

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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MINISTERING ANGELS.

ANGELS who dwell in presence of our God,
And range the hills by mortal feet untrod,
The vastness of the universe who scan,
He sends in love to minister to man.

They see the glory beaming from His face,
The majesty divine and full of grace;
They know the meek humility He bore,
The crown of thorns, the purple robe He wore.

They dwell in light by mortal eye unseen,
And range the space that's God and man
between;

And oft they bring, in messages of love,
Protecting ministries from God above.

They bow before Him, crying, "Holy, Lord!"
While puny man oft slights Him and His word.
Yet these He sends from regions pure and
bright,

To woo us to the paths of peace and right.

MRS. PAULINE ALDERMAN.

"AS IN HEAVEN, SO IN EARTH."

WE pray often, some of us every day,
"Thy will be done in earth, as it is in
heaven." But how many have ever taken
the time to find out just how His will
is done in heaven? And how can there be
any real point in our prayer, "Thy will be
done in earth, as it is in heaven," so long
as we do not know how His will is done in
heaven? Such a prayer is certain to be
vague and indefinite unless we know how
His will is done in heaven. But when we
do know that, our prayer can be definite,
positive, and full of faith.

WHO are in heaven to do the will of
God there?—The angels, to be sure. Then
when we know how the will of God is done
by them in heaven, and what they do that
the will of God *may* be done in them in
heaven, we can know how to pray this
prayer so that it shall mean to us just what
it says,—we shall know just how the will of
God shall be done on earth as it is in
heaven.

WHAT, then, of the angels?

1. In heaven the angels "do always
behold the face of My Father which is in
heaven." Matt. xviii. 10.

2. His angels hearken to the voice of
His word. Ps. ciii. 20. And they "do
His commandments" *through* "hearkening
unto the voice of His word."

3. The will of God, as in His Word,—
"as it is in heaven,"—is conveyed to the
knowledge of the angels by the Spirit of
their will, too,—"Whithersoever the Spirit
was to go, . . . thither was their spirit
to go." Verse 20.



"YE MINISTERS OF HIS, THAT DO HIS PLEASURE,"

God—"Whithersoever the Spirit was to go,
they went." Eze. i. 20.

4. When the Spirit of God thus conveys
to their knowledge the will of God, as it is
in His Word, to which the angels are
"hearkening," instantly their spirit re-
sponds, and thus His will becomes at once

5. When, by the instant submission of
their spirit to His Spirit, His will has
become their will, the thing is done; His
word is fulfilled, His will is accomplished,
quick as the lightning's flash—"Whither-
soever the Spirit was to go, they went,
thither was their spirit to go." "And the

living creatures ran and returned as the appearance of a flash of lightning." Verses 20, 14.

THAT is the way that the will of God is done in heaven. That is the way it is to be done in the earth. And that is the way that His will *will be* done on earth, in every one who puts himself in the same attitude as those in heaven, and makes the prayer in an intelligent faith.

This attitude of the angels in heaven is precisely the attitude which it is intended that we shall hold on earth. Read, then, of ourselves:—

1. We are always to behold the face of God "in the face of Jesus Christ."

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." 2 Cor. iv. 6; iii. 18. "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." Ps. cxxiii. 1, 2.

2. We are to hearken to the voice of His Word.

"Mine ears hast Thou opened." Ps. xl. 6. "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." "He wakeneth mine ear to hear as the learned." Isa. 1. 5, 4.

3. The will of God, *as in His Word*, is to be conveyed to our understanding by the Spirit of God. We are to be ever dependent upon the Spirit of God for this.

"Consider what I say; and the Lord give thee understanding in all things." 2 Tim. ii. 7. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, . . . whatsoever I have said unto you." John xiv. 26. "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." John xvi. 13.

4. When the Spirit of God does convey to our understanding the will of God as it is in His Word, instantly our spirit is to respond, and yield submission to His Spirit, that His will may be our will.

"As many as are led by the Spirit of God, they are the sons of God." "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 14, 16. And "the minding of the flesh is death; but the minding of the Spirit is life and peace." Rom. viii. 6, margin.

When we thus hearken to His Word, and receive, by His Spirit, the understanding of His will as it is in His Word,—*"as it is in heaven,"*—and our spirit responds to His Spirit, so that His will becomes our will, *then* the thing is done; His Word is fulfilled, His will is accomplished in us on earth as it is in those in heaven: and it is done just as quickly—"as the appearance of a flash of lightning"—in our innermost, secret life, and shines through all time, openly, before those who are without. For "My Word . . . shall accomplish that which I please." Isa. lv. 11. And the word of God always acts *instantaneously*—"He spake, and it was." Ps. xxxiii. 9. The leper said, Lord, "If Thou wilt, Thou canst make me clean." The Lord

replied, "I will; be thou clean. And as soon as He had spoken, *immediately* the leprosy departed from him, and he was cleansed." Mark i. 40-42.

Do you now see more clearly, do you understand better, *how* the will of God is done in heaven, and how it is to be done on earth? Can you not now pray more intelligently, "Thy will be done in earth, as it is in heaven?" Then will you now pray directly, positively, and in full faith, "Thy will be done in earth, as it is in heaven?"

WALKING NOW WITH ANGELS.

IN the third chapter of Zechariah, one was seen who was "clothed with filthy garments."

To those who stood before him it was said, "Take away the filthy garments from him."

Then to *him* it was said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Then the prophet said, "Let them set a fair mitre upon his head."

Then "they set a fair mitre upon his head, and clothed him with garments."

"And the angel of the Lord stood by."

Then said the Lord to the one who had been clothed with the garments, "If thou wilt walk in My ways, and if thou wilt keep My charge, then . . . I will give thee places to walk among these THAT STAND BY."

As it was the angel of the Lord that stood by, this is but to say that to all such He will give places to walk among *the angels of the Lord*.

And this is not only to be so in the world to come; it is so *now*.

