

The Oriental Watchman.

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

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THE Oriental Watchman

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THE NEW YEAR.

Why hail we thus each newborn year,
With voice of joy and scenes of mirth?
What room for gay and festive cheer,
While woe and darkness span the earth,
While sin and suffering, pain and death, still throw
Their baleful shadow over all below?

Earth trembles at the cannon's roar;
War's murderous visage scours the plain;
Its fairest spots are drenched with gore;
Its fruitful fields are piled with slain;
And what are all these slow revolving years
But funeral pageants of distress and tears?

Contagions spread their wings of pall;
Fierce tempests rage with blasting breath;
And earthquake throes, engulfing all,
Make short and sure the way to death.
No peace, no safety, no enduring cheer
To him who builds his hopes and treasures here.

Yet glad we hail each New Year's morn,
For, from the great high throne of heaven,
A royal fiat forth has gone,
A glorious word to earth is given;
Behold, says He who looks creation through,
Where sin has marred My works I make anew.

New earth to smile before His face,
New heavens in crystal beauty dressed,
New years to run a guiltless race,
New joys for each immortal breast,
New flowers upspringing from the sinless sod,
New waters sparkling from the throne of God.

New bodies for these feeble forms,
New life from e'en the mouldering tomb,
New skies unrent by raging storms,
New beauty, new unfading bloom,
New scenes the eternal era to begin,
Of peace for war, of righteousness for sin.

Speed then away, oh, tardy years!
Fly quickly, hours that intervene,
Groaning we wait the time when tears
Shall be but things that once have been.
Dawn, thou blest morn, so long in promise given
The glorious glad new year of God and heaven.

U. SMITH.

DIGGING FOR TREASURE.

IN the oldest book of the Bible there is a chapter (Job xxviii.) which shows that in the earliest times men understood the mining industry. Following the Revision, which preserves more nearly the metrical form of the book, notice the vivid descriptions in this the earliest of mining records:—

"Surely there is a mine for silver,
And a place for gold which they refine.
Iron is taken out of the earth,
And brass is molten out of the stone.
Man setteth an end to darkness,
And searcheth out to the furthest bound,

The stones of thick darkness and of the shadow
of death.
He breaketh open a shaft away from where men
sojourn;

The stones thereof are the place of sapphires.
And it hath dust of gold,
That path no bird of prey knoweth,
Neither hath the falcon's eye seen it:



"IN HIS JOY HE SELLETH ALL THAT HE HATH AND BUYETH THAT FIELD."

They are forgotten of the foot that passeth by;
They hang afar from men, they swing to and
fro."

They were not content with merely sur-
face work, nor with the produce of the soil,
but delved into the very bowels of the earth
for the buried treasure.

"As for the earth, out of it cometh bread:
And underneath it is turned up as it were by
fire,

The proud beasts have not trodden it,
Nor hath the fierce lion passed thereby.
He putteth forth his hand upon the flinty rock;
He overturneth the mountains by the roots."

Following the winding veins of mineral,
stopping subterranean streams that would
flood the shaft, these early miners took in-
finite pains and trouble to bring the pre-
cious ores to the surface.

"He cutteth out channels among the rocks;

And his eye seeth every precious thing,
He bindeth the streams that they trickle not;
And the thing that is hid bringeth he forth to light."

To this day men do the same thing. They expect to work hard and to suffer privations, and they take these experiences cheerfully in the hope of finding wealth or a competence. Only recently the thousands have swarmed into the frigid Klondyke region, braving cold and peril and hardship, for the bare chance of winning the "dust of gold." In any walk of life men generally recognize the fact that the price of temporal success is hard work and unsparing application to it.

A PRICELESS TREASURE.

Now, the lesson which the Lord has for us in this chapter of Job is this: Are men as willing to endure hardness, and apply themselves to gain a treasure that is infinitely above the value of gold and silver?

"But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The deep saith, It is not in me;
And the sea saith, It is not with me."

Tell us, then, where it is to be found, that we may buy it. And when the place of it is found, what an advantage will the man of wealth have! But no: it will never be quoted in the share and market lists.

"It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.

It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
Gold and glass cannot equal it;
Neither shall the exchange thereof be jewels of fine gold.

No mention shall be made of coral or of crystal:
Yea, the price of wisdom is above rubies."

Many a man of millions will see the time when he would give it all a million times over for this treasure. But he cannot buy it with money. "In that day a man shall cast away his idols of silver and his idols of gold." If, then, it is not to be purchased with money, where and how may it be obtained?

"Whence then cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air,
Destruction and Death say,
We have heard a rumour thereof with our ears:
God understandeth the way thereof,
And He knoweth the place thereof.
For He looketh to the ends of the earth,
And seeth under the whole heaven;
To make a weight for the wind;
Yea, He meteth out the waters by measure.
When He made a decree for the rain
And a way for the lightning of the thunder:
Then did He see it, and declare it;
He established it, yea, and searched it out.
And unto man He said,
Behold the fear of the Lord, that is wisdom;
And to depart from evil is understanding."

There it is. It is placed within the reach of every man. But it takes painful effort that few men are willing to make to depart from every evil way, and seek for the wisdom freely given of God. Here is His Word, the great store of wisdom and knowledge. And Christ who is the Word, and "in whom are hid all the treasures or wis-

dom and knowledge," asks us to dig for them:—

"My son, if thou wilt receive my words,
And lay up my commandments with thee;
So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
Yea, if thou cry after discernment,
And lift up thy voice for understanding;
If thou seek her as silver,
And search for her as for hid treasures;
Then shalt thou understand the fear of the LORD,
And find the knowledge of God.
For the LORD giveth wisdom;
Out of His mouth cometh
Knowledge and understanding."

Prov. ii, 1—6

The wisdom that cometh from His mouth is in His Word. Yet few are willing really to apply themselves to digging for it. Desultory surface work will not do. The man who merely scratched the surface of the rocks might find some nuggets; but, when men are in earnest in their search for treasure, they turn up the very roots of the mountains. If they are very sure that there is treasure below, they do not complain that the sinking of the shaft is wearisome work. The person who does not find the Bible interesting is the one who only now and then looks over the surface of it. And he does not really believe that there are treasures in it not to be compared with the gold of Ophir. The Word says:—

"Those that seek Me diligently shall find Me.
Riches and honour are with Me;
Yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold;
And My revenue, than choice silver.
I walk in the way of righteousness,
In the midst of the paths of judgment:
That I may cause those that love Me to inherit substance,
And that I may fill their treasuries."

Prov. viii, 17-21.

"The opening of Thy Word giveth light." God's words are not empty words. They are full of light and power. Bursts of the very glory of heaven come out from them as they are opened to the seeker by the Holy Spirit. Yet the multitude, even of those who profess a high regard for the Word of God, are content to go on listlessly and indolently, ignorant of the Word, leaving it for the pulpit to do the studying. But the pulpit or the press is useless save as men are led to the vein of precious ore, and set to digging for themselves. This is a lode that can never be exhausted. It leads right on into the infinite depths of "the deep things of God." In the parable, Jesus likened the kingdom of heaven "unto a treasure hidden in a field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field."

When Jesus Christ saw the field of this world, with the treasure of man's lost life to be recovered, He gave all that He had—His glory that He had before the world was and His life—that He might buy back the lost possession, and redeem the treasure. Now, that He offers to us the treasure of life and righteousness in the "Word of His grace," shall we consider it as worth a price so infinitely greater than all that the world offers that we shall seek diligently to know the truth and the wisdom and salvation re-

vealed in the Word? Then will Bible study become not merely a duty, but a delight.

"DIVINE SERVICE."

IN the Court notices in one of the papers a few days ago, where some Court function was described, it was stated, says the London *Present Truth*, that "Divine service was afterward performed in the private chapel."

It is to be feared that this language but too literally expresses what actually took place, and what many services in churches and chapels are, namely, a performance. Ceremonies performed, and forms gone through constitute too much of what is called Divine service. Prayers are "said," and the exercises are gone through with after a fixed programme, very much in the same way as would be the case with a concert. This is the case, not only with those whose service follows a fixed ritual, but all others are prone to fall into ruts, and the repetition of cant phrases, which either have no meaning, or else are gone over without thought.

But what a sad commentary it is on the extent to which real service of God has been crowded out, that by "Divine service" is generally understood nothing but stated exercises in a church building! That may be Divine service, or it may not be; but the whole life of the worshipper is that which determines the fact. Divine service is the service of the daily life. The house servants who labour "in singleness of heart, fearing God," doing all things heartily, "as to the Lord, and not unto men," knowing that they "serve the Lord Christ" (Col. iii. 22-24), are doing, not performing, the true Divine service.

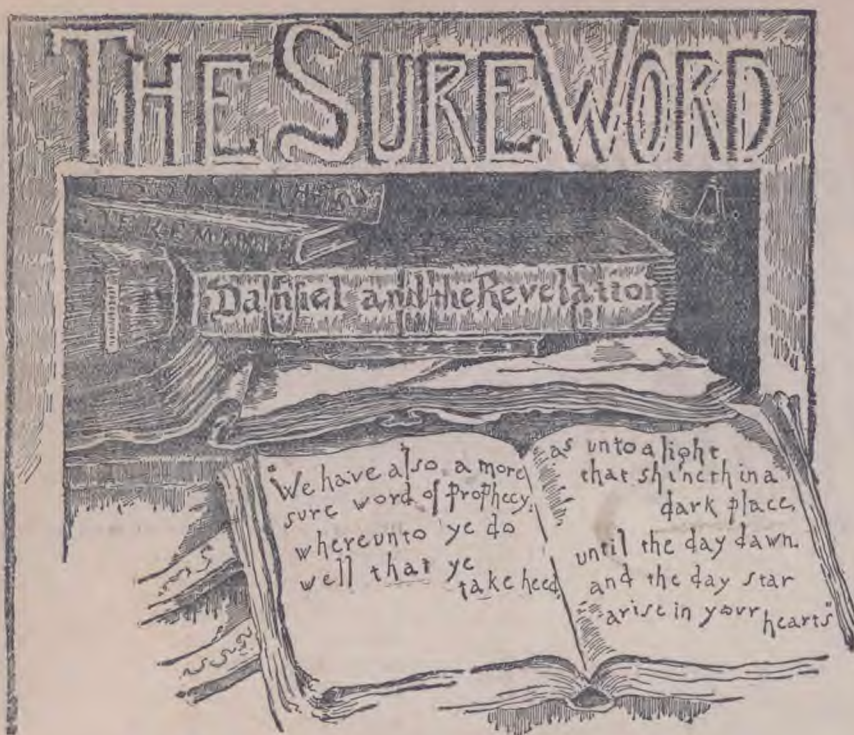
This is not a disparagement of "the assembling of yourselves together;" that is necessary; but let us beware of narrowing our ideas of Divine service down to mere going to meeting, to singing hymns, and saying prayers. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise."

IN ALL WINDS ALIKE.

