sanctuary."

The definition and use of the word "sanctuary" from a Bible standpoint show that it means a holy or sacred place, or a dwelling place for God. It should not be applied to any place that will not bear this definition.

The Bible recognizes two sanctuaries. One of these is the old sanctuary made by Moses in the wilderness as the Children of Israel were travelling from Egypt to Canaan. This tabernacle was afterwards embodied in the temple built by Solomon. This being destroyed, another was built

by Zerubbabel and afterwards embellished by Herod. This stood until A. D. 70 when it was destroyed by the Romans in the terrible scenes that dispersed the Jewish nation. Since then there has been no earthly sanctuary.

A Sanctuary in Heaven

The other sanctuary is the one in heaven. Christ our great High Priest has passed into the heavens and is sitting on the right hand of the throne of the Majesty on high, a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man. Heb. 4:14, 15; 8:2, 3. The earthly sanctuary was made after the pattern of the heavenly. Heb. 8:5; 9:23, 24; Ex. 25:40. The whole round of service of the earthly sanctuary was an example and shadow of heavenly things. Heb. 8:4, 5; 9:8-12. As then the heavenly sanctuary is the only sanctuary of our dispensation, and as the 2300 days of Dan. 8:14 ended in 1844, the cleansing referred to in this text must be a cleansing of the heavenly sanctuary. Paul tells us that as the earthly sanctuary was cleansed, so must also the heavenly be cleansed, though with better sacrifices than the blood of calves and of goats. Heb. 9:19, 21, 23.

A study of the old sanctuary and temple service will help us to understand the service now going on in heaven. We speak of it as a typical service, and that means that it was a symbol or representation of the work of Christ that followed it. Paul calls it a "pattern," and a study of the pattern reveals to us the nature of the real service to be carried on in the real sanctuary in the heavens.

Two compartments were in the Mosaic tabernacle—the first, or Holy place; and the second, or Most Holy place. These two compartments were separated by a veil. Just outside the Holy Place was the altar of burnt offering. In the Holy Place were the altar of incense, the table of shewbread, and the golden candlesticks. Within the Most Holy place was the ark of the testament wherein were the tables of the ten commandments written with the finger of God. On the top of this ark was a plate of solid gold known as the mercy seat. We cannot study in the

brief space of this article the part each of these instruments had in the service of the sanctuary. We shall confine ourselves to the more important of them.

Service of the Sanctuary.

If a man sinned he brought to the door of the tabernacle a bullock or a goat or some other of the specified animals to offer as a sacrifice for his sin. After laying his hand upon the head of the victim it was killed and some of its blood taken in by the priest and sprinkled before the veil that separated the Holy and the Most Holy Places. Some of it was offered upon the altar of burnt offering. By this service the man's sins were transferred from himself to the sanctuary. This was the continual daily service of the sanctuary, and by it the sins of all Israel were accumulating from day to day throughout the year in the sanctuary. See Lev. 4.

But once in the year there was a change. On the tenth day of the seventh month a special service was carried on in which the high priest entered the Most Holy Place. This apartment was entered but once a year. Lev. 16:2, 29; Heb. 9:7. At this time the people of Israel brought two goats to the door of the tabernacle. Lots were cast on these; one lot for the Lord, and the other lot for the scapegoat. The goat upon which the Lord's lot fell was offered for a sin offering, and his blood was taken by the priest into

the Most Holy Place and sprinkled upon the mercy seat. After this the priest returned and confessed upon the head of the scapegoat outside all the sins of the people of Israel. The scapegoat was then sent "by the hand of a fit man into the wilderness." Thus were the sins of Israel separated from them and borne into a land uninhabited. See Lev. 16.

This day was known as the "day of atonement." At-one-ment expresses the idea. Sin had separated the people from God, but now they were at one with Him. Atonement was made for the sanctuary, the priests, and for the whole congregation, Lev. 16:33. The purpose of the service was to "cleanse" the sanctuary and people. Vs. 19, 30. Those who would not take part in this cleansing work



The Eastern Question.

Daniel 11: 1-45; 12: 1-3.

GEO. F. ENOCH.

In the eleventh and twelfth chapters of Daniel we find a brief, comprehensive record of the chief events in the rise and fall of nations from Daniel's time, the sixth century B. C., down through the ages, until "the kingdoms of this world become the kingdoms of our Lord and his Christ." The culminating scenes of earth's history are in this prophecy clustered around the Eastern Question.

In the prophecy before us an angel sent from heaven lifts the curtain that veils the future from mortal ken, and in simple language portrays future events. The angel here lays aside all symbolic imagery and in simple language gives us the most interesting outline.

Verses 1 and 2. *

History records that the three kings of verse 2 to stand up, succeeding Cyrus, were Cambyses, Smerdis, and Darius Hystaspes. The fourth who should be far richer than they all was Xerxes. By means of his great wealth he raised an army of more than five million men, including the contingents from the far west, whom he led in an expedition against the realms of Grecia. The expedition ended in utter failure.

Verses 3 and 4.

Within the compass of these verses the pen of inspiration sums up the magnificence and glory of Alexander the Great and his meteoric career. Alexander marched as a mighty conqueror from Greece to India subduing all nations that he met. But his kingdom was not to endure. His children should not succeed him to the throne. It was to be divided to the "four winds," to the four points of the compass, North, East, South, West.

After Alexander's death there was discord among his leading generals, four of them ultimately dividing the great empire among themselves, Cassander taking the West (Greece,) Lysimachus taking the North (Thrace and Asia Minor,) Seleucus the East (Syria,) and Ptolemy the South (Egypt.)