See here: to every one who is reconciled to God, there is given "the ministry of reconciliation; as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

Thus to every Christian there is given the ministry of salvation.

The angels also are ministering spirits, sent forth to minister for them who shall be heirs of salvation.

And this is true not only of *some* of the angels, but of *all* the angels of the Lord.

"Are they not *all* ministering spirits, sent forth?" etc.

And how many are there of the angels?—There are "ten thousand times ten thousand, and thousands of thousands." There is "an innumerable company" of them.

There are certainly many times more of the angels of the Lord than there are of the inhabitants of the earth.

And as they are *all* sent forth to minister for them who shall be heirs of salvation, it is certain that there are *many* of the angels where there is *one* individual who is an heir of salvation; there was a "mountain full" of them round about Elisha. And did not Jesus say of His little ones, "Their angels do always behold the face of my Father?"

Therefore, when we are ministering for them who shall be heirs of salvation, and the angels of the Lord—*all*—are ministering for them who shall be heirs of salvation, and when there are many more of them

than there are of us, then *are we not walking among them* EVEN NOW?

Certainly we are; that is just as plain as that two and two make four.

That we do not see them with our natural eyes, as we walk and work among them, is nothing against the fact.

Elisha's servant did not see them until his eyes were opened. But they were there just as really before his eyes were opened, as they were afterward. And he was among them, he was *walking among them*, and did not know it.

Elisha was walking among them, too, and *knew it*. He saw them, though they were invisible.

Therefore it is true that as certainly as we are ministering for them who shall be heirs of salvation, so certainly we are walking among the angels of the Lord; for they "*all*," "an innumerable company," are also ministering for them who shall be heirs of salvation.

This is true, whether we recognize it or not.

Then let us have the benefit of this blessed truth as we walk and work among the angels of the Lord. Let us not be as Elisha's servant, who walked among them, and did not know it. Let us rather be as Elisha, the servant of the Lord, who walked among them, and knew it.

We do know it; for the Lord says it, and it is so. Then let us enjoy it as we go.

A. T. JONES.

A LITTLE OFF THE COURSE.

THE sad wreck of the Channel excursion steamer a few weeks ago was owing to the Captain losing his course in the fog. The ship was only a little off its course, but that little deviation sent it to its watery grave. The following incident points a lesson for every soul of us, as human nature is prone to compromise:—

A gentleman crossing the English Channel stood near the helmsman. It was a calm and pleasant evening, and no one dreamed of a possible danger to their good ship. But a sudden flapping of a sail, as the wind had shifted, caught the ear of the officer on watch, and he sprang at once to the wheel, examining closely the compass.

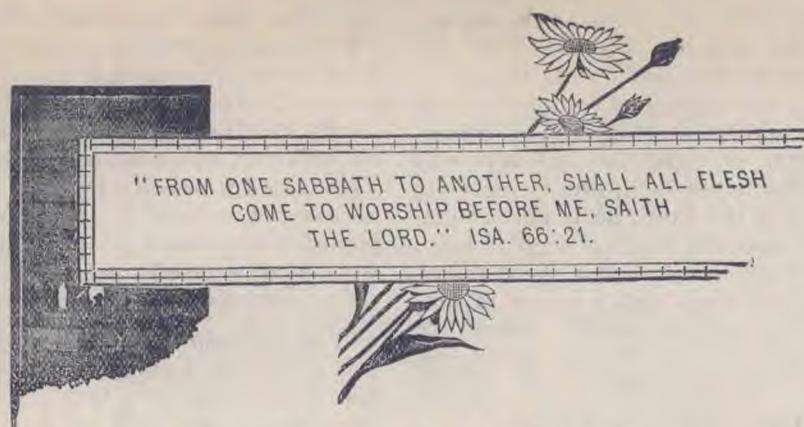
"You are half a point off the course," he said, sharply, to the man at the wheel. The deviation was corrected, and the officer returned to his post.

"You must steer very accurately," said a looker-on to the officer, "when only half a point is so much thought of."

"Ah! half a point in many places might bring us directly on the rocks," he said.

So it is in life. Half a point from strict truthfulness strands us above the rocks of falsehood. Half a point from the course of perfect honesty, and we are steering right for the rocks of crime. And so it is with all kindred vices.

NOBODY talks much who does not say unwise things—things that he did not mean to say—as no person plays much without striking a false note sometimes.



From Eden Lost to Eden Restored

THE REST THAT REMAINS.

"There remaineth therefore a rest to the people of God."—Heb. iv. 9.

GOD'S WORK AND GOD'S REST.

THE rest that is promised is God's rest. Rest follows labour, but not until the labour is completed. A man cannot rest from a given work until that work is finished. God's work is creation, a complete, perfect work.

"God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and God rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made."—Gen. i. 31; ii. 1-3.

•The work was perfect,—it was as good as God Himself could make it, as perfect as He is,—and it was all done; therefore the rest was also perfect. There was no taint of the curse; it was absolute, pure, unalloyed rest. God looked upon His work, and there was nothing to cause Him regret; there was nothing to induce Him to say, "If I had it to do over again—;" there was no room for alteration or amendment; He was perfectly satisfied and delighted with what He had wrought. Ah, what tongue or pen can describe, or what mind imagine, the sense of boundless satisfaction, the delicious peace and content that must necessarily follow work *all done* and *well done*? This earth affords no such enjoyment for,

"Labour with what zeal we will,
Something still remains undone;
Something uncompleted still
Waits the rising of the sun;"

but all that sweet satisfaction and delicious rest God enjoyed in as much greater degree than human mind can imagine it as God is greater than man, on that seventh day when God rested from all His work.

THE REST INTO WHICH ADAM ENTERED.

THIS incomparable rest is what God gave man in the beginning. "The Lord God took the man and put him in the garden of Eden to dress it and to keep it." Gen ii. 15. "Eden" means *delight, pleasure*; the garden of Eden is *the garden of delight*; the Hebrew word which in this place is

rendered "put" is a word meaning rest; it is the word from which the proper name Noah comes (for the signification see Gen. v. 29 and margin); therefore we might read Gen. ii. 15 thus: "And the Lord God took the man, and *caused him to rest* in the garden of delight to dress it and to keep it."