A FARMER had a weather vane made for use on one of his barns, in which were wrought the words, "God is Love." Some one said to him, "You have placed an immutable truth on a changeable thing." Well, sir," replied the man, "I want you to understand that that means God is love, whichever way the wind blows." More truth in that saying than in some sermons an hour long.—*Herald*.

IN THE WORLD, BUT NOT OF IT.

A TRUE Christian living in the world, is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So; in like manner, the Christian is not ruined by being in the world, which he must needs be, while he remains in the body, but by the world's being in him.



Studies in a Great Historic Prophecy.

THE SEVENTH OF DANIEL.—PART I.

THE VISION OF THE FOUR UNIVERSAL EMPIRES.

"IN the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters." —Dan. vii. 1.

Just what year the first year of Belshazzar was, we are unable to determine. It used to be stated, with confidence, that it was the year 555 B.C.; but then it was supposed that Belshazzar and Nabonadius were one and the same person. The name Nabonadius was found in the accounts of the overthrow of Babylon; and, knowing that he began to reign in 555 B.C., chronologists placed 555 in the margin of the Bible as the first year of Belshazzar. But more recent explorations have revealed the fact that Belshazzar was the son of Nabonadius, and was simply associate king with his father. When Cyrus came against Babylon, Nabonadius came out to meet him, but, being defeated, he shut himself up in Borsippa, a few miles below Babylon, leaving Belshazzar in charge of the city of Babylon.

This explains why Belshazzar, on the night of his riotous feast, promised to make Daniel the *third* ruler in the kingdom (Dan. v. 16), and not the second, if he would interpret the writing on the wall. He promised Daniel the highest place that there was to bestow. Nabonadius was first, Belshazzar himself was second, and Daniel was made third.

"Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another." —Dan. vii. 2, 3.

The Scriptures never put us under the necessity of guessing at anything that God wishes us to understand; He wishes us to understand the book of Daniel (Matt. xxiv. 15), and therefore we shall look to the Bible for the interpretation of this vision. In this seventh chapter we have the explanation. Verse 17 says:—

"These great beasts, which are four, are four kings, which shall arise out of the earth."

And then, that nothing may be lacking



THE BEAR—MEDIA AND PERSIA.

by which to identify them, the angel who is giving the explanation continues:—

"But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." —Verse 18.

From this verse we learn that these four kingdoms are to be the only universal empires before the setting up of the kingdom of God, of which the saints are heirs, and in which they are to dwell for ever.

This was the case with the four kingdoms of Daniel ii. Therefore we know that the four kings of Daniel vii. must be identical with the four kings of Daniel ii.

For it is an utter impossibility that two series of universal kingdoms should exist in the earth at the same time.

There are two other symbols, namely, the winds and the sea, but they are easily

explained. The four beasts came up as the result of the strife of the four winds of heaven upon the great sea. Winds blowing on the sea produce commotion. But the commotion by which nations rise and fall is war; therefore we must conclude that the four winds blowing on the great sea represent strife among the people of the earth. We shall see that this is correct.

It must be accepted as a fact that, when



THE WINGED LEOPARD—GREECE.

a symbol is once used in prophecy with a certain meaning, it must have the same meaning in whatever other prophecy it is found. If this were not so, there would be no harmony. By following this principle all is harmonious. In the seventeenth of Revelation, John says that he saw a woman sitting on many waters (verse 1); and the angel told him (verse 15) that these waters were "peoples, and multitudes, and nations, and tongues." Then the great sea of Daniel vii. must represent the people of the earth.

See also Isa. viii. 7, where the people of Assyria are called "the waters of the river."

If the sea means people, then of course the stirring up of the sea by winds denotes the stirring up of the people—strife. In harmony with this, we find in Jer. xxv. 32, 33, that, as the result of a great whirlwind that shall be raised up from the coasts of the earth, the slain shall be from one end of the earth even unto the other end of the earth. In Rev. vii. 1-3, the winds—the fierce passions of men—are represented as being held so that the earth may not be hurt.

The prophecy, then, simply brings to,



TERRIBLE BEAST—ROME.

view the four universal empires—Babylon, Medo-Persia, Grecia, and Rome—each arising as the result of the ungoverned passions of the people. In the second chapter these great empires were presented in the vision of the metallic image. Here they are presented under the symbols of wild beasts in order to bring out additional features in their history.



"THE GLORY OF KINGDOMS."

The first of these great empires, Babylon, with its power and glory, was represented by a lion, with eagle's wings. Dan vii. 4. In one place it is described as follows:—

"For, lo, I raise up the Chaldeans, that bitter and hasty nation. . . . Their horses also are swifter than leopards, and are more fierce than the evening wolves; and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat."—Hab. i. 6-8.

Daniel continues concerning this first beast:—

"I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it."—Dan. vii. 4. The marginal rendering "wherewith," in place of the first "and," makes the passage more clear, thus: "I beheld till the wings thereof were plucked, wherewith it was lifted up from the earth, and [it was] made stand upon the feet as a man, and a man's heart was given to it."

The wings upon the back of the lion symbolise the swiftness with which Babylon extended her conquests. (See Hab. i. 6-8, quoted above.) By its wings it was lifted up from the earth, and made to rise above any obstacle that lay in its path, and thus its progress was unhindered. It was to Nebuchadnezzar that Babylon owed her wonderful prosperity. Rawlinson says:—

"Nebuchadnezzar is the great monarch of the Babylonian Empire, which, lasting only eighty-eight years—from B.C. 625 to B.C. 538—was for nearly half the time under his sway. Its military glory is due chiefly to him, while the constructive energy which constitutes its special characteristic, belongs to it still more markedly through his character and genius. It is scarcely too much to say that, but for Nebuchadnezzar, the Babylonians could have had no place in history. At any rate, their actual place is owing almost entirely to this prince, who, to the military talents of an able general, added a grandeur of artistic concep-

tion and a skill in construction which places him on a par with the greatest builders of antiquity."—*Seven Great Monarchies*.

In the second chapter of Daniel, Babylon was represented by the golden head of the great image of Nebuchadnezzar's dream, and the prophet declared to him: "Thou art this head of gold." It was fitting that Nebuchadnezzar should stand for the empire. Of its extent the prophet said:—

"Thou, O King, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the



[WINGED LION—BABYLON.]

beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all."

This language is not figurative nor hyperbolic. It is plain history, and is substantiated by the writings of profane historians. The "Encyclopedia Britannica," art. "Babylonia," after telling how Nabopolassar, ruler of the province of Babylonia, revolted from Assyrian rule, says:—

"The seat of empire was now transferred to the southern kingdom. Nabopolassar was followed in 604 by his son Nebuchadnezzar, whose long reign of forty-three years made Babylon the mistress of the world. The whole East was overrun by the armies of Chaldea; Egypt was invaded; and the city of the Euphrates left without a rival."

The city, as described by the historians, well deserved the title given to it by the

prophet—"The glory of kingdoms, the beauty of the Chaldees' excellency." To the mind of man it would seem that the city, so substantially built, must stand for ever; but God had spoken to the contrary. Jeremiah, when he spoke of the greatness of Nebuchadnezzar's empire, foretold its fall, and also told under whose reign it should fall. He said:—

"And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him."—Jer. xxvii. 7.

Thus we find that, in the days of Nebuchadnezzar's grandson, the kingdom of Babylon should pass away. The glory of the Babylonian kingdom ended with Nebuchadnezzar. The kingdom was as magnificent as ever, but the power to uphold the magnificence was gone. No longer did it surmount all obstacles as with eagle's wings; it then stood still, and extended its conquests no further. Instead of being lion-hearted, Belshazzar, Nebuchadnezzar's grandson, was so timid that "the joints of his loins were loosed, and his knees smote one against another" (Dan. v. 6), when, in the midst of his blasphemous revel, the handwriting appeared on the wall. "Conscience doth make cowards" of all wicked men, when they see the handwriting of God, whether on the wall or in His book.

E. J. WAGGONER.

THE FALL OF BABYLON.

How Minutely the Word of Prophecy was Fulfilled.

ONE hundred and thirteen years before Cyrus was born, Isaiah called him by name, and said, one hundred and seventy-six years before it came to pass, that he should let the people of Israel go from captivity. But Babylon was to fall before Israel could go free; and the prophet also said that Cyrus should take that mighty city.—Isa. xlv. 1-5.

In the fourth year of Zedekiah, B.C. 597, Seraiah was sent as an ambassador to Babylon on business to the king; and by him Jeremiah sent a copy of the prophecies contained in the fiftieth and fifty-first chapters of Jeremiah. Seraiah was to take the prophecy with him, and when he reached Babylon, he was to read it all, and, when he had finished the reading of it, he was to bind a stone to it, and cast it into the midst of the Euphrates, and say, "Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."—Jer. li. 59-64.

In that prophecy Jeremiah said that the power of the Medes should destroy Babylon (verses 11, 28). Isaiah said that Elam should be joined with Media: "Go up, O Elam; besiege, O Media" (Isa. xxi. 2, 9). Yet only a short time before Babylon fell, Elam was one of the provinces of the Babylonian kingdom (Dan. viii. 1, 2). Elam was the Susiana of ancient geography, and Cyrus, who had been brought up in the Median court, was of Elamite origin, and the recog-

nized chief of the Susianians, or Persians, who only waited for the opportune moment to revolt from Babylon and join the standard of Cyrus. The armies of Media and Persia were united under the command of Cyrus, and left Ecbatana, the capital of Media, in the spring of 539 B.C., on the expedition against Babylon.

In that prophecy which Jeremiah had sent to be read in Babylon, it was said to the people of Israel:—

"My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler."—Jer. li. 45, 46.

Here was given a definite sign by which the people of Israel might know when to escape from Babylon, and from the ruin that was to fall upon her. There were to be two rumours of danger to Babylon, and the rumours were to be a year apart. As stated above, Cyrus started for Babylon in early spring, B.C. 539, but he went only about half way that year. The cause of this delay is stated by Herodotus. In crossing the river Gyndes one of his sacred white horses was drowned. In his rage he spent the entire season in digging trenches to scatter the river, so that even a woman might ford it with ease.

"Having, however, thus wreaked his vengeance on the Gyndes by dispersing it through three hundred and sixty channels, Cyrus, with the first approach of the ensuing spring, marched forward against Babylon."

Here then were the two rumours which Jeremiah said there should be: First, when Cyrus started from Ecbatana, the rumour reached Babylon and all made ready to meet him. But he stopped and stayed a year, and then started again for Babylon, which would be the cause of the second rumour. This was what the people of Israel were waiting for; then they knew it was the time to get out of Babylon, for then would surely be violence in the land, ruler against ruler.