In course of time Thrace absorbed Greece and was in turn absorbed by

Seleucus of the East, so that at last we have only the kingdom of the North and of the South. Down through the ages as nations pass off and on the stage of action, these portions of territory still retain these names viz, "the king (or kingdom) of the North and South" respectively. The great strategic position in the kingdom of the North was Constantinople, of the South Egypt.

The limits of our space compel us to pass by many of the verses of this most interesting chapter. *Suffice it to say that the rise and fall of Rome, the work of such noted personages as Julius Caesar, Cleopatra, Augustus Caesar, and such events as the assassination of Caesar, Battle of Actium, etc., are clearly pointed out. The rise of the papacy and the Reformation are also noted briefly.

THE TIME OF THE END.

In verses 34 and 40 we have a period spoken of as the "time of the end." This does not mean the end of time; but a certain space of time that shall close this world's history is known in prophecy as "the time of the end," in which shall be fulfilled many of the prophecies of God's word.

In another article in this issue you will find the 1260 days of Daniel 7, explained. These days ended in 1798 and their close marks the beginning of the *time of the end*.

THE FRENCH REVOLUTION.

Verses 36-39.

About the beginning of the "time of the end," or about 1798, a kingdom is introduced that has several marked characteristics.

(1) It shall be a power exalting itself unusually. (2) It shall be atheistic. (3) It shall repudiate the God of its fathers. (4) It shall set aside the desire of women. (5) On finding atheism impracticable for a nation, it shall honour the "god of forces." (6) It shall divide the land for gain.

About 1798 there was but one nation that could possibly be reckoned as ful-

filling these conditions. They were perfectly fulfilled by France during the French Revolution.

Note briefly the manner of the fulfilment. (1) France at the time of the Revolution, was not satisfied with dethroning earthly kings, but stretched out the arms of defiance against the king of the universe. (2) In doing this she, in legislative Council assembled, renounced unanimously the worship of deity. (3) By this act France, hitherto Christian, regarded not the God of her fathers. (4) Closely connected with the renunciation of all religion, were enacted laws practically abolishing the binding obligation of the marriage institution (The desire of women.) (5) The only results of these insane actions of France could be anarchy. Her streets literally flowed with blood. Such conditions could not be allowed to continue, so they instituted the worship of liberty, equity, reason, in the person of the "goddess of liberty," a dissolute woman. (The God of forces.) (6) The confiscation of the land hitherto held by the nobility and the clergy and dividing of it to the people "for gain" brought £700,000,000 into the hands of the government.

FRANCE, EGYPT AND TURKEY.

Verse 40.

In verse 40 we are again brought to the "time of the end." France has been occupying the stage the four preceeding verses. Now the king of the South, Egypt, "pushed at him," and the king of the North, or the nation at this time occupying the country of which Constantinople is the key, comes against France like a whirlwind.

In 1799 Napoleon Bonaparte invaded Egypt. The Mamelukes made only a feeble resistance, "pushed at him." Egypt was soon at his feet.

But England could not be silent while France placed herself athwart the highway to India, so she stirs up the Turk, whose capital is Constantinople, and who is at this time the "king of the North." The Turk came forth with great fury to fight the French. The "many ships" referred to is doubtless the English fleet under Nelson, which at the battle of the Nile compelled France to abandon her ambitious plans.

THE MOSLEM POWER INTRODUCED.

Verses 41-45.

This introduces the Moslem on the page of this prophecy, and it remains the centre of attraction until the end.

* The reader is requested to read this article with the Bible open at Dan. 11 and read the verses as indicated throughout.

*The reader interested in a more exhaustive study of this chapter is referred to "Daniel and the Revelation" and "Story of Daniel" to be had of International Tract Soc., Calcutta.

In verses 41-43 the angel describes the successful march of the Moslem power into Africa until northern Africa is about to be brought under the sway of the Turk.

Russia and Persia.

But from the north and east of Constantinople come tidings that "trouble him," and brings him back home, arresting the victorious conquest of North Africa.

Verse 44 describes the trouble between Turkey on the one hand, and Russia and Persia on the other, culminating in the Crimean war of 1853-1856. The last expression of verse 45, "and none shall help him," implies the assistance that was rendered the Turk by England and France during this war.

Verse 45 shows clearly that the time will come when the Turk will be compelled to leave Constantinople and plant his capital elsewhere.

This verse also clearly implies that for a time before this transfer of her capital, the Turk has been able to retain her hold on Constantinople only by the help of others. It is a well known fact that since 1840 she has remained in Constantinople only at the sufferance of the European powers. No nation of Europe dare allow another to occupy this strategic point. Should any power in Europe seize Constantinople the equilibrium of Europe would be lost, and that continent would find herself plunged into such a war as the pages of history have not yet recorded.

So the Turk, "the sick man of the East," is bolstered up, and the eyes of all the world are fixed upon this great question, the Eastern Question. Constantinople is the storm centre of the world.

THE OUTCOME.

Dan. 12 : 1.

In this most interesting situation we have the Christian world and the Moslem world facing each other. Who can lift the curtain and tell the outcome?

We are thankful that the God of the Bible has done so. The angel tells us that "the tabernacles of his palace," i.e. his capital, shall be transferred from Constantinople to Jerusalem, or as the scripture says, "between the seas in the glorious holy mountain." What occurs then?

MICHAEL SHALL STAND UP.

In the first verses of this chapter we,

learned that the expression "stand up" used in connection with kings refers to the taking of the kingdom or beginning to reign.

Michael is Christ. Compare Jude 9; 1 Thess. 4:16 and John 5:28. Here we learn that Jesus, Michael and Archangel are names applied to the same person. So the standing up of Michael refers to Jesus taking over his kingdom.