Man entered into rest, because He entered into God's perfect, finished work. He was God's workmanship, created in Christ Jesus unto good works, which God had before prepared, that he should walk in them. "This is the work of God, that ye believe" (John vi. 29), and it was solely by faith that Adam could enjoy God's work and share His rest; for as soon as he disbelieved God, taking the word of Satan instead, he lost everything. He had no power in himself, for he was but dust of the ground, and he could retain his rest and his inheritance only as long as he allowed God to work in him "both to will and to do of His good pleasure."

Up to this time he had enjoyed perfect rest while labouring. Why?—Because his work was simply to "keep" that perfect work which God had prepared for him and committed to him. Adam did not have to create. If he had been required to create no more than one flower or a single blade of grass, he could have wearied himself to death over the task, and died leaving it unfinished; but God did the work, and placed Adam in possession of it, with directions to *keep* it, and this he did so long as he "kept the faith." It is sin that brings weariness. If man had never sinned, such a thing as weariness would never have been known on this earth. Work is no part of the curse, but fatigue is.

A BIT OF EDEN STILL REMAINS.

THAT perfect, new creation has disappeared; but the *rest* still remains. The proof that the works were finished, and the rest prepared from the foundation of the world, is that "God did rest the seventh day from all His works." The Sabbath of the Lord—the seventh day—is a portion of Eden that remains amid the curse; it is a portion of the new earth rest spanning the abyss from Eden lost till Eden restored. For as the Sabbath rounded out the crea-

tion week, and was the proof that the work was finished, it was the seal of a perfect new creation. Now a new creation is necessary, and it must be brought about by the same power as in the beginning. In Christ all things were created, and "if any man be in Christ he is a new creation;" and the seal of perfection is the same in both cases. The Sabbath, therefore, is the seal of perfection, of perfect righteousness.

WHAT THE SIGN SIGNIFIES.

BUT it must be understood that Sabbath rest does not consist merely in abstaining from manual labour from sunset on Friday evening till sunset on Saturday;—that is but a sign of the rest, and, like all other signs, is a fraud if the thing signified is not present. The true Sabbath rest consists in complete and continuous recognition of God as the Creator and Upholder of all things, the One in whom we live, and move, and have our being, our life and our righteousness. Keeping the Sabbath is not a duty to be discharged in order to obtain the favour of God, but the keeping of the faith by which righteousness is accounted to us.

There is no room for objection that we ought not to keep the seventh-day Sabbath, because we are not saved by works; for the Sabbath is not a work, it is a rest,—God's rest. "He that is entered into his rest, he also hath ceased from his own works, as God did from His."—Heb. iv. 10. True Sabbath-keeping is not justification by works, and is utterly disconnected from any idea of such a thing; it is, on the contrary, justification by faith,—it is the absolute rest that comes from perfect faith in the power of God to create a new man and keep the soul from falling into sin.

But "faith cometh by hearing, and hearing by the word of God" (Rom. x. 17), so that it is idle for anybody to profess faith in God while ignoring or rejecting any word of God. Man is to live by every word that proceedeth out of the mouth of God. In every word of God there is life. If a man knew no more than one word of God, and accepted that word as God's word indeed, he would be saved by it. God has compassion on the ignorant, and does not require that men should know a certain amount before they can be saved; but wilful ignorance is a different thing. A person's ignorance may be the result of deliberately rejecting knowledge, and he who does that, rejects life. Faith takes the Lord for all that He is—for all that we see of Him and for all the infinite unknown.

A GIFT TO MAN.

LET it not be forgotten that the Sabbath is not a burden which God lays upon people (who ever heard of perfect rest being a burden?), but a blessing which He offers them; it is the removal of burdens. "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest." Instead of forcing it upon people, God says that it is impossible for anybody to share the Sabbath rest if he does not believe. To the

man who says, "I don't believe that it is necessary for me to keep the Sabbath," the Lord replies, "You cannot keep it; you shall not enter into My rest; you have no part nor lot in it." It is impossible for a man to keep the Sabbath of the Lord without faith, because "the just shall live by faith."

"God is Spirit; and they that worship Him must worship Him in spirit and in truth."—John iv. 24. His rest, therefore, is spiritual rest, so that mere physical rest without spiritual rest is not Sabbath-keeping at all. Only those who are spiritual can truly keep the Sabbath of the Lord. So long as Adam was led by the Spirit, he enjoyed perfect rest, both of body and soul; but as soon as he sinned, he lost the rest. But, although the curse upon the earth causes weariness of body, the Sabbath still remains from Eden, the pledge and seal of spiritual rest. The abstaining from all our own work and pleasure on the seventh day—from everything by which we could personally profit—is simply in recognition of God as Creator and Upholder of all things—the One by whose power we live; but this apparent rest is but a farce if we do not really and wholly recognise Him as such, and commit ourselves fully to His keeping.

The Sabbath, therefore, is specially the poor man's friend; it appeals above all to the labouring man, for it is to the poor that the gospel is preached. The rich will hardly listen to the Lord's call, for they are likely to feel content with their lot; they trust in their riches, and feel able to take care of themselves in the present, and as for the future, "their inward thought is that their houses shall continue forever;" but to the poor man, who knows not how he is to get a living, the Sabbath comes bringing hope and joy, in that it directs his mind to God, the Creator, who is our life. It says, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Instead of being obliged to say, "How can I get a living if I keep the Sabbath?" the poor man may see in the Sabbath the solution of the problem of life. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

THE BLESSED DAY AND THE BLESSED MAN.