In the spring of 538 B.C., Cyrus proceeded to Babylon without hindrance. Nabonadius, the king of Babylon, drew up his forces in the plain outside of the city, prepared to give battle. Cyrus attacked him at once, and easily defeated him. Nabonadius himself took refuge in Borsippa, while the greater part of his army escaped within the walls of Babylon, where Belshazzar was in command. When they all got within these mighty walls, with all the brazen gates securely fastened, they felt perfectly secure, and laughed defiance at Cyrus and all his forces. But Cyrus had already made a success of turning the river Gyndes out of its banks, and he determined to do the same thing for the Euphrates. The Euphrates ran directly through the city under the walls, and Cyrus determined to turn the waters out of the channel, and then, under cover of darkness, follow the bed of the river into the city. This also was in fulfilment of prophecy: "A drought is upon her waters; and they shall be dried up." "And I will dry up her sea, and make her

springs dry" (Jer. i. 38; li. 36). Thus spake the prophet sixty years before, telling what should be; and the following are the words of the historian telling what was:—

"Withdrawing the greater part of his army from the vicinity of the city, and leaving behind him only certain corps of observation, Cyrus marched away up the course of the Euphrates for a certain distance, and there proceeded to make a vigorous use of the spade. His soldiers could now appreciate the value of the experience which they had gained by dispersing the Gyndes, and perceive that the summer and autumn of the preceding year had not been wasted. They dug a channel or channels from the Euphrates, by means of which a great portion of its water would be drawn off, and hoped in this way to render the natural course of the river fordable."—*Seven Great Monarchies (Rawlinson)*.

Isaiah was shown in vision 176 years before that Babylon would fall in a time of feasting: "Prepare the table, watch in the watch-tower, eat, drink;" and that in the midst of it she would be attacked: "Arise, ye princes, and anoint the shield." (Chap. xxi. 5, 9.) And thus says the history:—

"When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and revelling, and then silently in the dead of night to turn the water of the river and make his attack. All fell out as he hoped and wished. The festival was held with even greater pomp and splendour than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace."

Daniel was in Babylon that night, and tells what happened there: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which his father [grandfather, margin] Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein."

Jeremiah said it was "a land of graven images," and prophesied that they would be "mad upon their idols" (Chap. i. 38). And Daniel says that in that night's feast which he saw "they drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone."—Dan. v. 1-4.

Isaiah said that their night of pleasure should be turned into fear (Chap. xxi. 3, 4). Daniel tells what did it: "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."—Chap. v. 5, 6.

Isaiah showed he would call in the astrologers: "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee;" "none shall save thee."—Chap. xlvi. 13, 15.

Daniel says the king did so: "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers; . . . but they could not read the writing, nor make known to the king the interpretation

thereof. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."—Chap. v. 7-9.

This was the scene in the king's banqueting-house, but it was only a sample of what was going on all over the city, for it was the national feast to the God Tammuz.

Of what was going on outside the city, the historian says:—

"Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river bed; still more anxiously they watched to see if those within the walls would observe the suspicious circumstance and sound an alarm through the town. Should such an alarm be given, all their labours would be lost. If, when they entered the river bed, they found the river walls manned and the river gates fast-locked, they would be indeed 'caught in a trap.' Enfiladed on both sides by the enemy whom they could neither see nor reach, they would be overwhelmed by his missiles before they could succeed in making their escape. But, as they watched, no sounds of alarm reached them—only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger."—*Rawlinson*.

That the Babylonians should be taken, entirely unconscious of their danger, was just what Isaiah had said in his day: "Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know" (Isa. xlvi. 11). And that the river gates would not be fast-locked Isaiah had promised 174 years before: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut."—Chap. xlv. 1.

Jeremiah had also said, "The Lord of hosts hath sworn by Himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee" (Chap. li. 14). And the history says:—

"At last shadowy forms began to emerge from the obscurity of the deep river bed, and on the landing-places opposite the river gates scattered clusters of men grew into solid columns—the undefended gateways were seized—a war-shout was raised—the alarm was taken and spread—and swift runners started off to 'show the king of Babylon that his city was taken at one end.' In the darkness and confusion of the night a terrible massacre ensued. The drunken revellers could make no resistance. The king, paralysed with fear at the awful handwriting upon the wall, which too late had warned him of his peril, could do nothing to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry. Other bands carried fire and sword through the town."—*Rawlinson*.

Jeremiah had said that fire and sword should be carried through the town: "A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men." "Thus saith the Lord of hosts: The broad walls of Babylon shall be utterly broken,

and her high gates shall be burned with fire."—Jer. i. 35-37; li. 58.

Thus fell Babylon, and all the graven images of her gods were broken unto the ground.

But this was not all. The prophets spoke of the utter ruin of Babylon as well as of her fall. Isaiah wrote thus:—

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged."—Isa. xiii. 19-22.

The city continued to be a place of considerable importance throughout the Persian dominion, although it was injured a good deal by sieges. Alexander the Great made Babylon an important point in his expedition. There he held the "states-general of the world," and decided to re-establish it in its old importance, and make it the grand capital of his empire. He set ten thousand men at work to repair the banks of the Euphrates, and planned other restorations, but his death put a stop to it all. Soon afterward Seleucus built Seleucia, forty-five miles up the river, which, in a comparatively short time, became a city of 600,000 inhabitants. On the building of Seleucia, Babylon was wholly deserted, and the great temples, the pleasant palaces, and the grand houses were all left desolate, only to be filled with doleful creatures, and to echo with the dismal cries of owls.

The prophet said not only that wild beasts of the deserts should lie there, but that wild beasts of the islands should cry in the desolate houses; yet Babylon was an inland city, more than a hundred miles from the nearest point of the Persian Gulf, and many hundreds from the nearest islands. But the Macedonian kings of the East made Babylon a hunting-park, and kept the wild animals in the desolate houses. For this purpose wild beasts from the far-off islands were brought away inland, and put in the desolate houses and pleasant palaces that had witnessed the pomp and the glory of the greatest kings of the earth. The prophecy was literally fulfilled.

Again, the Lord by Isaiah had said: "I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts" (Chap. xiv. 23). Mr. Layard, who visited it about 1845, says:—

"Besides the great mound, other shapeless heaps of rubbish cover for many an acre the face of the land. The lofty banks of ancient canals fret the country like natural ridges of hills. Some have been long choked with sand; others still carry the waters of the river to distant villages and palm groves. On all sides, fragments of glass, marble, pottery, and inscribed brick, are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls (which are of a large gray kind, and often found in flocks of near-

ly a hundred) start from the scanty thickets, and the foul jackal skulls through the furrows."—*Nineveh and Babylon*, p. 484.

The prophecy says, "Neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." The natives regard the whole place as actually haunted, and will not pitch their tents there, nor will the shepherds make their fold there. And so is accomplished in perfect faithfulness the word of the Lord concerning Babylon, that "it shall never be inhabited, neither shall it be dwelt in from generation to generation." And Babylon has "become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant."—Jer. li. 37.

And this inspired record is one of the things "written for our admonition, upon whom the ends of the world are come." For, when the prophet described the utter ruin of ancient Babylon, he said also:—

"This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?"—Isa. xiv. 26, 27.

A. T. JONES.



AN ALARMING SYMPTOM.

THE leading article in the *Missionary Review of the World*, for September, is by the editor-in-chief, Dr. A. T. Pierson. It is entitled, "A Great Exigency in the Work of Missions—The Fact, the Causes, the Remedy."

The article first calls attention to the necessity of candour, of facing the situation as it is, to know the very facts, and to feel their force. We are then told that—

Such candour makes impossible blindness to the certain patent and alarming facts. No such emergency in missions has been known since Carey went to India, and Judson to Burma. God has thrown open the doors of five continents, given every facility for rapid travel and transportation, and supplied translations of the Scripture by the hundreds, and provided for their swift multiplication by the press, and their wide scattering over the globe. Fifty millions of communicants are in Protestant churches, with untold millions of money at their disposal. We are at the threshold of a new century, with a hundred years of heroic missionary lives behind us, and with astonishing fruits of their seed-growing already apparent in many lands. Yet, at this very time, missions have come to such a critical state that, like Nehemiah, we have sounded the trumpet to call all the Lord's workers to the one place in the wall where for the time the assault of the enemy is concentrated.

In the face of these facts "the cry goes forth on all sides, 'Retrench!' and we cannot send new labourers, or even support those now in the field; and there is a general apprehension, on the part of intelligent

friends of missions, that matters are apparently growing worse instead of better."

Dr. Pierson mentions as the causes of this apathy:—

1. "The scientific spirit of the day." Science has made marvelous strides, and "men make a god of science, become idolators, and practically, if not actually, say, 'There is no God.'" And science in the form of evolution has come in to set aside regeneration through faith in Christianity. Its drift is towards materialism and naturalism, and away from the supernatural and spiritual.

2. "The liberal spirit," which admits other religions as on a par, or in the same category, with Christianity. "While sectarian rivalries had scarce abated their violence, parliaments of religion were welcoming representatives of every conceivable creed, negative and positive, to a fraternal embrace." This is saying in effect that Christianity is only a sister religion.

3. "The secular spirit." "The church in our day is essentially secularized." The church has become engrossed with the world, and has no burden for lost souls. And the writer might have told us what we know to be true, the church is vainly endeavouring to find in politics the power she has lost by unbelief. Dr. Pierson asks: "Dares any honest man dispute that the prevailing atmosphere of church-life is essentially secular? that wealth, fashion, fame, formalism, culture, caste, polite society, worldly opinion, intellectuality, have crowded out simple worship, self-denial, passion for souls, devoutness of spirit, spirituality, and whole-souled devotion to God?" All this is hostile to missions.

4. "The selfish spirit" manifest in ostentatious extravagance, in hoarded wealth, by professing disciples, in self-indulgence, etc. All of which, of course, shows that the church is in great part unregenerate, and has not the Spirit of Christ, leading to open infidelity in repudiating a part or the whole of the Holy Scriptures.

The picture is a sad one, but "the candid mind" will acknowledge its truthfulness in general and particular. Dr. Pierson well says: "It behoves us to ask candidly whether the prevalence of a scientific, liberal, secular, and selfish spirit, such as we have seen to prevail even in the church, is not virtually a repudiation of the Holy Spirit as the Divine administrator in the church."

The remedy suggested is (1) "a more complete submission to the Divine authority;" (2) "a far higher form of identification with God," "sympathy with His plan and love;" (3) "a thoroughly Biblical hope as the basis of our work;" (4) "supreme dependence on God and on the means He has instituted"—"going," "sending," "giving," "praying."

And let us add, O Church of the living God, by whatever name called, that the remedy is found in the reception and giving of His own last Gospel message (Rev. xiv. 6-14) to prepare a people for His coming.

M. C. WILCOX.

NOT CHEATED.

A GENTLEMAN was showing me a piece of land which he had purchased, and telling me what it cost. I said: "You paid too much. It is not worth what you gave for it." He then showed me its real resources, and pictured what it would be when certain improvements were made and the resources

developed. "Ah," I said, "you intend to make it worth what you gave for it!"

Christ bought us, sinful though we be, and gave an infinite price for us. Looking at the rough, undeveloped substance as we are, we say: "Surely a bad bargain. He paid more than He will ever get out of us."