The subject of the two kingdoms must be left for future articles. We can only say here that Jesus is now associated with the Father on his throne. (Rev. 3:2). At the end of this dispensation he gives up his priestly robes, steps down from his Father's throne, and takes his own throne. 1 Cor. 15:24-28. After he stands up and receives his own kingdom, he returns to this earth as King of kings and Lord of lords. Rev. 19:11-16.

When this takes place probation has closed. Jesus is High Priest no longer. The voice of mercy ceases to plead for the fallen race. Then that awful decree goes forth, "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly." Rev. 22:11, 12.

Our loving Father in heaven has seen fit to point out historical events on earth that are synchronous with these momentous events in heaven so that His faithful children might not be in darkness and overtaken as a thief.

To us therefore who believe the more sure word of prophecy (2 Pet. 1:19-21), the pressure that is being brought to bear upon the Turk that shall cause him to retire from Constantinople and make his final stand at Jerusalem, has more than passing interest; for with it is involved the close of this world's history, and the ushering in of the "world to come."

The Time of Trouble.

When Christian and Moslem face each other at Jerusalem, all nations of earth shall be involved. Then shall come Armageddon. Rev. 16:12-16. "And there shall be a time of trouble such as never was since there was a nation even to that same time." The mind cannot picture, human pen cannot portray the awfulness of that conflict.

GOD'S PEOPLE DELIVERED.

'And at that time they people shall be

delivered, every one that shall be found written in the book."

God's people shall not only be delivered from their enemies both human and Satanic, but also from mortality and all its attending ills. Then shall this corruption put on incorruption, and this mortal shall put on immortality. Mortality shall be swallowed up of life.

And this glad day is hastening on apace. "Even so come, Lord Jesus."

If all mankind, minus one, were of one opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—*John Stuart Mill.*

CONTINUED FROM PAGE 11

were cut off from among their people. Lev. 23:27-30. Every man was to afflict his soul, to examine his own heart and humbly confess his sins lest he be cut off from God's people. Thus it became to Israel a time of justification or condemnation. The service of a year was to be completed, and the sins of contrite souls were removed never again to come into remembrance. To the impenitent it was a day of cutting off from among God's people, a time of searching and of separation. Sin must be separated from the congregation, and the man who would cling to it must be cast out with it.

The heavenly sanctuary contains the same instruments of divine service as did the earthly tabernacle. John the servant of God saw in vision the candlesticks (Rev. 4:2, 5), the altar of incense (Rev. 8:3), and the ark wherein was the testimony of God's eternal will to His creatures throughout the universe—the ten commandments (Rev. 11:19; 15:5, 8). These views were given in heaven and this temple was the "temple of the tabernacle of the testimony in heaven." Rev. 15:5.

When Christ to the world he came as the "Lamb slain from the foundation of the world." John the Baptist, Christ's forerunner, said of him, "Behold the Lamb of God." God gave His son to die. And when his life expired upon the cross with the word "It is finished," the veil of the earthly "temple was rent in twain from top to bottom." John. 19:30; Matt. 27:51. This signified that the offerings that were shadows of Christ the great offering had met their antitype and were henceforth of no avail. Now must begin a work in the real sanctuary in heaven.

When Christ ascended on high he became a minister of "the sanctuary and true

tabernacle, which the Lord pitched and not man. Heb. 8:2. He is our high priest. Heb. 4:15; 9:11. But he is more than this; he is also the sacrifice. He presents his own blood before the Father in our behalf. Heb. 9:12-14. He is both priest and offering.

Daniel 8:14 declares that in 1844 the sanctuary was to be "cleansed." This work must necessarily conform to the work of cleansing in the first sanctuary. For over 1800 years as both offering and priest he bore our sins into the heavenly sanctuary. But the time came when in the purpose of God the sanctuary must be cleansed. As the end of the plan of Salvation approaches Christ enters within the veil and a last solemn service is done before probation closes for all mankind. Christ will come again to this earth (John 14:1-3; Heb. 9:28), but before that time it is necessary that the "holy places" in "heaven itself" should be purified with better sacrifices than the blood of bulls and goats—even with the blood of Christ. Heb. 9:23, 24.

This day of cleansing of the heavenly

sanctuary is the antitypical day of atonement. Christ enters the Most Holy place of the heavenly temple and the accumulated sins of his people are transferred from the temple to himself. While this last work is going on above it behoves all of us, dear reader, to afflict our souls. This is the last solemn work in the heavenly ministration. It is at this time that judgment begins at the house of God. 1 Pet. 4:17. Before the coming of Christ the message is given, "the hour of his judgment is come." Rev. 14:6-14. And it is a remarkable fact that in 1844 just such a message as this did go to all the world, and was heard in every missionary station on the globe.

In the shadowy service the priest after bearing the blood of the Lord's goat into the Most Holy place came out and laid the sins of the sanctuary and whole people on the scapegoat, after which the latter was sent into the wilderness to perish. So in the heavenly service, Christ our great high Priest will bear the sins of his people and sanctuary out and lay them upon the head of Satan the great scapegoat of the uni-

verse. He will be finally cast into the lake of fire to perish, and the sins with him; for God will create new heavens and a new earth where sin and the curse shall be no more. Rev. 21:4-8.

Just before the coming of Christ to this earth the Prophet Daniel says: "The judgment was set and the books were opened." This is the Investigative Judgment whereby every case is eternally decided for righteousness or for condemnation. When it is finished the word goes forth, "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still. And behold I come quickly." Rev. 21:11, 12. Dear reader, do you begin to see the importance of this sanctuary question? Do you realize that for over sixty years the last act of Christ's mediatorial work has been going on, and that it will soon close? But one day was devoted to the same service in the earthly sanctuary, and so the antitypical service will be necessarily brief. "The end of all things is at hand." In view of this "what manner of persons ought ye to be in all holy conversation and godliness?"

Conditions in India a Sign of Our Times.