BEAR in mind that while *the Sabbath day* is the seventh day of the week, the rest which the Sabbath day brings to view is continuous. Just as a day is not a man, so there is a difference between blessing a day and blessing a man. God blessed *the seventh day* (Gen. ii. 3), but He blesses man every day. The Sabbath is kept only by those who rest in the Lord all the time. While nobody can be a Sabbath-keeper, and ignore the day upon which God has placed His blessing, it is equally true that the man who does not continually rest in the Lord does not keep the Sabbath.

Thus, rest in the Lord is found only by faith in Him; but faith saves from sin, and

living faith is as continuous as the breath, for "the just shall live by faith." If now a man distrusts the Lord during the week, is doubting and fearing as to how he shall get along, perhaps fretting and worrying, is impatient, or harsh, or in any way unjust to his fellow-men,—he is certainly not resting in the Lord, he is not remembering the Sabbath day, to keep it holy; for if he really remembered the Sabbath day, he would know God's power to provide for him, and he would commit the keeping of his soul to Him in well-doing, "as unto a faithful Creator."

THE CROSS OF CHRIST.

THE Sabbath comes revealing Christ the Creator as the burden-bearer. He bears the burden of the whole world, with all its toil and sin and sorrow, and He bears it easily;—His burden is light. "His own self bear our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed."—1 Peter ii. 24. It is in the cross of Christ that we receive life, are made new creatures. The power of the cross, therefore, is creative power. So when on the cross Jesus cried, "It is finished," He was simply announcing that in Him, through His cross, could be obtained the perfect works of God, which were finished from the foundation of the world. Thus the Sabbath—the seventh-day rest that commemorates creation completed in the beginning—is a blessed reminder of the fact that in the cross of Christ that same creative power is freely offered to deliver us from the curse, and make us in Him as complete as was everything when God saw it and pronounced it "very good." The word of life which is proclaimed to us in the Gospel is "that which was from the beginning."

He does not fail nor become impatient or discouraged; therefore we may confidently cast all our care on Him. Thus the Sabbath is indeed a delight. In the Psalm for the Sabbath day, David sang, "Thou, Lord, hast made me glad through Thy work; I will triumph in the works of Thy hands." Ps. xcii. 4. The Sabbath means triumphing in the works of God's hands, not in our own works. It means victory over sin and death—everything connected with the curse—through our Lord Jesus Christ, by whom the worlds were made. It is a remnant of Eden before the curse came, and therefore he who keeps it indeed really begins his eternal rest,—he has the rest, the perfect rest, which the new earth alone can give.

GOD'S INVITATION TO SABBATH-KEEPING.

NOW we can understand why the Sabbath occupies so prominent a place in the record of God's dealings with Israel. It is not because the Sabbath was for them exclusively, any more than salvation was exclusively for them; but it is because Sabbath-keeping is the beginning of that rest which God promised His people in the land of Canaan.

"For unto us was the Gospel preached,

as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. iv. 2. There is one Gospel (Gal. i. 8, 9); so that the Gospel which they had is identical with that which is now preached to us. They failed to receive the real inheritance because of unbelief. They had the first opportunity; we are simply called to take what they refused. Jesus Christ is "the same yesterday, and to-day, and for ever."

It is sometimes said that the Sabbath was not given to the Gentiles, but it must also be remembered that the everlasting inheritance was not promised to the Gentiles. The Gentiles are "strangers from the covenants of promise." But it is true that the Gentiles—all the world—were called to come to Christ, the living water, and receive adoption into His family of Israel. "Ho, every one that thirsteth, come ye to the waters." The promise to Israel was, and is, that "nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel."—Isa. lv. 5. Still further in the call, the Lord says:—

"Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying the Lord hath utterly separated me from His people. . . . Also the son of the stranger, that joined themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain; and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all nations. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered to him."—Isa. lvi. 1-8.

And to both these and those—to all to whom He proclaims peace, both near and far (Isa. lvii. 19)—the Lord declares—

A GLORIOUS PROMISE.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."—Isa. lviii. 13, 14.

Those who call the Sabbath a delight—not a burden—shall delight themselves in the Lord; why?—because the Sabbath of the Lord is the Lord's rest—rest that is found only in His presence, where there is "fulness of joy" and everlasting pleasure. It is the rest of Eden, for Eden is delight, pleasure; it is the rest of the new earth, for Eden belongs to the new earth. We have read that those who come to the Lord to keep His Sabbath shall be made joyful in the house of the Lord, and of them it is said, "They shall be abundantly satisfied with the fatness of Thy house; and Thou

shalt make them drink of the river of Thy pleasures," literally, of Thy Eden. Ps. xxxvi. 8. This is the heritage of the Lord, now is the time, *to-day* is the day in which we may enter upon it, for He is the portion of our inheritance, and in Him we have all things.

E. J. WAGGONER.

—o—
QUEEN VICTORIA'S CORONATION OATH.

THE official oath signed and subscribed to by the Queen on her coronation was as follows:—

Archbishop (of Canterbury)—Madam, is your Majesty willing to take the oath?

The Queen.—I am willing.

Archbishop.—Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland and the dominions thereto belonging according to the Statutes in Parliament agreed on and the respective laws and customs of the same?

The Queen.—I solemnly promise so to do.

Archbishop.—Will you, to your power, cause law and justice in mercy to be executed in all your judgments?

The Queen.—I will.

Archbishop.—Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland and the territories thereunto belonging? And will you preserve unto the bishops and clergy of England and Ireland and to the churches there committed to their charge all such rights and privileges as by law do or shall appertain to them or any of them?

The Queen.—All this I promise to do. The things which I have here before promised I will perform and keep. So help me, God.

VICTORIA R.

—o—
STUMBLING.

A BLIND man was once met at night, carrying a lantern. A friend said to him, "What are you carrying that lantern for? It won't keep you from stumbling over people."

"No, no," was the reply, "but it will keep them from stumbling over me."

I thought to myself, if more people would carry their Christian light, less stumbling would abound.

About one of the cleanest-cut portions of Scripture for sinful professors to read is Ezekiel xxxiii.—*Selected.*

—o—
THIS IS FAIR.