But He, looking on into the future, when all the universe will glisten and sparkle with the glory of Christ, can see the glory of Himself in us, and can feel the thrill of love which only redeemed souls can give, and can hear the hum of melody of which now no trace appears. He intends to exalt us until we will be worth to Him and to the universe all He ever gave for us. Brother, are you not glad?

J. D. PEGG.

—o—
"OUR GOD SHALL COME."

Ps. l.

THE mighty God, Jehovah, speaks,
And calls the earth from rising sun,
List ye to Him, ye sons of men,
Behold what wonders He hath done.

Zion, the city of our God,
Whose walls are jasper clear and fine,
Whose gates are pearl, and streets are gold,
From her, beauty's perfection shines.

Our God shall come, His silence break,
In shroud of fire and burning flame;
Him round about the tempest roars.
How great, how awful, is His name.

The heavens above to them He speaks,
And to the earth will also call,
The heavens His righteousness declare
For He Himself is Judge of all.

"Gather My saints now unto Me,
Those who a sacrifice have made;
My jewels now, I count them all,
Because My words they have obeyed.

"O Israel, I will testify,
Hear, O My people, I will speak;
For I am God, e'en God alone,
I come to save those who Me seek.

"Beasts of the forest all are Mine,
And cattle on a thousand hills,
Fowls of the mountain, too, I know,
And fishes in ten thousand rills.

"If I were hungry would I tell?
No, for the world and all are Mine,
Salvation free I offer all,
This great salvation may be thine.

"Call, then, on Me when trouble comes,
Deliverance I'll surely give;
All those who seek Me with the heart,
Through all eternity shall live."

D. A. R.

—o—
A REVISED HYMN.

THE story is told that a good brother, having recently to conduct a prayer-meeting, proposed the following change in the well-known hymn, stating his belief that it was more in harmony with the advanced religious beliefs of the age, and the ripest result of modern theological thought. Hymns ought to express feeling truly, it is said:—

Come, we that doubt the Lord,
Let our advance be known,
We and the world are in accord,
Old notions overthrown.

The hill of Zion yields
Not many sacred sweets;
We don't believe in heavenly fields,
Nor care for golden streets.

—London Freeman.



The Inheritance of the Saved.

THE RIGHTEOUS SHALL INHERIT THE EARTH.

"Thy people also shall be all righteous; they shall inherit the land for ever, the branch of My planting, the work of My hands, that I may be glorified."—Isa. lx. 21.

"The righteous shall inherit the land, and dwell therein for ever."—Ps. xxxvii. 29.

"And God said, Let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Gen. i. 26-28.

The purpose of God in the beginning—that righteous men should inherit the earth—is evident, for, when God made man, He made him "upright," "very good;" and to such a man He gave the dominion.

This purpose still remains unchanged, and will be carried into effect, though evil now prevails, and the fearful results of sin are seen on every hand.

"For the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Prov. ii. 21-22.

"For evil-doers shall be cut off: but those that wait upon the Lord they shall inherit the earth."—Psa. xxxvii. 9-11.

MAN WILL RECEIVE THE FIRST DOMINION.

This inheritance, to be as God intended in the beginning, must be as it was when given to man at the first, and thus it will be:—

"And then, O tower of the flock, the stronghold of the daughters of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."—Micah iv. 8.

"Then shall the King say unto them on His right hand, Come, Ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matt. xxv. 34.

The first dominion, then, which was prepared from the foundation of the world, and was then given to man in his uprightness, is the kingdom and the dominion which He wants man to have, and that for ever.

Says the prophet Daniel as in vision he beheld the final bestowal of the everlasting inheritance upon the people of God:—

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

All then shall serve and obey Him, and consequently the kingdom will stand for ever. At the first this was not so. Disobedience opened the floodgates of woe and misery, and has reduced the once-fair dominion to a state of strife and violence, which will eventually terminate in utter desolation.

It is because men "have transgressed the laws, changed the ordinance, broken the everlasting covenant," that the "curse" will devour the earth until they that dwell therein are made desolate.—Isa. xxiv. 5, 6.

But this condition of things will not always continue. Jesus Christ has come to "seek and to save that which was lost."—Luke xix. 10.

Praise the Lord! man can be rescued from his sinful condition, and brought back to a state of obedience. And the earth is to be renewed and given to him.

"Behold I make all things new," says the Mighty One.

Man must be restored to the likeness and image of his Creator. Says the apostle, "If any man be in Christ, he is a new creature." He is transformed by the "renewing of his mind." He receives the mind of Christ, the obedient One. The final touch will be put on when the Lord appears, for He will then "change our vile bodies, and

fashion them like unto His glorious body according to the working whereby He is able even to subdue all things unto Himself."—Phil. iii. 20, 21.

The Earth also is to be renewed.

Peter, describing the work of the purifying flames of the last day, by which this earth will be melted, said, "Nevertheless we, according to His promise, look for a new heaven and new earth, wherein dwelleth righteousness." And to the Revelator, in the dreary isle of Patmos, it was given in vision to behold the new earth state, as his words declare:—

I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."—Rev. xxi. 2.

And then, as at the beginning, when the earth first came forth new from the hand of the Maker, God planted upon it the beautiful garden of Eden, in the "midst" of which was the tree of life, just so, when John beheld the new earth, he saw "the holy city, new Jerusalem, coming down from God out of heaven," and "in the midst of the street of it, and on either side of the river, was there the tree of life."—Rev. xxii. 2.

Eden again restored, from which man, because of disobedience, had been driven out! Again it will be man's privilege to enter—not again to defile the fair inheritance with sin, for only those who have yielded their hearts in loving obedience to their Creator will have a right there.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

All who will may have a part in it.

"The Spirit and the bride say, Come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take the water of life freely."

ELLERY ROBINSON.

ONE SIN.

THERE was but one crack in the lantern, and the wind has found it out and blown out the candle. How great a mischief one unguarded point of character may cause us? One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body; one sin, destroy the soul.

It little matters how carefully the rest of the lantern is protected; the one point which is damaged is quite sufficient to admit the wind. And so it little matters how zealous the man may be in a thousand things if he tolerates one darling sin; Satan will find the flaw and destroy all his hopes.

The strength of the chain is measured not by the strongest, but by its weakest link, for if the weakest snaps, what is the use of the rest? Satan is a close observer, and knows exactly where our weakest points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord, who prayed for us that our faith fail not.

Either our pride, our sloth, our ignorance,

our anger, or our lust would prove our ruin unless grace interposed; any one of our senses or faculties might admit the foe—yea, our virtues and graces might be the gate of entrance to our enemies. O Jesus, if thou hast indeed bought me with Thy blood, be pleased to keep me by Thy power even unto the end!—*Spurgeon.*



THE SOUL'S NEED—SUPPLIED.

I NEED to hide in Thee, O Lord!
Sinful, and weak, and low;
I need the cleansing of Thy blood
To make me white as snow.

I need Thy merit and Thy grace,
For I have none to plead;
I need the shining of Thy face—
Thou knowest, Lord, my need.

I need Thy robe of righteousness,
For mine is soiled and torn;
I need regenerating grace,
I need a soul newborn.

I need the gold of faith and love
My poverty to fill;
I need enlightening from above
To know and do Thy will.

I need an Elder Brother strong
Close at my side to be;
I need a guide 'mid sin and wrong
To clear the mystery.

I need a Comforter Divine,
A heavenly hand to lead,
O Christ, Thou seest this soul of mine,
And knowest all my need!

Come, Light of Life, dispel my gloom;
Come, Love, and fill my heart;
Come, Rose of Sharon, with Thy bloom,
Thy fragrance sweet impart.

Come, Elder Brother, Mighty One,
For Thee alone I plead.
Shine Thou, Divine, eternal Sun,
Thy healing beams I need.

I hear His whisper: "I am here
At thy right hand to aid,
In sorrow's bilow; have no fear;
Hope and be undismayed.

I'll shed My love as showers come down
Upon the long-mown mead.
I claim thee Mine from heaven's high throne,
I come to fill thy need."

FANNIE BOLTON.

THE HAND THAT WAS NAILED TO THE CROSS.

Those who give their hearts to Christ will find rest in His love. We have a token of the magnitude of His love in His sufferings and death. Behold Him dying upon the cross, amid the deepest gloom; for the heavens are darkened, and the earth convulsed. The rent rocks are but a feeble emblem of the state of His mind when He exclaimed, "My God, My God, why hast Thou forsaken Me?" But did the Father forsake His Son, whom He called His only begotten and His well beloved? The reason that Jesus endured such agony was because He became the sinner's substitute and surety. He Himself

bore the penalty of the law which the sinner deserved, in order that the sinner might have another trial, another chance to prove his loyalty to God and His commandments.

There are only two classes in the whole universe—those who believe in Christ, and whose faith leads them to keep God's commandments; and those who do not believe in Him, and are disobedient. The sins of the world were laid upon Christ, and for this reason He was numbered with transgressors. He bore the curse, and was treated as a transgressor, in order that the repentant sinner might be clothed with His righteousness. He was condemned for sin in which He had no share, in order that we might be justified by righteousness in which we had no part. Christ has manifested His love for us, and has become our representative, in order that our sin need not drown us in perdition.

Standing as man's representative at Pilate's bar, He suffered the cruel sentence of death to be passed upon Him by unreasonable and wicked men, and answered not a word to their accusations. The Majesty of heaven was brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so He opened not His mouth. When the poor sinner inquired the way of life, Jesus did not remain silent; but when condemned to the most ignominious and cruel of deaths, He had not a word to say. He was not silent because He was guilty; for He was the embodiment of purity and holiness. He could have delivered Himself from those who came to take Him in the garden of Gethsemane. A few words from His lips sent the murderous throng reeling to the earth, as if smitten by a bolt of the wrath of God. But He suffered humiliation, agony, and death in silence, because He had given His life for the life of the world.

You have every reason to believe that He can and will save you. Why? Because you are guiltless?—No; because you are a sinner, and Jesus says, "I am not come to call the righteous, but sinners to repentance." The call is addressed to you, and when Satan says to you that there is no hope, tell him you know there is; "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Believe that Jesus means just what He says; take Him at His word, and hang your helpless soul upon Him. He says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Do not cast away such rich promises as these. The hand that was nailed to the cross for you is stretched out to save you. Believe that Jesus will hear your confession, receive your requests, forgive your sins, and make you a member of the royal family. You need the hope which Jesus will give to cheer you under every circumstance.

Mrs. E. G. WHITE.

WHAT GOD HATH DONE.

EPHESIANS II.

- Verse 1: We were dead in trespasses and sins;
 " 1: He hath quickened us.
 " 2: We walked according to the course of this world;
 " 10: He hath ordained that we should walk in good works.
 " 2: We were children of disobedience;
 " 4: He hath loved us with great love.
 " 3: We were children of wrath;
 " 4: He is rich in mercy.
 " 12: We were without Christ;
 " 13: Now we are in Christ.
 " 12: We were aliens and strangers;
 " 19: Now we are fellow-citizens with the saints.
 " 12: We were without God in the world;
 " 19: Now we are members of the household of God.
 " 13, 17: We were far off;
 " 13: Now we are made nigh by the blood of Christ.
 " 15, 16: We were at enmity;
 " 14, 15: Now He is our peace.