J. L. SHAW.

"And there shall be a time of trouble, such as never was since there was a nation. Dan. 12:1.

We need not look beyond the borders of India for conditions revealing very clear and definite signs of our times. India is more than ever a spectacle to the world. From the watch tower of nations, present conditions are being watched with the keenest interest. The unrest, the conflict of capital and labour causing boycott and strikes together with the great mission movements in carrying the gospel to India are each a definite sign of our times and reveal very clearly that the end of all things is near at hand. Unrest, unrest as we see it among the multitudes in this land, is a sign of the last days. If not having war, we have, at least, been having very decided rumours the past year. The prophecy of Christ is being fulfilled, "Men's hearts failing them for fear, and for looking after those things which are coming on earth." We know not what is coming next. How soon the mutterings of unrest will break out into open rebellion no one knows. What the outcome will be is hard to say. The cry of Asia for the Asiatics is not a cry of peace. Should the winds of strife be let loose, and the millions of India provide themselves with arms and ammunition, it would not take long to

drive the few white faces of this country into the sea.

Unrest, Its Meaning and End.

The prophet Daniel in the 11th Chapter reveals a line of prophecy giving the way-marks as they follow one another down to the end of time when Michael shall stand up. This prophecy reaches its climax in the first verse of Daniel twelve. "At that time" (says the prophet) shall Michael (who is Christ, see Jude 9:1 Thess. 4:20; and John 5:28) stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Those who fancy universal conditions of peace as Christ's kingdom is ushered in, are not in harmony with the prophecy of Daniel which says, "There shall be a time of trouble such as never was since there was a nation." Beginning with Nimrod the first nation builder and sweeping down through the history of time since then comprehending the downfall of nations as they have followed one another, viewing them each, the sure word of pro-

phesy says none have brought trouble to nations, none have brought national and international upheavals such as this. The words, "When Michael shall stand up," admit of no misunderstanding. "There shall be a time of trouble such as never was since there was a nation." We cannot look forward to the future as one of peace.

Unrest among nations will be the order of the days preceding the ushering in of Christ's kingdom and the stronger terms of war and rebellion better express the coming situation. Looking forward to the time of the end the writer of the apocalypse says: "The nations were angry." Peace may and probably will continue for a time. God has a work to be done. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end be." But as sure as is the sure word of prophecy, the national events in connection with the winding up of this earth's history may be written in letters of blood. Christ's coming is a day of wrath, says Zephaniah as the "great day of the Lord is near. . . . that day is a day of wrath, a day of trouble and distress, a day of wasteness and deso-

Health and Happiness

Daniel's Health Principles.

When the prophet Daniel and his Hebrew associates were selected to be educated in the "learning and the tongue of the Chaldeans," that they might "stand in the king's palace," there was appointed for them a daily allowance from the king's table, both of food and wine. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank."

The food appointed them would include meats pronounced unclean by the law of Moses. They requested the officer who had them in charge to give them a more simple fare; but he hesitated, fearing that such rigid abstinence as they proposed would affect their personal appearance unfavourably, and bring himself into disfavour with the king. Daniel pleaded for a ten-day's trial. This was granted; and at the expiration of that time these youth were found to be far more healthy in appearance than were those who had partaken of the king's dainties. Hence the simple "pulse and water" which they at first requested, was thereafter the food of Daniel and his companions.

It was not their own pride or ambition that had brought these young men into the king's court,—into the companionship of those who neither knew nor feared the true God. They were captives in a strange land, and infinite wisdom had placed them there. At this trial of their loyalty, they considered their position, with its dangers and difficulties, and then in the fear of God made their decision. Even at the risk of the king's displeasure, they would be true of the religion of their fathers. They obeyed the divine law, both physical and moral, and the blessing of God gave them strength and comeliness and intellectual power.

These youth had received a right education in early life; and now, when separated from home influences and sacred associations, they honoured the instructors of their childhood. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. They were not actuated by pride or unworthy ambition; but sought to acquit themselves creditably, for the honour of their downtrodden people, and for His glory whose servants they were.

When the ability and acquirements of these youth were tested by the king at the end of the three years of training, none were found like unto Daniel, Hananiah, Mishael, and Azariah. Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired

strength and vigour of their mental powers. Therefore they stood before the king. "And in all matters of understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

God always honours the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon, yet amid them all the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance, the undimmed senses, the untainted breath,—all were so many certificates of good habits,—insignia of the nobility with which nature honours those who are obedient to her laws.

The history of Daniel and his companions has been recorded on the pages of the inspired word, for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those youthful Hebrews stand firm amid great temptations, and bear a noble testimony in favour of true temperance?—The youth of to-day may bear a similar testimony.

The lesson here presented is one which we would do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God, must observe strict temperance in the use of his bounties, as well as total abstinence from every injurious or debasing indulgence.

The rising generation are surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank of deposit upon which to draw in case of emergency.

Right physical habits promote mental superiority. Intellectual power, physical strength, and longevity depend upon immutable laws. There is no happen-so, no chance, about this matter. Nature's God will not interfere to preserve men from the consequences of violating nature's laws. There is much sterling truth in the adage, "Every man is the architect of his own fortune." While parents are responsible for the stamp of character, as well as for the education and training of their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action. Daniel and his com-

panions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves—when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every true purpose, every noble resolution.

There is need now of men like Daniel to do and dare. A pure heart and a strong, fearless hand are wanted in the world to-day. God designed that man should be constantly improving,—daily reaching a higher point in the scale of excellence. He will help us if we seek to help ourselves. It is the duty of every Christian to see that his example and influence are on the side of reform. The youth need to be instructed. Our hope of happiness in two worlds depends upon our improvement of one. We should be guarded at every point against the first approach to intemperance.