WE who make mistakes occasionally must make some allowance for the mistakes of others; those who never make any mistakes should pity those who do make them.

J. CLARKE.



FULFILMENT OF GOD'S WORD.

AFTER the taking of Jericho by Israel, the Lord, by Joshua, declared, "Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it."—Joshua vi. 26. Probably the design of the Lord was that this city, which first opposed the progress of Israel, and which the Lord Himself delivered into the hands of His people, might lie in ruins as a memorial of His mighty power. Should it be rebuilt, the story of its overthrow would in time be denied, and the lesson be forgotten. Time passed on. The judges reigned for over four hundred years. During that time there was much wickedness and unbelief in Israel, but no one offered to build up Jericho. God's word deterred them from so doing.

So we go on during the time of the kings, until after Israel was divided, and we reach the reign of that most wicked king, Ahab. In his days, under his influence, and the influence of his wicked consort, Jezebel, the words of the Lord were little regarded. We read: "And he [Ahab] reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel, the Bethelite, build Jericho; he laid the foundation thereof in Abiram, his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun."—1 Kings xvi. 32-34.

By comparing the chronology we find that the fulfilment of this word of the Lord spoken by Joshua took place over five hundred years after the words were spoken. We do not know whether the words of the Lord were understood by the builder or not; but if they were known, they were not believed. It was a long time since the words were spoken, and what reason was there that the city, in so fine a location, too, should not be rebuilt? They believed in more liberty. It was preposterous that the dead Joshua should bind a man living five hundred years later; and if Ahab could build a temple to Baal, and no harm come to it, or to him, as it then appeared, surely an old city might be safely rebuilt.

So Hiel went to work to rebuild Jericho. But a terrible accident occurred. While they were getting the foundations placed, his eldest son was crushed under a mighty boulder. Perhaps some one recollected and repeated the prophecy, pointing out what had occurred as a partial fulfilment; but if

it was done, no attention was paid to it. To be sure it was a very curious coincidence, and a very credulous person might imagine that he saw in it a fulfilment of prophecy; but it was remarked that accidents just like that often happened when there was no prophecy at all! So the work was resumed, the workmen being cautioned to be very careful. All went on well until the very last moment. The city was built and the wall enclosed it; only one more thing was to be done—the heavy gates, already made, were to be raised and hung upon their hinges. Segub, the youngest son of Hiel, was helping in this work. But there was a miscalculation; a prop slipped, the great gate, partially erected, swung round, the workmen lost control of it, and it fell heavily to the earth. Was any one hurt? In their excitement they hardly knew at first. But some one had heard a smothered shriek, and instantly a hundred men grasped one side of the great gate, and raised it from the ground, while others looked under it. There, under the gate, with his life crushed out of him, lay Segub, the youngest son of Hiel; and the word of the Lord, by Joshua, spoken five hundred years before, was fulfilled to the letter! Did they believe it then? We are not told. Probably, as is always the case, some believed, and others did not. The sin of unbelief is so deceitful, that when we once give it a place in the heart, it grows to immense proportions. The only safe course to pursue is to believe that all the words of the Lord are true? that His word spoken in reference to what He will bring upon nations, and upon the world in our day, will be accurately fulfilled, though spoken hundreds of years ago. Men live and die, the centuries come and go, but God's word abides for ever. Happy is he who takes that word for what it is, the word of God, and believes it.

M. E. KELLOGG.

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NOT THE SERMON.

A MINISTER once delivered an eloquent and learned discourse for the benefit of an infidel parishioner. At the close of the service, in retiring from the church, the infidel politely assisted an aged coloured woman down the steps. In gratitude she pressed his hand, and looking up into his face, she asked, "Sir, do you love my Jesus?"

Soon after, the infidel was converted, and the minister, meeting him, said: "I thought that my sermon could not have been lost on you." But the gentleman replied, "It was not your sermon at all that led me to Christ, but the earnest words of the old coloured sister in whose countenance I saw the image of her Divine Master in ebony."—*Selected.*



HOLD, ANGEL, HOLD!

At each four corners of the earth,
Where fierce siroccos have their birth,
A mighty angel, waiting, stands,
Holding the tempests in his hands,
The ravelled, tangled snarl of winds
In sheaves of power he deftly binds,
And garners them in stores of power,
Until shall strike time's fateful hour.

Hold, angel, hold! securely bind
Each tugging, fretting, restless wind;
For lo! another angel flies,
With throbbing heart and eager eyes,
Beneath the heavens on tireless wing,
Love's message of good-will to bring,
In answer to the longing prayer
Of souls that languish in despair.

"Prepare the way," he cries, "with peace!
Ye winds and waves, your threatenings cease!
Make silence! until all have heard
This one last message of my word."
And on the angel speeds apace,
Regardless all of time or space;
While at the seat of winds and storms,
Whence springs the scourge of strange alarms,
Each waiting angel, silent, stands,
Holding the tempests in his hands,
And hark! The Bride and Spirit cry
To all the earth: "Why will ye die?
Come, freely, whosoever will,
And drink of joyous life you fill!"

Blest invitation! have you heard?
And was your soul with gladness stirred
At the sweet angel's message? Then
Repeat it to your fellow-men,
O, piteous is the human need!
The wandering sheep for succour plead,—
Lost on the mountains bare and cold:
Haste! seek and lead them to the fold!

Hold, angel, hold! God, give us time
To compass every land and clime,
And tell to every tribe and race
The thrilling story of the grace!
But we must hasten; for full soon
Will fall the earth's late afternoon,
And to Love's messengers will come
The call, "The night draws on; come home;"
While forth the stern command will go;
"Unbind the winds, and let them blow."

MRS. S. M. I. HENRY.

PERILOUS TIMES HAVE COME.