And all this is done for us "with Christ" (Eph. ii. 5); "in Christ" (verses 6, 10, 13, 21, 22); "through Christ" (verses 7, 18); "by the blood of Christ" (verse 13); because "HE is our peace."

ALEXANDER RITCHIE.

LEONARD FELL'S COURAGE.

LEONARD FELL, son of Margaret Fell (who afterwards became the wife of George Fox), returning from meeting one Sunday evening, and passing along a solitary road, was suddenly attacked by a highwayman, who, seizing the bridle rein, demanded: "Your money or your life!" The young Friend immediately took out his purse and handed it to him. As he did so, the robber, seeing seals and watch and chain, became bolder, and presenting his pistol again, demanded: "Your watch or your life!" The watch was given him, and emboldened still more by this, and thinking he had only a coward to deal with, he presented his pistol again, saying: "Your horse or your life!" The young man dismounted, and the robber mounted the horse, and would have ridden off; but Leonard Fell took hold of the bridle rein, and began to expostulate with him on his sinful course, preaching to him of "righteousness, and temperance, and judgment to come."

Again the pistol was presented, with the threat: "If you do not stop, you are a dead man."

But without paying any regard to this threat, our young Friend continued his earnest words of rebuke and exhortation, to the great amazement of the robber, who exclaimed:—

"I thought you were a coward; you gave me your watch and your horse to save your life, and now you have nothing more to lose, you risk it standing there preaching to me!"

Leonard Fell's reply is worthy of being written in letters of gold:—

"Though I would not risk my life to save my money, my watch, or my horse, yet I will risk it to save thy soul."

The man dropped his pistol, listened to the words of the young preacher, dismounted, confessed his sin, gave a sad detail of his past life, and the circumstances that had led him to such a course; how he had taken to drinking, lost his work and his character, and, when going down hill, found everyone ready to give him a kick, and so he had gone from bad to worse, until, with a sickly wife and starving children, he had been driven to his present life.

Leonard Fell gave him his address, and promised to provide him with work if he would forsake his evil ways, and abstain from liquor. He did so, and became a changed character, and henceforth lived industriously and honestly.—*Life and Letters of Elizabeth L. Comstock.*

* *

WHEN the devil sees church-members wrangling with one another, he knows it will be safe for him to sit down and rest.



WHY MEN LOVE THE LARK.

THE lark is happy in singing, and winging his way toward heaven, but just as happy when, weary, he closes his pinions, and drops to his lowly nest in the greensward.

There is an ecstasy in all high endeavour and great achievement—a certain rapture of lofty loneliness in the altitude which removes the heroic actor in exceptional scenes from the humdrum daily life of the ordinary multitude. Yet, after all, the test comes to him who has borne his part in great enterprises when he returns again to the common level of home life. It is the petty details of every day existence that try men's souls, and prove their metal.

The exultant cloud-song of the lark does not detract in the least from the sweetness of his roundelay by the side of his mate in the heather. So it happens that the plain little bird, which is equally at home in the sky or on the meadow, appeals to the heart of the world. The skylark's ambition to pour out his morning song at the very doors of the sun as they open to its earliest beams, does not lead him to forget that the gates of heaven are just as near his own home nest. And so mankind loves the lark.

But men love the lark not because, in its ambitious flight, it loses its joyous voice and tiny form in the far blue heavens, but because, in the midst of its wildest enthusi-

asm of song, and from its loftiest heights, it drops with plummet swiftness to the level of home cares and domestic life; and because it brings to its home, and to us, the song of the sky with all its brightness, and purity, and sweetness. If every morning the lark climbs above to renew its song and fill its heart anew at the fount of heavenly melody, it is with the intent to return and bless the work-a-day world all the day long with its mission of heavenly music.

So the value of lofty impulses and heroic deeds is proved by their application to the affairs of daily life, on the common level, and among the multitude. The poet who sings only in the sky has no vocation either for men or angels. The hero whose noble deeds are done only among the clouds, and who never imprisons his lightning and brings it down to serve his fellow men, is only a tinsel hero after all. Our great Example brought Godhood, and the angelic host, from heaven to earth, to the service of man. To follow Him, though the path be very humble, is the highest and divinest heroism known to man. But he who brings the message of heaven to man must mount daily to heaven's gate in prayer and song, and return with joy-filled heart to live and work among his fellows as the singing, soaring lark returns to the meadows and to his mate.

W. H. MCKEE.

Bible Reading.

THE LORD'S CARE FOR THE POOR.

1. WILL there ever come a time in this world when there will be no poor?
 "The poor shall never cease out of the land."—Deut. 11: 15.
2. Has God made any special provision for the relief of the necessities of the poor?
 "Is not this the fast that I have chosen? . . . Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"—Isa. 58: 6, 7.
3. How should the rich use their wealth?
 "Charge them that are rich . . . that they do good, that they be rich in good works, ready to distribute."—1 Tim. 6: 18.
4. Are only the rich expected to give?
 The Lord valued the widow's gift, and praised her for having given "all that she had."—Matt. 12: 22-43.
5. How should we give?
 "Open thy hand wide to thy poor."—Deut. 9: 11.
6. Will those who give to the poor suffer in consequence?
 "He that giveth to the poor shall not lack."—Prov. 28: 27.
7. Does the Lord place the poor under any obligation to repay us when we have pity on them?
 "He that hath pity on the poor lendeth to the Lord."—Prov. 19: 17.

W. A. COLCORD.



PICTURES.

A TINY babe in mother's arms,
A fairy, dimpled form,
A helpless infant, sweet and pure,
A heart all loving, warm;
A little child, with sunny hair
And laughing eyes of blue,
With sprightly step and happy song
And cheeks of rosy hue.

The picture changes—oh, how sad!
A darkened room, behold!
A little casket silvered o'er,
An inmate white and cold;
The laughing eyes have lost their light,
The little feet are still;
The tiny hands are folded now,
O God, is this Thy will?

Another change—and oh, how sweet!
All weeping now is o'er;
The morn of joy, the "sweet, long calm,"
Bright glory evermore.
A glad re-union in a land
Where love is love for aye,
And clouds of sorrow never mar
The light of perfect day.

ELIZA H. MORTON.

PEGGY'S CABIN.

A WRITER who lived in Ireland for several years says:—

"Peggy O'Neill was an old woman who sold milk to us during the summer that we spent in Munster. She was a tidy little body, with bright blue eyes and hair smoothly folded under her white cap.

"She lived in a thatched turf cabin built for her grandfather—a black little cell with but one slit in it to let in the light. The cabin was clean enough inside, but the air was foul, and the smoke from the peat fire on the hearth filled it almost to suffocation to lungs unaccustomed to its acrid odour.

"We left Ireland, and did not return to it for more than two years. Then we noticed a great change in Peggy's cabin. It had four windows with glass panes. Peggy came out smiling to meet us.

"Is it the windys, sorr? Thru for you it's a great change; an' improvemint. Nivir a bit was it for mesilf I cared, for I do be out-of-dures most of the day; an' me an' me father an' the gran'father before me wurr used to the dark in the house; but me brother died an' I brought his little gurrl home, an' it's a broken back she hes—God bless her!—an' hes to lie on her bid all the day. Thin I said this black cabin is a small wurld for the darlin', an' I saved me money an' had a windy cut in the west wall.

"Now the fields an' sheep are let in! I says.

"Thin I cut one in the east wall, an' now the say itsilf is let in! I says. An' thin didn't I have one cut in the roof itsilf? an' thin the heavins were opened to her—glory be to God! So now her wurld is bigger, an' the sights in it an' the sunshine make her heart glad."

HUGO GROTIUS AND HIS BOOK-CHEST.

WHEN Prince Maurice of Nassau, son of the great Prince of Orange, was stadtholder—that is to say, governor—of Holland, two men stood in the way of his rise to arbitrary power. One of them was the advocate, Olden-Barneveld; the other, his young friend and adviser, Hugo Grotius. Hugo de Groot, generally known as Grotius, was born in Delft, April 10, 1583. He entered the University of Leyden, after a very rigorous examination, at the age of twelve; at fourteen he defended, publicly and with much applause, theses in mathematics, philosophy, and jurisprudence; took his degree as bachelor of arts; and published a translation of a learned Latin work, with a copious original notes. At the age of seventeen he began the practice of law at The Hague, where he soon mounted high in political power, besides being famous for his legal and literary attainments.

This was the man whom Prince Maurice sought to sweep from his path, along with Olden-Barneveld. He succeeded in procuring their arrest and trial. Barneveld was beheaded in The Hague, and Grotius was condemned to imprisonment for life in the gloomy castle of Loevestein. Through thirteen doors, each secured with heavy bolts and locks, the prisoner was conducted to the narrow rooms designed for his living tomb. The commandant of the fortress was Lieutenant Prounix, generally known as Deventer, a bitter enemy of Grotius, so that the only consolations the prisoner had were granted by the States General. Chief of these was the daily visit of his wife and his little daughter Cornelia.

Madam de Groot was allowed to purchase food for her husband's table in the little town of Gorkum just across the Waal, and to cook in the kitchen of the prison, assisted by her maid Elsie, a comely lass of twenty. It was through her efforts, also, that books, the chief joy of his captivity, were conveyed to Grotius in his prison. These were loaned to him by his friends, his own library having been confiscated along with the rest of his property. The sister of one of these good friends was the wife of a tradesman named Daatsalaer, living in the town of Gorkum, and was frequently visited by Madam de Groot. To her house the books were sent, and were carried from it to the prison in a large chest; for the great black-letter folios of that day were excessively bulky and heavy. After the books were read, they were returned from the prison again to be exchanged for others, so the weight of the prisoner's book-chest became a fre-

quent subject of grumbling among the soldiers entrusted with its carriage to and from the ferry.

In his gloomy prison, Grotius wrote many works, which carried his fame throughout the whole civilized world. Poems, translations, learned treatises, and moral essays flowed from his pen, and the book-chest went back and forth more frequently than ever. But all this work began to tell upon the health of the imprisoned man. "Our bird does not beat his wings against the cage, nor mope upon his perch," Madam de Groot said sadly to her friend, Dame Daatsalaer, "but I see him pining. O, that I could give him wings, and open the bars!"

One day a committee of the States General visited the prisoner in his two little rooms, where they found him writing at the table, while his wife sat besides him, patching the sleeve of an old velvet doublet. Information had been lodged that Grotius had been planning escape. It was said that Madam de Groot had been seen buying some strong rope at Gorkum, and the committee had come to inquire into the matter. Accordingly, they ransacked everywhere, turning over manuscripts, books, and clothing, but finding nothing.

"Take special heed to this chest, Master Lieutenant," said Mius van Holy, peering suspiciously into the chest. "Methinks that here is space for much contraband goods besides all this learned lumber.