MRS. E. G. WHITE.

THE CIGARETTE MUST GO.

A recent newspaper says: "Business men are beginning to realize that the cigarette is an evil, and it is announced that the general freight agent of a large railroad says that he will not in the future employ any young man who smokes cigarettes, and that he intends to get rid of all now in his department who smoke them. He says men waste time smoking, and do poorer work than do those who have not the habit. He further says that eighty-five per cent. of the mistakes made in the office by his two hundred clerks are traceable to the thirty-two who use cigarettes. In business circles, the time will come when a cigarette smoker will find it hard to secure and hold a position."—*Selected.*

HOW MUCH SHOULD ONE EAT?

Not how much, but how little, ought to be the rule. Reduce the quantity of food until you reach the point where you begin to lose weight, then increase a little so as just to maintain the normal weight of the body. Anything more than this is surplus, and is injurious because the vital force which ought to be devoted to building up the body, repairing tissue, and keeping the blood free from poisons, is used up in disposing of this rubbish. Many persons who are using up a large part of their energy in disposing of surplus food, would gain in weight if they were to reduce the quantity of their rations one-half.—*Exchange*

HIS MIND A BLANK FROM SMOKING.

The strange case of a young man twenty-three years old, a college graduate, is attracting the attention of the medical fraternity in the West, and is a marked example for cigarette smokers. The young man became addicted to the use of cigarettes, and as a result of continued smoking he lapsed into a somatose condition, in which he remained for thirty hours. When he recovered consciousness, his mind was a blank. He does not recognize his most intimate friends and acquaintances. Neither does he know his home and former haunts. He is unable to read English, but still retains his knowledge of German and the languages; and, while he cannot count more than two in his mother tongue, readily runs up figures in German. Physicians say his condition is due to the excessive use of cigarettes. He is vigorous and healthy, but is as completely under the care and guidance of his parents as a child. When he meets his brother, he does not know him; and though a frequenter of the town near his home, he disclaims all knowledge of the place. The young man obeys his father implicitly, but does not hear conversation carried on in his presence.—*Selected.*

QUEEN VICTORIA'S VIEWS ON TOBACCO.

An English paper is authority for the following: "The queen had a strong objection to tobacco smoke, and would not allow smoking in any rooms used by her, or in any place where she was likely to go. Even the prince consort forebore to smoke in her presence. On one occasion she happened to notice the tabooed perfume when in Buckingham Palace, and on making inquiry, discovered that the Prince of Wales (then in his minority) was the offender. Her majesty forthwith gave orders that the prince should be confined to his rooms for a month, and the order was rigorously carried out."—*Selected.*

VALUABLE VEGETARIAN TESTIMONY.

Gautier, the eminent French authority on dietetics, author of a recent and most authoritative work on foods, entitled, "*Alimentation et les Régimes*," gives the following testimony in favour of a vegetarian diet:—

"It would be wrong to maintain that a non-flesh diet will compromise physical energy, although heredity and habit play here an important part.

"According to J. Sinclair, the Hindu messengers who carry despatches for long distances, eat only rice, while covering each day in running from one village to another a distance of at least twenty leagues (sixty miles), and do this not for a single day only, but every day consecutively, week after week.

"The Russian peasants, who live upon vegetables, black bread, milk, and leeks, work from sixteen to eighteen hours a day, and their strength often exceeds that of American sailors.

"The Norwegian peasants scarcely know the taste of animal food. They cover on a continuous run, however, in accompanying the carriages of tourists, a distance of three or four leagues without stopping.

"The modern Egyptian labourers and sailors, a class who, from time immemorial have lived almost exclusively upon melons, onions, beans, lentils, dates, and corn, are remarkable for their muscular strength.

"The miners of South America, very temperate labourers who never eat meat, carry on their shoulders burdens of two hundred pounds, with which they climb, twelve times a day on the average, vertical ladders sixty to eighty meters (196 to 262 feet).

"The lumbermen of the Haute-Baviere, who live almost exclusively upon meal cooked with a little fat, without eggs or cheese, do an enormous amount of work. On Sunday only they take a little meat.

"The Turkish soldier is surprisingly frugal. He drinks only water or lemonade, and lives upon a diet of rice and figs, scarcely ever touching flesh. It is well known that the vigour of the Turk is remarkable and his courage indisputable. The porters of Salonica and Constantinople, who live upon the same diet, are proverbially strong; hence the saying, 'Strong as a Turk.'

"Under the vegetarian diet, the tendency to uric-acid, diathesis, gout, rheumatism, neurasthenia, etc., disappears or diminishes. The disposition softens, the mind seems to be quieted, and perhaps rendered more acute.

"Addressing himself to his friend, Firmus, who abandoned the Pythagorean doctrine to become an eater of flesh, the philosopher Porphyry wrote as follows: 'It is not among the eaters of simple vegetable foods, but among the eaters of flesh that one meets assassins, tyrants, and robbers. . . I cannot believe that your change of diet was made for the sake of your health, for you have constantly affirmed that the vegetarian regimen has been better than all others, not only to maintain perfect health, but also a philosophic and understanding mind, which long experience has taught you.' And Seneca, who, after careful consideration, late in life adopted the vegetarian diet, wrote, 'Impressed by these arguments, I have myself discarded the flesh of animals, and at the end of a year the new diet has become not only easy but delicious, and it has even seemed to me that my intellectual aptitudes were more and more developed.'

"The flesh diet, more or less exclusive, is, more than the race, a determining factor of individual character, whether it shall be gentle or violent.

"The flesh diet certainly influences the personality. It renders a person more aggressive and headstrong. I do not speak now of its evil influence upon the general health, but merely of its influence upon the moral qualities."

PSEUDO-TEMPERANCE DRINKS.