THE apostle Paul wrote to Timothy, "This know also, that in the last days perilous times shall come." The evidences that they have indeed come multiply about us. Some time ago, at a meeting of the Yorkshire Evangelical Union, Canon Faucett read a paper on the "Signs of the Times," in which he said:—

"Paganism was being revived, Spiritualism and Theosophy and modern occultism were reviving the oldest forms of demon-worship; the Socialistic anarchy of the day, preached not only by word, but by dagger and dynamite—no God, no devil, no king, magistrate, law, or capitalist. Divorces

were awfully on the increase. Suicides in the United States had increased from 2,600 in 1890 to 6,500 in 1896; murders from 4,200 in 1890 to 10,600 in 1896. Science was placed above conscience, heads crammed full, hearts empty. Conformity to the world characterised all Christendom in its apostasy, even the Protestant Churches. Vanity Fair had made its head-quarters where least they would expect it. Amateur theatricals, skirt dances, comic songs, raffles, and palmistry—anything and everything to amuse the congregation and to raise money in the name of religion were practised by the people who burned Mr. Faithful. How strange it was that, when God from heaven was crying, 'Come out of her, My people, that ye be not partakers of her sins, and receive not of her plagues,' bishops, clergy, and laity, were longing for union with the apostate Greek and Roman Churches. Transubstantiation, idolatry of images and icons, invocation of the Virgin Mary, angels and saints, and the blasphemous claims of infallibility, all warned them of the doomed apostasy."

Truly, the world is filling up the specifications of 2 Tim. iii. It is called pessimism to say that the course of the world is downward, but so it is declared to be by God Himself. Only Divine power can save us from the perils of these days. The world says, "Prophecy unto us smooth things," but the Lord says, "Cry aloud, spare not."

HOLDING THE WINDS.

Jesus said that, just preceding His second advent, there would be "upon the earth distress of nations, with perplexity." Describing the close of earth's history, the Revelator said, "And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged." The prophet Joel also described the waking up of the nations when "the day of the Lord is near," and said that they would beat ploughshares into swords and pruning hooks into spears. War has been the history of nations, but never, as in our own time, has there been such a turning of the wealth of the soil into armaments, and such a stirring up of all peoples with the fierce spirit of war. In one of his Mansion House speeches Lord Salisbury has said:—

"What would you say is the great change which has passed over Europe since the older of us were young men? It is this tremendous increase in the burdens which the necessity of self-defence has cast upon every nation of the world. That burden goes on getting higher and higher; a larger and larger part of the population is devoted to military service, more and more money has to be spent in the provision of the mechanical apparatus of war, and, as the conquests of science are extended, not only are all the previous efforts determined to be obsolete, and have to be thrown away, and something new introduced in their place, but a larger and larger proportion of the public wealth has to be devoted to this unremunerative purpose.

The burden has become so serious to nations that many men have thought that the day will come when they will rather rush into war and provoke a decision once for all than continue to groan under the sufferings which modern necessity forces upon them."

Since these words were spoken the preparations for the coming struggle have gone on more vigorously still. Not long ago Lord Rosebery told how near his late Government had several times been to a war of first-class magnitude. And several times recently the situation among Cabinets has been of the most critical character. But some influence has held back the breaking of the storm. What influence is it behind statesmen that is restraining, while yet the preparations go on so hastily? The prophet tells us:—

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. vii. 1-3.

Winds are used in prophecy to signify war and political strife; and here we see God's restraining hand over the nations, holding them back from universal strife in order that His closing Gospel message may go forth, and His servants be prepared for the great day of God. Then the restraining hand will be removed, and "there shall be a time of trouble, such as never was since there was a nation."

THE GOSPEL AND THE END.

THERE is no more positive promise or prophecy in all the Word of God than the statement, "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. This text needs no explanation, for, like all of the literal language of the Bible, it explains itself. It is a simple, positive, direct announcement of a great truth.

"This Gospel of the kingdom shall be preached in all the world for a witness unto all nations." Even a little child can understand so plain a promise and prediction as that. All the world will have the chance to hear "this Gospel of the kingdom." Many will turn away from it, and refuse to hear it; but it will bear witness to them just the same.

This age began with mighty power among the believers. The apostles, as well as many who believed through their ministrations and preaching, went to all parts of the then known world, proclaiming this "power of God unto salvation," with great effect and success. There were multitudes of believers as the result, and the mighty power of God was exercised among the vilest in lifting them out of their abominable depths of idolatry.

The churches that were raised up by the apostles among the Gentiles in Corinth, in

Galatia, in Ephesus, etc., were not led to sign some confession of faith, and thereby adopt a creed of human origin, while they knew nothing of the power of God unto salvation. They were not led into some mere forms of worship and schooled in certain ceremonies, but the fullness of the Gospel in the plenitude of its power was presented to them, and they were made new creatures in Christ Jesus. To the church at Corinth Paul wrote: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 9-11.

Thus we see that the Gospel that Paul preached in Corinth had the mighty and cleansing power of God in it. And the Gospel of the kingdom that Christ and the apostles gave to the world not only cleansed from sin, but in that cleansing was the healing from all disease. And it is "this Gospel of the kingdom," that was covered up soon after the apostles' times beneath the gross superstitions and apostasies of the Dark Ages, that is yet to be preached in all the world for a witness to all nations. The earth is to be lightened with its glory. The Master has said it, and it will be done.

The Word of God is that through which the Gospel is carried to the world. And did you ever consider the marvellous facts in regard to how copies of that Word are being multiplied and sent into all the world? The Bible or some of its parts has been translated during this century into over 350 languages and dialects, and over 274,000,000 copies of it have been circulated during the last nine decades. At the present time more than 6,250,000 copies of Bibles, Testaments, and portions of the same are being sent out each year.

These Bibles are the text-books that carry the Gospel of the kingdom. And our Heaven-appointed Bible Societies are scattering the seed broadcast everywhere. Some crisis will yet arise that will turn everybody's attention to the Word of God, and men who truly believe it will be anointed with the Holy Ghost and with power as were the disciples on the day of Pentecost. Then, as these go everywhere teaching the Word, the signs that God has appointed to follow the believer will be mightily manifested.