But nothing was there save the great folios, and the committee were obliged to withdraw. Grotius stooped to replace one of the books; but his wife stayed his hand, and stood looking at the empty box as if a new thought had struck her. "'Space for much contraband goods,' said that knave Van Holy," said she, at last. "Hugo, it might be that he spoke more wisely than he knew; it might be space for a man."

The eyes of Grotius brightened for a moment; but he presently shook his head. "Enough for his coffin, mayhap," he said, "but not for his living carriage. The chest is but four feet in length—small space for a long-limbed man."

"It may be done," cried Madam de Groot vehemently. "Under these ornaments are airholes. Lay by your doublet, Hugo, and make the attempt at least."

So the attempt was made; and Grotius found that by coiling up his limbs, he could really manage to lie in the chest with the lid closed.

"Let us try it for an hour," said Madam de Groot. "There I have turned the hour-glass; knock on the lid if you cannot endure to the next turning."

Strengthened by the hope of escape, Grotius patiently endured the cramped position for the hour. The next day there was another trial; and this time the hour-glass was turned for the second time. The vision of escape began to grow brighter. Still, the hazard was so great, and the risks were so terrible, that the attempt was put off from day to day until there was no knowing how long they might have hesitated had not

little Cornelia innocently given the signal for action.

It was Sunday, the 21st of March 1631. A wild equinoctial storm was raging, with sheets of rain dashing against the windows, and wind howling around the fortress. In a temporary lull in the storm the bells of Gorkum could be heard ringing.

"What mean those merry peals?" asked Grotius, looking up from the pictured pages of the Testament he was showing to his little daughter.

"They must be ringing for the opening of the great fair," said Madam de Groot.

"And to-morrow would be the right time for my papa to go to Gorkum," said little Cornelia; "for Madam Daatsalaer says that all exiles and outlaws may come to Gorkum on the fair-days, and none dare harm them till they are past."

Grotius softly set the child from off his knee, and passed into the bedroom, making signs to his wife to follow him.

"Wife," said he, taking her by the hand, and speaking in a low tone, "it may be that the Lord himself speaks by the mouth of the innocent child; what think you?"

"Hugo, I well believe the time has come," answered Madam de Groot, breathing quickly. "Let us put it by no longer!"

In the midst of their agitation over the hasty resolve, a grating of the locks was heard, and Deventer appeared. He informed them that he was to leave the fortress for a few days, as he had been promoted to a captaincy, and must go to Heusden to receive his company. After he had gone, Madam de Groot summoned her faithful maid Elsie, and told her all, asking her if she would be willing to take charge of the book-chest and its precious contents in case it should be sent to Gorkum the next day.

The maid quailed for a moment, but soon plucked up courage to say that she would take it, and would do her best. "You are a good girl, Elsie," said Madam de Groot, the tears shining in her keen eyes, "and I am well persuaded that you will never have to repent of what you do."

The next day was still wet and stormy, and the waters of the Waal were swollen and turbid. Dressed only in his linen underclothing, Grotius curled himself up in the chest, with his head resting on a large pictured Testament for a pillow. His anxious wife propped his cheek with a bunch of soft thread, and padded the curves of his body with rolls of linen and paper; then with a solemn and tearful farewell, she closed and fastened the chest, kissed the lock with streaming eyes, and gave the key to Elsie. The clothes Grotius had taken off were thrown over the back of a chair beside the bed, the bed-curtains were carefully drawn, and the soldiers were summoned to carry the chest to the boat that waited for it.

"Heavier than ever," grumbled the men, as they lumbered after Elsie down the stair. "The prisoner himself must be in here to-day, besides his ponderous books." At this, Elsie laughed in the most free-hearted way possible.

The court of the prison was reached, and now came the first great danger. Should the commandant's wife, who was now in charge of the prison, inspect the books that were leaving the fortress, all would be lost. She might have done so had the weather been fair; but at the sight of the wet courtyard, where the chest stood in the driving rain, she had no will to venture into it; so the box with its precious load was safely passed through the gates of Loevestein. Two sailors lifted the chest on board the boat, talking, as the soldiers had, about the heaviness of the load, and a second time jestingly accusing Elsie of carrying off the prisoner as well as his books. Seated beside the chest on the wind-swept deck of the little boat, Elsie covered her head with a white handkerchief, the ends of which she allowed to flutter in the wind.

"Your 'kerchief will hardly keep your pretty head dry, mistress," said one of the sailors.

"I wear it as a signal to a fellow-servant with wits not so thick as your own," said saucy Elsie.

It was, in truth, a signal to let Madam de Groot know that all was well; and Elsie knew that at that moment the eyes of her mistress were straining at the window to see whether she wore the white handkerchief, or sat with her face buried in her hands as a token of failure.

The swollen waters of the Waal were passed, the town of Gorkum was reached, and the precious chest was safely carried to the house of Daatsalaer. The shop of the mercer was thronged with customers, and Elsie ordered the men to carry the chest to the room beyond, and there quietly paid and dismissed them. Then beckoning Madam Daatsalaer aside, she said, "Madam, I have brought my master; he is in the room within there."

The suddenness of this speech was dangerous; for Madam Daatsalaer uttered a cry that drew the attention of all in the shop. But recovering herself, and making an excuse, she followed Elsie into the next room.

"Master! master!" cried Elsie, rapping on the lid of the chest.

There was no answer.

"O my master!" cried the girl, wringing her hands. "He is dead! surely he is dead!"

But at that moment there was a rap within the box. The lock was turned, the lid thrown back, and Grotius arose in his linen garments, looking, through exhaustion, almost as white as they.

"Why are you so pale, madam?" said he, looking at good Dame Daatsalaer, who was white and trembling.

"Alas! I am sorely frightened," said she, breaking into tears. "My lord, the whole world is talking of you, and there will be no keeping this hid."

"Madam," said Grotius, with steadfast gentleness, "I am at this moment thanking God for the deliverance he has granted me; but sooner than harm shall befall you, I will enter the chest again, and be carried back as I came."

His sincerity and nobleness touched the good woman's heart. "No! no!" said she; "whatever comes, my husband and I will do all that we can to aid your escape."

And so they did; for Daatsalaer spoke to a friend of his, a master-mason named Petersen, who consented to take Grotius to Antwerp disguised as a journeyman bricklayer. Clad in a coarse doublet and trunk-hose, carrying a trowel and a measuring rod, Grotius traveled safely to Antwerp, in the Spanish Netherlands, and so came into the world again, and to the honour and fame that belonged to him.

Meanwhile at Loevestein all was confusion and tumult; a messenger was despatched to Heusden to carry the news of the escape to Captain Deventer, who returned in hot haste, and rushed in rage to the rooms of Grotius. "Here is your cage," said Madam de Groot, with a smile, "but your bird is flown."

The commandant hurried to the house of Daatsalaer. There was the book-chest and the Testament and the bundle of thread, but no further sign of Hugo Grotius, who had passed for ever from the prison of Captain Deventer.

The stadtholder was not so angry as had been expected; he even used his influence to have Madam de Groot released from the prison, where she was for a short time held. She and Cornelia joined Grotius in France, where they found him honoured as he deserved. Such is the story, and the true story, of Hugo Grotius and his famous book-chest.—*Harper's Young People.*

POLISH THE DARK SIDE.

"LOOK on the bright side," said a young man to a friend, who was discontented and melancholy.

"But there is no bright side," was his doleful reply.

"Very well—then polish up the dark one," said the young man, promptly.

Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—work hard, and with ceaseless devotion and energy.—*Selected.*

* *

MANY a mother has been known to ruin her child's temper and disposition completely by constant snubbing and nagging, and telling him he is very wicked. Always speak pleasantly to a child, and remember that it is much better to give him a few severer punishments than to worry him continually over trifling matters.

* *

A MOMENT'S work on clay tells more than an hour spent on brick. Be faithful to the little ones now, while the key of their heart is still in your hand.—*Night and Day.*

* *

THE most unprofitable merchandising in which man or woman can possibly engage—retailing gossip.

HEALTH HINTS

THE TWO WORKMEN.

Two workers in one field
Toiled on from day to day;
Both had the same hard labour,
Both had the same small pay.
With the same blue sky above,
The same green earth below,
One soul was full of love,
The other full of woe.

One had a flower-clad cot
Beside a merry rill.
Wife and children near the spot
Made it sweeter, fairer still.
One a wretched hovel had,
Full of discord, dirt, and din,—
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day;
Both had the same hard labour,
Both had the same small pay;
But they worked not with one will,
The reason let me tell:
Lo! the one drank at the still,
The other at the well.

—Selected.

VITALITY.

EVERY individual has, by right of heredity, a certain amount of vitality.

From birth we are either adding to or drawing from this inherited stock.

Our vitality indicates our constitution; our constitution indicates our physical possibilities.

An acquaintance with and an obedience to nature's laws insures us the opportunity of a daily deposit of vitality in the bank of our constitution. Without accident man should be able to make daily deposits in this bank until he reaches his sixtieth year; from which time his deposits diminish, and his drafts gradually increase.

If, through the early part of our lives, regular deposits are made, only drawing out in case of accident or emergencies, when mature age comes, we will find ourselves in possession of a wealth of constitution which will give us both comfort and length of days.

We should not be satisfied with *inherited* vitality. Every individual may just as truly add to his inherited vitality by the study and practice of business-methods of physical success, as we may add to our perhaps small financial legacy by a study and practice of business-methods of financial success. Children with weak constitutions by heredity may readily, by a well-selected and well-guided training, become both mentally and physically strong; while, on the other hand, children born with a good constitution may, like the Prodigal Son, waste their goods, destroy their constitution, and become physical bankrupts at an early age.

Every individual has his *vital* bank account. In health, the books show a good surplus, a safe reserve.

When we are working beyond our strength, we are drawing from this reserve; and when we employ "Tonics" to enable us to meet the so-called demands of intemperate business or society life, we are borrowing physical capital which we shall soon need, and which will soon be demanded of us with usury.

When night comes on, and nature desires rest in sleep, and we, by another cup of tea, another cigarette, or another "peg," stimulate ourselves to work a little later, entertain a little more brilliantly, and deceive ourselves and others more thoroughly, we have already left borrowing, and begun *stealing*—robbing ourselves of needed sleep, which is *stealing* our own vitality.

Whipping the tired body with stimulants is like prodding the tired horse without lightening his burden or allowing him to rest.

Blunting our consciences against nature's cries by a narcotic is like administering a stupefying cup to the condemned before his execution.

With vitality, as with money, there is too much gambling; and with double risks; for there is gain to none, but loss to all.

O. G. PLACE, M.D.

INTEMPERATE LIVING.

THAT veteran temperance writer, Dr. Lees, very clearly lays bare one of the weak places in this hurrying, worrying, nervous age. The boasting civilisation, in this end of the nineteenth century, can be seen to be visibly breaking down, and the perilous times of the latter days are about us. As a symptom of it, and as one of the causes contributing to the evil condition, intemperance in eating and drinking and living is plainly indicated. Dr. Lees says:—

We live in a sensational age, because the nervous stamina of our people is lessened—the very brain is going. And why? The silly cry is, "We live too fast!"—silly, because it is in itself an effect. With less brain force, stronger outward appeals to excitement are necessary. Sensational play-bills, sensational amusements, sensational books, even sensational songs and sermons. What are the elements of this fast life? A fast life is a life of waste, of exhaustion, both morally and physically, and this has been going on in spite of Temperance education and shortened hours of labour.