The London *Daily Mail* has been led by the death of a prominent teetotaler from delirium tremens, caused by the excessive use of so-called non-alcoholic beverages, to make an investigation of this subject. One physician is quoted as saying that very many who drink supposed non-stimulants find in so doing an excellent way in which to swallow their principles and their alcohol at the same time, without endangering their reputation as total

abstainers. This physician states that there are numbers of persons his knowledge who would not willingly touch a glass of spirits and yet who are passing through the slow stages of alcoholic poisoning due to the temperance beverages. He cited the instance of a woman who glories in her principles of total abstinence, and yet she is being slowly but surely poisoned by the alcohol in a certain tonic wine. It is not the cocaine contained in it, but the alcohol, which renders it so insidious and fatal. The amount of damage done by this class of drinks is regarded by this physician as appalling. A death in Jersey the other day was put down to the daily consumption of large quantities of seaweed tonic by a man who "never drank."—*Sel.*

SIR F. TREVES VS. SMOKING AND DRINKING.

Sir Frederick Treves, surgeon to King Edward, and perhaps foremost of living surgeons, at a medical college dinner in Birmingham recently, in addressing the students and graduates of the Queen's College of Medicine, took occasion to condemn the eating of ices, the smoking of tobacco, and the drinking of intoxicating liquors.

Sir Frederick Treves has had the widest opportunities for observation in relation to the evils of the objectionable practices to which he refers, and the warning which he utters ought to be not only listened to, but laid to heart by every intelligent person who is addicted to either of the pernicious practices mentioned.

On the same occasion, Mr. Chamberlain presented himself as an example of good health notwithstanding the fact that he had eaten ice-cream whenever he liked, smoked when he had nothing else to do, and had swallowed whatever alcoholic liquors had been offered to him; but Mr. Chamberlain's example did not prove that ice-cream, tobacco, and alcohol are wholesome things, but rather that he himself is a tough specimen, very hard to kill. One of these days, however, he will collapse suddenly, or find himself the victim of cancer of the throat, a cirrhotic liver, or some other insidious disease which may be already preying upon him and preparing for an outbreak.

It is both unwise and unphilosophical for one to refuse to believe anything to be unwholesome or injurious until he has actually tried it upon himself. Good sense demands that we should profit by the experience of others. *American Good Health.*

THE SCIENCE OF VEGETARIANISM.

Many advocates of an exclusively vegetarian diet defend it on other grounds than those of physiology. If a man believes it to be wrong to take the lives of animals, he will of course abstain from eating meat, even if he regards it as a wholesome food. The same is true if he contemplates with disgust the eating of slaughtered animals while having no similar feeling toward dead vegetables. Such considerations have little to do with the subject of nutrition. A recent French vegetarian writer, however, sets forth very clearly the purely scientific reasons for his faith in a thesis that is thus reviewed in the *Revue Scientifique* (Paris, July 13). We read in this paper:—

"Although known from the remotest antiquity under the names of different philosophical systems, 'vegetarianism' seems to have entered a scientific phase in recent times. Dr. Henri Colliere, in a very interesting thesis, has shown that it is not only a therapeutic diet, but that the fact that it answers all the requirements of the physiology of nourishment entitles it to be regarded with reason as the normal diet of man.

"The modern tendencies of physiology—toward the diminution of the total ration, toward the fixation, at a lower point, of the minimum proportion of albumin, toward the attribution of a more important role to the carbohydrates—are in perfect accord with the vegetarian theory.

"The use of animal flesh as food, and especially its abuse, are condemned by the physiology of nutrition; meat is an incomplete food,

not containing carbohydrates, overstimulating, inviting to habitual overfeeding, and bringing about, like alcohol, a state of mind in which the consumer believes that he cannot possibly do without it. It is a toxic food, containing numerous poisons, such as ptomaines, leucomaines, purins, etc. If an exclusive flesh diet would be nonsensical, a partial flesh diet is also illogical, as Dr. Colliere looks at it: for the fact, he says, that man possesses a triple line of defense against poisons (bowels, liver and kidneys) is not a sufficient reason for using toxic substances daily, even in dilute form; a weakening of his means of protection might result fatally.

"Anticarnivorous diets, on the contrary, according to Dr. Colliere's thesis, are entirely justified by the physiology of nutrition, whether we select one or another of the several varieties following:—

"Fruitarianism, or an exclusive diet of fruits, is approved, on condition that we are not content with the sweet, juicy fruits, but employ also the sarinaceous and the oily fruits.

"Vegetalism admits, without distinction, either raw or after cooking, all the products of the vegetable kingdom, fruits, juicy legumes, feculents, cereals, and leguminous vegetables.

"Finally the 'ovo-lacto-vegetarian' diet admits also milk and eggs, which although of animals origin, would appear not to contain, at least normally, the poisons of disassimilation, that leads to the rejection of what Dr. Colliere calls 'necropagy' (corpse-eating.)

"Contrary to the general opinion, the vegetarian regime offers all the guarantees that can be desired of perfect assimilability, and does not require an excessive volume of food to repair losses. *Translated by The Literary Digest.*

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PUBLISHED BY

WATCHMAN PRESS, KARMATAR E. I. R.

One Year, Post Free Rs. 2-8

PAYABLE IN ADVANCE.

CONTINUED FROM PAGE 12.

lation, a day of darkness and gloominess, a day of clouds and thick darkness.

Capital and Labour.

The boycotts and strikes in England, America and India are further signs of our times. The social world is organizing for self-protection. Man is against man the weak against the strong, the rich against the poor and capital against labour. The poor are growing poorer and the rich richer. James' prophecy concerning rich men, their corporations and combination against the poor labouring man, meets its fulfilment. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were with fire. *Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth:* and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."