Everything shows that the last days are reached, and the time for this proclamation of the Gospel with apostolic power is at hand. Who will give themselves to a study of God's Word and devote themselves to Him so that they may have a part in this great work? This is no time for would-be Christians to stand as idle spectators. These days demand the most earnest and devoted action. God has scattered His printed Word into all the world, among the various nations and tongues and dialects. He is waiting now

for men to study it, believe it, and teach it everywhere in "demonstration of the Spirit and of power."

A. O. TAIT.

SPREAD OF INFORMATION BY THE PRESS.

HORACE GREELEY once said:—

"In the education of the intellect, mankind has made great strides since the birth of this century. Whether we regard the number taught or the knowledge imparted, the progress made has been marvellous."

Gutenberg did more for the world in this direction than any other single man, when, in 1430, he invented type and the printing-press. Probably none would marvel more than Gutenberg, were it possible for him to see the perfection and utility of the printing machine to-day.

Before the invention of the printing-press the first thing in the way of a newspaper—if such it may be called—was the *Acta Diurna* of Rome, posted publicly in the city from the time of Julius Cæsar to the fall of the empire in 476.

In 1447 small printed sheets were issued in Germany and Venice, in which last city the events of public interest, written and termed *Notizie Scritte*, were shown for the price of a "Gazetta," a small coin from which the name Gazette is derived.

The first newspaper was printed in Venice in 1556, in England in 1662, and in the United States in Boston in 1690. France boasts of having the largest circulation of any single paper in the world; it is the *Petit Journal*, printed in Paris, and has the immense circulation of 950,000. The *London Telegraph* comes next, with a circulation of 650,000. The world's newspapers reach the immense total of 47,000. Out of this number 17,760 are printed in the United States and Canada. According to a London paper, "the annual aggregate circulation of the papers of the world is calculated to be twelve thousand million copies."

Before the second advent, Jehovah has designed that the everlasting Gospel shall be preached to "every nation, kindred, tongue, and people." To the last generation, especially, a warning message must be sent. With the means of communication and transit employed a century ago progress must necessarily have been much slower and more difficult, humanly speaking, in world-wide missionary work. But God's word must be fulfilled. It shall not return unto Him void, but shall accomplish that whereunto it is sent.

In Daniel xii. 4 we read that in the time of the end "many shall run to and fro, and knowledge shall be increased." That time has come, and the increased knowledge and facilities for travel will glorify God in providing ways and means whereby His Gospel shall be carried to every nation and people.

It is now but a little more than ninety years since the first religious newspaper

—*The Herald of Gospel Liberty*—was published by Elias Smith, at Portsmouth, New Hampshire, on Sept. 1, 1808. Since that time thousands and millions of tons of religious literature have been sent out to the world. In the United States alone 1,187 distinct religious journals are issued.

Christ said, "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." May the Lord hasten that glad day.

T. H. CRADDOCK.

'YE HAVE HEAPED TREASURE TOGETHER FOR THE LAST DAYS.'

THE following is taken from a leading London daily paper:—

The Trust system in America has attained gigantic dimensions since the close of the Spanish-American war. So rapid has been its growth and so widespread its operations during the last year that a complete change has been brought about in the industrial system of the United States. To-day in America all the chief industries of modern life, except farming and banking, are concentrated into the hands of fifty-four great combinations, controlling between them some three hundred and sixty-six million pounds of capital. Such enormous aggregations of wealth and the power that wealth brings in the hands of a few may seem to be a direct menace to labour all the world over. But the amalgamation of millionaire interests will promote as nothing else can the real solidarity of labour.

And when millionaire interests are consolidated, and the solidarity of labour is secured, what will be the position? Each will form a powerful army, and there will be war to the death. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces."—Isa. viii. 9.

The Scriptures recognise that there will be oppression of the poor by the rich in the last days. But the Lord judges the cause of the poor. In this is their only hope. "Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth."—James v. 4. The Lord hates oppression, but when the labourers organise that they may oppress their oppressors, they take their case out of the Lord's hand. He cannot approve or support their course.

"Shall men sit down tamely then under oppression?" If they commit their cause to God they may be quite sure that all that God can do for them will be done. "Be patient therefore, brethren, unto the coming of the Lord." "For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts [the Lord of sabaoth] Himself; and let Him be your fear, and let Him be your dread."—Isa. viii. 11-31.

Labour organisations may have good objects, but they often work hardships on those whose interests they seek. There is only one Union which will never fail to secure its objects, and which will never work an injury to its members; its resources are sufficient for every struggle, and no applicant for membership is refused. "And the glory which Thou gavest Me I have given them; that they may be one, even as we are One: I in them, and Thou in Me, that they may be made perfect in one."—John xvii. 22, 23.

W. T. BARTLETT.

The two Extremes.—An American paper gives large space to pictures showing the front elevation of the estate property owned by the Astor family in New York City alone. The illustration shows shops and warehouses by the hundreds. Placed in one line it would reach seven miles. It represents a value of about two hundred million dollars. This is adding "house to house" with a vengeance! At the same time, according to the *New York Charities Review*, one out of every five persons who die in New York "dies in prison, almshouse, lunatic asylum, or charitable institution of some kind. Nearly one-tenth of the burials are in the potter's field."

A CURIOUS PRACTICE UNVEILED.

THE German *Vestsleswigs-Tidende* prints the following:—

Pastor Feilberg, formerly of Valsboel, near Flensburg, related the following interesting occurrence at the meeting for Danish history of civilisation held at Aalborg: In one of the churches on the islands it was, till within the last year, the custom that the men, on returning from the altar, should bow toward the women when they had reached a certain place. No one knew the reason. But accidentally a coat of plaster was removed, and an image of Mary became visible on the wall of the side where the women sat. Evidently the greeting was an homage to the image, and the custom had been kept up for four centuries—long after it had been forgotten what it meant.