What, then, are the chief constituents in this causation which can possibly account for the terrible effects? They are not far to seek, and they are vices entailed upon the children, cursing them evermore with each generation. A tablespoonful of alcohol diluted, taken in twenty-four hours, causes 4,300 extra heart-beats, and in secondary effect narcotises the recuperative forces. Consider the effect of one hundred

and thirty millions of pounds in value of this poison yearly consumed by 12,000,000 of adults; and then calculate the possible effect upon the nerve and brain of £16,000,000 worth of narcotic tobacco consumed by another 12,000,000 of our population.

THE MEANING OF HEADACHES.

THE place where nature hangs out her danger signal is not necessarily the seat of the difficulty. Many people have a bell in their kitchens which is so connected with the front door that when a button is pressed there, it is set to ringing. In order to stop the bell, we go to the front door to inquire after the cause.

The majority of people who suffer with headaches suppose that the head is the cause of the pain, when in reality in most cases it is only the danger signal rung up from some distant point in the body. In most cases the cause will be some digestive disturbance. This will be appreciated more readily when it is borne in mind that our bodies are virtually laboratories, where poisons are continually being manufactured. We may eat wholesome food, yet all the excretions of the body are poisonous. Under normal conditions these poisons are thrown off as fast as they are made. But let a digestive disturbance be set up, and the result will be a vast increase of the production of poisonous matter, part of which will be absorbed into the blood, irritating the nerves, and thus setting up various difficulties.

This is the real explanation of the majority of headaches. Bearing in mind the illustration given above, the analogy between the two is this: The headache is the ringing bell, and the indigestion is the button on the front door. Just as the ringing of the bell could be suppressed by holding it, so the headache can often be temporarily relieved by applying some remedy to the head. But in either case, if we wish to secure permanent relief, we must remove the cause.

DAVID PAULSON, M.D.

THE *Medical Missionary*, one of the journals published in connection with our Society's Sanitarium in Battle Creek (U. S.), says:—

Mr. Ferrar-Martin, champion gymnast of America, was at the Sanitarium early in August, and gave an address to the Sanitarium family. His feats of strength are wonderful. His chest measures thirty-seven inches at rest, and forty-two at fullest expansion. He is a thorough vegetarian, and never uses tea or coffee. He is a fine testimonial for hygienic living.

A GERMAN biologist says that the two sides of a face are never alike; in two cases out of five the eyes are out of line; one eye is stronger than the other in seven persons out of ten, and the right ear is generally higher than the left.

I HAVE known more than one instance of irascible passions having been much subdued by a vegetable diet.—*Dr. Arbutnot.*



ONLY ONE MOTHER.

You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy.

You have only one mother who will
Stick to you through good and through ill,
And love you although
The world is your foe—
So care for that love ever still.

You have only one mother to pray
That in the good path you may stay;
Who for you won't spare
Self-sacrifice rare—
So worship that mother always.

You have only one mother to make
A home ever sweet for your sake;
Who toils day and night
For you with delight—
To help her, all pains ever take.

You have only one mother to miss
When she has departed from this:
So love and revere
That mother while here—
Sometime you won't know her dear kiss.

You have only one mother, just one—
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?

—New York Evangelist.

THE MORNING STARS.

HAVE you noticed, children, whether the stars all look alike at night when you look up in the sky?" asked Mrs. Lloyd, as the children came into her room for their Sabbath afternoon talk. They all had their Bibles, and thought this was the best hour of all the week.

"Some look so much brighter and larger than others," replied Arthur.

"And some are so small we can hardly see them at all," said Ella.

"Well, just as one star differs from another in glory and beauty, so it is with the angels. We cannot visit heaven to see them, but the Bible has told us about them. Some of the most exalted angels are called cherubs. Two or more cherubs are called cherubim. There was once a cherub in heaven whose name was Lucifer. His name means day star, or son of the morning. I suppose it was given him because he was so beautiful. But perhaps you would like to read something about him in the Bible."

"O, yes, mother, we would!" cried the children. "Where shall we find it?"

"Turn to the fourteenth chapter of Isaiah and the twelfth verse. Please read it, Millie."

"How art thou fallen from heaven, O Lucifer, son of the morning!"

But how do we know his name meant day star, mother?" said Millie.

"Look in the margin of your Bible. What does it say there?"

"Or, 'O day star.'"

"Yes, and you know how pretty the morning star looked when you have been up early enough to see it shining. Let us see if any other being in heaven is called a day star or morning star. Turn to the last chapter in the Bible and the sixteenth verse."

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

"And we do not read in the Bible of any others who are called day stars or morning stars. Now find the book of Job and read the seventh verse of the thirty-eighth chapter. Here the Lord is talking to Job about His laying the foundations of the earth, and what does He say took place when He began His work? Arthur may read."

"When the morning stars sang together, and all the sons of God shouted for joy.' Did Jesus and Lucifer sing together, mother?"

"It says the morning stars sang together, does it not? I should think from the reading that Jesus, the bright and morning star, was one of the singers, and that Lucifer, the day star, was another."

"But it says all the sons of God shouted for joy. Who were they?" asked Millie.

"I think they were the other angels, who, when they heard that song of praise, sweeter than any music ever heard before, joined in a long, glad shout of victory, making a chorus such as this world never heard."

"Are there many angels, mother?" asked Ella.

"We will answer your question with another text. Millie, you may read the eleventh verse of the fifth chapter of Revelation."

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

"Let us multiply 10,000 by 10,000," said Mrs. Lloyd, "and see how many that would be."

$$\begin{array}{r} 10,000 \\ \times 10,000 \\ \hline 100,000,000 \end{array}$$

"Why, that is one hundred million," said Arthur, who was quick at figures.

"So it is," replied Mrs. Lloyd. "But do you see it says there were 'thousands of thousands,' more than that number? You may read another verse, Arthur, in the twelfth chapter of Hebrews, the twenty-second verse."

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

"What does 'innumerable' mean?"

"A number that cannot be counted."

"That is right. So we learn there are so many angels that they cannot be counted. In all this great number none were so

bright and beautiful as Lucifer, the 'son of the morning,' except Jesus Himself. He was the captain of this mighty host, the well-beloved Son of His Father."

VESTA J. FARNSWORTH.

THE KING OF METALS.

I WAS recently asked the question, "What is the most valuable metal?" the questioner evidently having in mind gold, silver, or even platinum, as being usually called the most precious metals. These we might dispense with, because they minister principally to luxury; but iron is said to be worth more to the world than all other metals combined. It is called the symbol of civilisation, because in its adaptations it has kept pace with all scientific discoveries, and its worth therefore can be estimated only by the progress of the age. This metal is as well fitted for the manufacture of a screw so small that it can be seen only with a microscope, as it is for the largest engine.

I found a bit of verse the other day, which, in a few words, tells many of the uses to which iron is put:—

"Iron vessels cross the ocean;
Iron engines give them motion;
Iron needles northward veering;
Iron tillers vessels steering;
Iron pipe our gas delivers;
Iron bridges span our rivers;
Iron pens are used for writing,
Iron ink our thoughts inditing;
Iron stoves for cooking victuals;
Iron ovens, pots, and kettles;
Iron horses draw our loads;
Iron rails compose our roads;
Iron anchors hold in sands;
Iron bolts, and rods, and bands;
Iron houses, iron walls,
Iron cannon, iron balls,
Iron axes, knives, and chains,
Iron augers, saws, and planes;
Iron globules in our blood,
Iron particles in food,
Iron lightning rods on spires,
Iron telegraphic wires,
Iron hammers, nails, and screws—
Iron everything we use."

S. E. KENNEDY.

AN EMPEROR AT THE FORGE.

NEVER be ashamed of honest work. Some people are afraid of lowering their dignity, as they call it, by doing common work when occasion really demands it. But people of sense with true dignity and character know that honest work is honourable, whatever it may be that they have occasion to do. One writer tells this story of the Emperor of Austria:—

One day, when travelling in Italy, a wheel of his carriage broke down, and he went to the shop of a blacksmith in a little village, and asked him to mend it without delay.

"I would," said the smith, "but, as today is a holiday, all of my men are away at church. Even the boy who blows the bellows is away."

"Now I have an excellent chance to warm myself," said the unknown emperor.

So, taking his place at the bellows (instead of calling one of his attendants to do so), he followed the smith's directions, and worked as if for wages. When the work was finished, instead of the little sum which he was charged, the sovereign handed out six gold ducats.

"You have made a mistake," said the astonished blacksmith, "and given me six gold pieces, which nobody in this village can change."

"Change them when you can," said the laughing emperor, as he entered his carriage. "An emperor should pay for such a pleasure as blowing a bellows."

I have known some boys, says the writer, who would have waited long, and sent far for help, before they would have "come down" to blowing a blacksmith's bellows. It is not boys with the best sense who thus stand upon their dignity.



THE old Irish language, the Gaelic, is still spoken by half a million Irish. A league has been formed to foster the language, and keep it from dying out altogether.

OLD-AGE PENSIONS.—England has long talked about old-age pensions, but New Zealand is the first country to begin such an experiment.

Henceforward in New Zealand every man or woman of the age of sixty-five and upwards, of good moral character, whose yearly income does not exceed £34, and who has resided for twenty-five years in the Colony, will be entitled to a pension of £18. New Zealand has counted the cost of this momentous departure, and is acting with her eyes wide open.

GERMANY AND THE EASTERN QUESTION.—The German Emperor's visit to Palestine and Turkey is supposed to have secured special advantages for Germans in Asia Minor and Syria. Thus Germany is fully committed to a leading part in the solution of the fateful Eastern Question. The editor of the *Review of Reviews* recently visited Russia and Turkey; and in the current number he says:—

At St. Petersburg I met a distinguished Russian who had just returned from Constantinople. On hearing that I contemplated returning by the Bosphorus, he said, "You will find spoken in Constantinople more German than any other European language. Constantinople is becoming as German as Berlin. When the German Ambassador left the other day to prepare for the Kaiser's tour, and the Sultan sent two *aides-de-camp* to the station to bid him *au revoir*, the whole platform was crowded with Germans. They all wore fezes, and they all were Pashas or Ministers. They represented the effective civil and military administration of the Ottoman Empire! While England and Russia have been disputing about the shell, Germany has carried off the oyster. Nor was it only in Constantinople; they are everywhere *en evidence*. They are steadily pushing on their railway through Asia

Minor. Every station is a little German colony. Every depot is a German bazaar. Before we know where we are, Asiatic Turkey will have become a German province." The German Emperor's visit advertises to the world at large the real meaning of the famous phrase *Drang nach Osten*. It used to be imagined that it only meant the thrusting of Austria down to Salonica. It now appears that it means the extension of the German Empire to the Tigris and the Euphrates.