The gulf between capital and labour in India is widening. Perhaps no place in the world has conditions more unequal. While the poor man counts his pice, if he has them, the rich men handles and hordes his lacs. We deplore such conditions and yet we do not believe in strikes. "Be not of them that strike hands." The railway strike on the E. I. Ry. has been the rich against the poor, capital against labour. As to which is right or wrong it is not our purpose to discuss. The whole trouble is born of selfishness. When men or companies look after their own interests to the exclusion of their fellows, evil follows. Speaking of the last day we read in 2 Tim. 3: 1-5: "This know also that in the last days perilous times shall come. For

men shall be *lovers of their own selves*, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof: from such turn away." Never in the history of men were men so selfishly seeking their own pleasure and selfish purpose. So manifest is it that the pen of inspiration has spoken of "love of self" as a sign of the last days.

The Gospel Sign.

In conclusion let us mention a third and further sign of our times, the rapid growth of Christian missions. When the disciples asked Christ what was the sign of His coming and the end of the world, He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Are we not living in that day? Was there ever a time since Christ spoke these words when more was being done to carry the gospel to the heathen. For hundreds of years India was in darkness. Yet ere he comes her people will be without excuse. The gospel is hurrying its way through India with ever increasing speed. Little did Ziegenbalg and Plutschau, pioneer mission workers in India, comprehend the great work for Christ to follow them; nor yet did Carey whose soul was fired with mission zeal nearly a century later. The English world so eager to enrich themselves from India's storehouse, little thought the time had come, or ever would come, for planting Gospel seeds in Indian hearts. They thought Carey's idea an interference with divine sovereignty. Mr. Fuller, a personal friend of Carey's, said: "If the Lord should make windows in the heavens might such things be." But the hour had struck. The time had come when the great Leader of Mission movements was to proclaim a Saviour's love among the multitude of India's sons and daughters, and neither indifference nor governmental interference could stay His hand. He who said, "Go . . . teach all nations," had set his hand to the work among the darkened fifth of mankind, and who could hinder?

The record of the last hundred years is a record of progress in Mission work in India. Let him who is sceptical read what God hath wrought. There

are now Christian institutions by the thousands; schools, colleges, hospitals and orphanages holding hundreds; printing houses with tons of Christian literature. And more, there are in India nearly a million native Christians, and among them many honest hearts loyal to their King.

Now many different societies are operating in India, and all told there are between three and four thousand Protestant missionaries. The Bible has been translated into the leading languages, and is being circulated. Every year marks an advance among the lesser tongues and dialects. That Word which has shed a flood of light wherever it has gone is slowly yet surely reaching Indian hearts.

Dear reader do you discern the signs of the times? Are you right with God? Are you ready for the future? And do you see in present conditions in India the fulfilment of prophecy? The end is near. Our absent Lord will soon return. "Prepare to meet thy God."

Read Good Literature.

We have enough doubt and distrust in our nature concerning God and eternal things without having it braced and backed by the writings of those who are skilled in blackening our moral skies and blocking up our way to our heavenly Father. Let not that man be accounted a friend to society who, however bland and obliging he may be, hands around to the young and the unsuspecting that literature which shuts off access to the ear of a loving Father, which leads the troubled soul to doubt whether or not it may cast its burdens upon a loving Saviour, and have its sins washed away in his blood. This man is an enemy to the community. . . . In these days when books are cheap, and their transfer is easy, let parents and guardians carefully protect the young against this unholy literature. Let them see that the active minds of the young are supplied with that which is healthful; that which will build up, and not pull down moral character. Let that literature be obtained and put into active circulation which will build up faith in God and revelation, and point the soul to the only sure foundation upon which it can stand and rest amidst the convulsions of human thought.—
Rev. T. E. Spilman

The Question of the Hour!

**Is your Food Pure, Clean, and Nourishing?
Nature's Birthright, Health and Happiness, comes
To those who use the Pure Sanitarium Health Foods.**

These foods are made from the choicest and purest materials, in clean and hygienic surroundings, and have reached the highest standard of purity and perfection. They are the outcome of many years of expert medical investigation, and contain all the elements of bone, brain and muscle, in the most assimilable form. Far surpassing all flesh foods from dietetic standpoint, they are equally suitable for weak and strong and are used in all parts of the world. Maintain your physical vigour save money and ensure health and happiness by discarding drugs and dangerous flesh foods, and partake freely of these excellent foods which are suited to all conditions of men.

Granose Flakes.

The popular cereal food. Being prepared from the entire grain of the wheat, it is perfectly cooked and can be eaten as it comes from the tin. An excellent food for constipation and all dyspeptic conditions.

Granola.

Also a cereal food, it is a combination of choice grains and is thoroughly cooked and ready for the table. Valuable for brain workers and those who wish to gain flesh. Each pound of Granola equals in value three pounds of best steak.

Caramel Cereal

Is a healthful substitute for tea and coffee. Is easily made and is fragrant and refreshing free from all injurious effects of tea coffee or cocoa.

Biscuits

Our Fruit Biscuits, Nut Biscuits and Wheaten Biscuits contain no chemicals or animal fats yet are crisp, tasty, and nourishing. All are machinery made and we claim them to be superior to any other biscuits on the market.



**Fresh
Nutritious
Delicate Flavour
Thoroughly Cooked
Unfermentable
Wholesome
Crisp.**

These foods are made by especially prepared machinery and have received Gold Medals and highest awards wherever exhibited.

Malted Nuts

A complete food suitable for all ages. This pure nut product is especially desirable for persons who wish a rapid increase of fat and blood, and possesses all the essentials of a perfect nutrient. Malted Nuts is a predigested food, and is ready for immediate use. A food for babies, a food for invalids, a food for all.