SPEAKING of the feeling in Madrid after the recent war, a London journal says:—

The most striking feature of the whole thing is the apathetic indifference of the Spanish people to the loss of the last remnants of their once immense dependencies. It seems true that the loss of the Philippines is of less moment to the people of Madrid than the result of a bull-fight. The common people of Spain have paid so heavily during the past quarter century for Colonial glory—in the death of the pick of their young men, in increased taxation, and in a thousand other ways—that the loss of empire is to them a relief rather than a sorrow.

THE UNITED STATES.—Schemes of colonial expansion have occupied the public mind very largely in America since the Spanish war, but recent outbreaks of violence in various States must have drawn serious attention to domestic problems. The knavery of Government agents led to an Indian outbreak in Minnesota. In Illinois the efforts of mine owners to import labour from other States to take the place of strikers led to a labour war. To make matters worse the Governor of the State, of a socialist turn of mind, sided with the lawless, and talked of meeting trains of labourers thus brought in with Gatling guns. And now in the recent State elections the race war in the South led to outbreaks between whites and coloured in two States. Numbers were killed, and lawlessness reigned for a time. Students of social affairs recognise that the United States has grave problems before it which give little promise of easy solution.

THE Rev. Dr. DeCosta, a well-known clergyman of this city, says the New York *American Sentinel*, asserts that fifty millions of the American people are either hostile or indifferent to religion. If this is so, it constitutes a fearful indictment against the professedly Christian churches in this land, and proclaims the truth that it is high time the church should cease trying to reform men by legislation, and address her petitions for more power to the throne of heaven.

"A DEADLY INOCULATION."—So the *Review of Reviews* aptly phrases the attempt of Europe to stir up the military spirit in China.

For what we are apparently now about to witness is a horrible and hideous inoculation of the whole yellow race with the deadly virus of that very militarism from which the Tsar has just exhorted us all to try to escape. Finding all other means to fail, the European Powers are beginning to lay violent hands upon the pacific Yellow Man, and by sheer force are about to compel him to become a soldier in spite of himself.

The Germans will drill and discipline into fighting men the peaceful peasants of Shantung. The English in Wei-Hai-Wei, if ever they do anything

in that unfortunate station, will also drill and discipline and teach the Yellow Men to love war and eschew peace—even as do the Christian White Men who are taking them in hand. So also in their turn will the Russians pass the Manchurians through the military mill. And thus it will come to pass that the most pacific race on earth will be trained like fighting-cocks by their white masters, in order that they may shed their blood like warriors in the cockpit of the Middle Kingdom.

Who cannot see that the nations are doing exactly what the prophet Joel said they would do in the days when "the day of the Lord is near."

IN FRANCE.—Again, the hostile feeling between the civil and military, that has often caused trouble in France, is reaching the danger point. Rumours of a military conspiracy were a little time ago given credence, and Paris is believed to have narrowly escaped an overturning of the civil authority. The general tone of civil life is anti-religious. In the army, it is said, the Jesuits are a power. A writer in the *National Review* says that a man cannot be an officer in the best regiments without a profession of Catholic and Royalist opinions. The clergy were forced into the army by the conscription, and they have to a large extent clericalised it. The writer says that Jesuit organs incite to murder and civil war, and "for three years past one has shuddered to see the children returning home from the Confessional schools . . . and to hear their little voices shouting along the streets, 'Death to the Jews! death to the Protestants!'"

THE Siberian Railway.—The completion of this line is bound to affect the political situation in the Far East. Of the report of the latest traveller along the line of this railway, the London *Daily News* says:—

Mr. Arnot Reid, who has just travelled over the whole completed length of the Siberian Railway from Irkutsk to Moscow, a distance of 3,200 miles, reports that the time taken was three hours less than twelve days, and that the journey was made without a break save for two ferries. The discomforts attending a newly-built line ended at Krasnoyarsk, some six hundred miles from Irkutsk. The line is on the same broad gauge as the rest of the Russian system, so that it is ready for military use. It is a single line, but if any doubt exists as to its military character, the fact that there are sidings every four miles ought to settle the point. As one of the officials remarked to Mr. Reid: "We intend to be able to keep the line clear, lest we have to send an army over it." Mr. Reid says significantly that he is unable to think of China without thinking of the Siberian Railway.

THE late Dr. Binney was, says some writer, once travelling with a strong Churchman, and the two got into pleasant conversation. As they were about to part, the Anghcan said, "Shall we exchange cards?" "We had better not," said Dr. Binney, "for I doubt if my card would please you. To tell the truth, I am a Dissenter!" "Oh, never mind that," said his friend, "there are many excellent Dissenters. It is only men like that odious Tom Binney that we are opposed to."



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It is estimated that at least £250,000,000 per year are spent in maintaining the world's armies. This does not include the naval expenditure.

MANY Anglicans have recently expressed the fear that the present war between the Protestant and the Ritualistic factions in the Church will lead to early disestablishment.

AN English lady, travelling in Spain, says that, "while the schoolmasters starve, the nobles spend their money in Paris and London." These conditions suggest a wide open door for Protestant mission schools.

THE Annual Report of our Society's Book Depot for India shows that over ten thousand rupees' worth of books were sold last year. It is not a large amount, but we have only just begun the circulation of our literature in India.

THE newly appointed Bishop of Calcutta, Dr. Welldon, has eulogised Protestantism and the Reformation in a way to cause some evident anxiety in High Church circles. However, the *Indian Churchman* notes with satisfaction that he urges the practice of prayers for the dead.

BISHOP BARRY writes in the *Contemporary Review* urging that the dissension in the State church emphasizes the necessity of having a "supreme church court," having "not merely the power of coercion, but the higher power of guidance and instruction." This, of course, would be simply a full-fledged Anglican Papacy. Why will not men see that Divine religion is not at all a question of human authority, but of Divine authority?

Forced Prayers.—The crude idea of Christian unity that largely obtains is illustrated by a journalist's report of an incident at Khartoum. A joint religious service was to be held by order, in which Romanists, Anglicans, Wesleyans, and others were to be represented. One chaplain objected to "reciting" a certain prayer.

Kitchener, hearing that the reverend gentleman in question had refused to join in reciting the prayer, promptly sent for him, and asked if the rumor which had reached him were true. "Certainly," was the cleric's uncompromising reply. "Very well, then," said Lord Kitchener, taking out his watch, "I give you just five minutes to consider whether you will join in reciting this prayer or not, and, if you don't, I shall march you down to Cairo under arrest." Before the five minutes were up, the Rev. Mr. ——— had decided that to obey was better than sacrifice, when a man like the Sirdar

was concerned, and it is satisfactory to know that at Gordon's tomb, at all events, the representatives of normally warring sects were absolutely unanimous in their petitions to heaven.

But every one who knows what Jesus said of the kind of worship desired by the Father knows that the forced service could be none other than an abomination to heaven. The incident shows also the inconsistency of the minister of Jesus Christ accepting appointments to preach and pray at the order of earthly government.

THE British and Foreign Bible Society circulated 4,387,000 Bibles or portions of Scripture last year, over half a million more than in any previous year. And where the Word is read the light is shining. We are living in that "time of the end" of which the Prophet Daniel (Dan. xii. 4) said, "Many shall run to and fro, and knowledge shall be increased." God is diffusing the light of the Word among the nations, and by its reception or rejection the harvest of the earth is rapidly ripening.

She Had a Friend.—One of our Society's missionary nurses, working in Sweden, says in his report:—

A few days ago I found a poor woman in trouble, because she was behind in her rent, and the owner of the house told her if she did not pay him in the same day, he would cast her out. She said her husband had left her several months ago with five children to care for, that many times they had not any bread in the house, and now she could not see but what they soon would be without both bread and shelter. I tried to comfort her by quoting some scripture promises, and encouraged her to place her confidence in God. Then I had a season of prayer, and asked the Lord to open the way, because I did not have any money myself just at that time. A little later, when I went to see the landlord, and asked him how much she owed him, he answered me, "Nothing, sir. Another gentleman, who wouldn't give his name, has just been here, and paid her debt." Well, I made my visit short, and went to see the poor woman, thankful in my heart to God for His care of the destitute. When I came to the poor woman, it was hard to make her believe that an unknown stranger had paid her debt. She said, "I do not have any friend who would do it." Then I read the promise in Psalms lxxii. 12-14; and she commenced to praise the Lord aloud.

The Psalm referred to is that in which God Himself promises to be a helper to the poor and needy.

THE only apostolic succession that the Bible knows anything of is that of apostolic faithfulness in preaching the Word. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. ii. 2. The important thing was the teaching, and the command of the Lord was that believers should teach all things that He had commanded, even unto the end of the world: "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the Word." He, then, is in the apostolic succession who preaches the Word. A writer has well said:—

It certainly is very remarkable that the Anglican clergy should claim a special grace of the Holy Spirit coming to them through the worldly, tyrannous, persecuting bishops of the Romish Church in

the Middle Ages, and not through the obscure holy martyrs whom they persecuted. Surely, if there was such a line of grace, it would be found in those who were faithful unto death for the truth as it is in Jesus, rather than with those who put to torture and cruel death the saints of God.

Those who suffered at the hands of a worldly church in possession of power were, in that respect at least, in the apostolic succession; for that was the experience of the apostles of the Lord. The tradition of the church puts in the line of apostolic succession the proud prelates of church-history who lorded it over God's heritage—often men of the lowest stamp of villainess and criminality; but God places there the unnamed multitudes who overcame "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

THE Gospel proclaims liberty to all men—not liberty to do wrong, for that is but bondage and slavery, from which the Gospel delivers; but freedom to do right, freedom to obey God's righteous law. This is the only soul-liberty there is. "I will walk at liberty," says the Psalmist, "for I seek Thy precepts."

GREECE is said to have ordered ten thousand ploughs this year. A foreign journal aptly says: "The investment is sure to be more profitable than her purchase of guns last year. The man behind the plough is an important personage in times of peace, and Greece may well pray to be delivered from another war craze."

"If a man is good," Bishop Thoburn says very truly, "the devil will see to it that he does not escape the tongue of slander, and Christian men ought to be careful, before repeating an evil report, to find out whether there is any substantial basis of truth in it or not."

TRADE rivalries are now responsible for a large part of the warlike feeling in the world. Germany and England are, for the moment, slightly more friendly than a little time ago, but they are the keenest of commercial rivals. The Countess von Krockow, writing in the *New York Independent*, says:—

So great, in truth, is the animosity felt in the Fatherland for Albion that a lusty and almost military zest enters into the undertaking of sapping her commercial power. England is a good deal more hated than France by the German people.

The reason why Peace Conferences can never secure lasting peace is that the root of the difficulty is in the hearts of the people. And the Gospel of peace is the only power that can help matters. When men reject that, "there is no peace" for them, the Lord says.

A Mind at Rest.—The one who shuts the Lord out of his life, in order that his mind may not be troubled with questions of duty and conscience, little realises that God alone can keep the mind at rest, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."