Protose

A vegetable meat, resembles meat in colour, taste and fibre. Possesses all the Nutritive food value of beefsteak and contains 25 per cent more nutritive value for a given weight.

Nut Butter

Made from specially selected nuts and is a substitute for ordinary butter thoroughly cooked and emulsified, it dissolves readily in water and forms a delicate cream.

Zwieback

A twice baked bread. By the process adopted the starch is thoroughly dextrinised so as to make digestion easy.

Send 2 As. postage for sample Granose Granola and Caramel Cereal.

Meat is especially objectionable in a hot climate like that of India. Probably the majority of people are not aware of the important relation that exists between diet and comfort or discomfort during the hot season of the year.

The man who excites his heart and irritates his nerves by a diet of flesh foods and condiments, must expect to require the aid of an electric fan to cool down the vital conflagration set up by his injudicious eating. If you wish to do away with headaches, sleepless nights and nervous troubles, and enjoy life, drop your meat diet and try these Health Foods, and you will be surprised at the improvement. You want to help yourself, We want to help you: Send for our list of Health Foods and give us your order, and we will guarantee satisfaction.

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PUBLISHED BY
WATCHMAN PRESS, KARMATAR, E. I. R.

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The Alpine Toll.—The heaviest list on record, eighty persons killed and twenty-two injured, is reported from the Alps for the season just closed. Mountain-climbing has its dangers as well as its fascinating side.

Value of the Vegetarian Diet.—“Since the Pope adopted a vegetarian diet last January, he has been free from the gout, to which he was previously subject. He attributes his freedom from gout to his new dietetic habits.”

Suicides in Russia.—“The unsettled conditions in Russia during the past year have been productive of many suicides, especially on the part of the student class. Within the past twelve months there have been one hundred fourteen suicides among the pupils of the Russian high school.”

Disastrous Earthquakes.—A number of great earthquakes have been reported in the past few weeks. One in Bokhara resulted in the loss of about two thousand lives; one in Italy (Calabria), with a loss of several hundreds of lives and a heavy property loss; and one in Karatak, Russia, with a loss of ten thousand lives. In loss of lives this last has been one of the most severe in history.

Another Vegetarian Argument.—It will be remembered that in 1900 the eminent German, Prof. Koch, expressed the belief that it is impossible to contract tuberculosis from the use of tuberculous milk. The Commission appointed to investigate the subject has rendered two reports in both of which it is clearly proved that the professor was mistaken.

It is becoming more and more evident that the more nearly we can approach to an absolute vegetarian diet the more likely we are to be safe from the various contagious and infectious diseases to which mankind is heir.

Drink only Water.—“George Benard Shaw has observed ‘that all the drugs from tea to morphia and all the drams from lager beer to brandy, dull the edge of self-criticism, and make a man content with something less than the best work of which he is soberly capable. He thinks his work better when he is really only more easily satisfied with himself.’”

Naval Plans in Germany.—“A rather forcible commentary on the prospect for international disarmament, is found in Germany's naval programme, which includes the building of eighteen battleships of the ‘Dreadnaught’ type, besides thirteen large cruisers, and twenty-four torpedo boat divisions. Even England, it is said, regards this programme with some anxiety.”

A Much-used Curse.—“Over 100,000,000 cigarettes are sold weekly in the United Kingdom, in penny packets alone. 80,745,000 pounds of tobacco are consumed every year in England, entailing an expenditure of 195,000,000, or more than double what it was fifty years ago. During the last ten years cigarette smoking has increased one hundred and fifty per cent. in England. Cigarette smoking among the Germans has increased more than one thousand per cent. in the last ten years.”

Forebodings for Japan.—As represented by the *Oriental China Mail* (Hongkong) the present role of a world empire entered upon by Japan, far from being conducive to rest and peace in that country, is working toward the opposite tendency. Apart from frenzied finance which has brought Japan's credit into disrepute, is a change which is coming over the people of Japan themselves. “The almost sublime loyalty of the people for the Emperor” has given place to an unrest and disrespect which has so markedly developed that a leading journal has been moved to say “that absolutism in Japan seems likely to share the fate of absolutism in Russia, and a revolution will ensue, . . . unless the wisdom

and judgment of men superior to Witte or Stolypine are found ready to appease the storm.”

German Military Airships.—“One of Germany's greatest manufacturing firms has decided to make a business of building military airships and selling them, just as the Krupps supply cannon to various countries of the world.”

Catholic Marriage Laws.—Considerable comment has followed the following Church decree to take effect after next Easter: “No marriage between a Catholic and a non-Catholic will be valid unless it is celebrated in the presence of a properly qualified priest and two witnesses.” It remains to be seen whether the working out of this law will conflict with the rights of the individual or not.

The New Theology.—The movement in favour of New Theology held a summer school in Wales last year. Two hundred clergymen were in attendance. Of course Mr. Campbell was the leader. An exchange well says that it speaks very strongly of the decadence of faith in Bible Christianity when two hundred clergymen will be found ready to accept a religious platform which has been espoused by an atheistic journal of London as its doctrine *in toto*. To us it seems a sign of the times in which we live. “When the Son of man cometh, shall he find faith on the earth?”

Reaction in China.—It is well-known that for some time in the past there has been on in China a boycott of foreign and especially of American, manufactured goods. In his recent visit to the Orient U. S. Secretary of war, William H. Taft, while enroute from Japan to Manila called at Shanghai. His arrival was marked by the greatest enthusiasm, every honour being accorded him. Chinese merchants representing forty-five of the guilds formerly in the boycott against American manufactures gave him a reception, in which speeches of welcome were mingled with expressions of friendship for the American republic. Chinese women of of respectable families presided at the tables. This is the first time such a thing has ever happened in China and speaks volumes for the advance being made by the Celestial Empire.