Is it not so with many customs and usages which are practised in the Protestant churches of to-day? This custom originated in times prior to the Reformation; and so it is with many religious customs, which, although not agreeing with the Bible, seem, like the bowing of these men, to have entered into the very flesh and blood, and are in many cases practised merely as a matter of habit, with no reason for it.

The report does not say it, but we may assume that the aforementioned Protestants ceased their bowing when they learned what they were doing; for if they had continued in their old custom, they would have become worshippers of an image. And this knowledge was brought about by removing but a thin coat of plaster which had hidden the existence of the image from their view. What is now needed is the removal of the thin veil of superstition which covers so many practices not founded on the Word.

T. VALENTINER.



MY LIFE AND JOY.

My life flows on in joyous song,
I'm happy as can be,
Because I know where'er I go
My Lord goes there with me.

I go to many a gloomy place,
I blunder on my way,
Because my head and not my heart
Leads my poor feet astray.

I have for life no anxious care;
He gave and gives it me.
Lord, be this every hour my prayer,
To give it all to Thee.

A sparrow is of little worth,
But Thou dost note its fall;
A mother's love is best on earth,
But Thine surpasses all.

There's many a burden comes to me
Of sorrow and of care;
For these my heart goes out to Thee
In songs of praise and prayer;

Because I know, come good or ill,
As we poor mortals see,
The worst can but fulfil Thy will,
And all work good to me.

J. A. POWERS.

NONE OTHER NAME.

THE Lord Jesus Christ is the Saviour of all men. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Nothing short of the same power that was exercised in man's creation was equal to his redemption. The apostle tells us that we have redemption through the blood of Jesus Christ, because "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist."—Col. i. 16, 17. We have redemption through His blood, because by Him were all things created, that is, because He possesses creative power. Therefore it requires creative power to redeem men from the guilt and power of sin. Jesus Christ alone holds the power to do this, and therefore there is none other name but His through which salvation can come to fallen man.

He, therefore, who obtains the redemption that is in Christ Jesus obtains it only by a new creation. The following passage makes this clear: "Wherefore, if any man is in Christ, there is a new creation. The old things are passed away; behold, they are become new."—2 Cor. v. 17. Rev. Ver., margin. And again, "We are His workmanship, created in Christ Jesus unto good works which God hath before ordained that

we should walk in them."—Eph. ii. 10. And David prayed, "Create in me a clean heart, O God; and renew a right spirit within me." The wonderful statements of Jesus to Nicodemus convey the same idea, "Except a man be born again, he cannot see the kingdom of God." Nicodemus said, "How can these things be? And like that man of old who came to Jesus by night, many are saying to-day, How can any one be created anew? The answer is simple, and yet who can explain it? He who can explain how creation was wrought can tell how a man is made a new creature in Christ Jesus.

We can tell *what* it was that created a world, but the *how* of it no man can tell. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."—Heb. xi. 3. The Psalmist David declares the same things: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. For He spake and it was, He commanded and it stood fast." "In the beginning God created the heaven and the earth." And when darkness covered the face of the deep, God said, "Let there be light; and there was light." Nature made no resistance to the words which God uttered, and so what He said came to pass.

Now the Lord speaks forgiveness to every soul in the world to-day; but forgiveness is simply another name for redemption, for in Christ "we have redemption through His blood, even the forgiveness of sins."—Col. i. 14. Therefore every soul who will not resist the power of that word will by its power be created anew in Christ Jesus just as effectually as the world was made by the all-powerful word of the Creator. O that men would listen to the word of God! The life of every soul depends upon its reception. "The words," said Jesus, "that I speak unto you, they are spirit and they are life."

D. A. R.

THE INFLUENCE OF A DROP OF WATER.

AN illustration of how small a thing may turn the course of a man's life is shown in the following incident:—

A poor, despondent drunkard, discouraged, and on his way to the river to end his life, which had become a burden to him, was passing our mission, when, as he himself tells the story, a drop of water chanced to fall on his nose. Turning his eyes upward, he noticed the sign "Helping Hand Mission" above the door. At the door a young man, a worker in the mission, chanced to be standing, who extended a helping hand, and led him into the mission, and prayed with and for him. Thus his intention to take his own life was changed.

My heart rejoiced a few nights ago as he stood up in the mission, and thanked the Lord fervently for that drop of water—only a drop of water, a shake of the hand,

a kind word, a prayer, and a soul was saved for a time, and we trust for eternity. O, let us not despise the day of small things "Scatter seeds of kindness;" for "whatsoever a man soweth, that shall he also reap."

The face of this reclaimed man seemed to express the joy and gladness of his heart as he told me of his visit to his mother; and how tears of joy coursed down her cheeks because her son was rescued; and how she, miles away at the time of his conversion, had been praying for him at that very hour, as nearly as they could tell. My heart also wells up with gratitude as I remember how my own beloved sister prayed for me, and the same night the dear Lord heard and answered her petition.

O mothers, sisters, don't forget to carry your burdens to the Lord, and leave them there. "Praise God from whom all blessings flow." "He moves in a mysterious way his wonders to perform."

H. C. CARMICHAEL.

AWAKE TO LIFE.

WAKE up, brothers, from your slumbers,
 For that day is drawing near,
 When the God of love and justice
 On this earth will re-appear;
 With the crown of life immortal
 For His ransomed waiting sons,
 But the sting of death eternal
 For those poor, lost, reckless ones.
 Satan comes with thoughts alluring
 That demoralize the soul;
 Draws us by his subtle charming
 Till we're furlongs from the goal;
 Till he has us deeply drinking
 Of the deadly cup of sin,
 Then deludes us into thinking,
 "Heaven's portals I can't win;"
 Makes us careless, hard, and reckless,
 Robs us of all joy and peace,
 Laughs in fiendish exultation
 While our load of sins increase;
 Satisfies our evil passions,
 Turns this heart of flesh to stone,—
 Then comes pain, and death, and darkness,
 And we find ourselves alone;
 There to wait the day of vengeance,
 Wait to hear the sinner's call,
 Wake to join the death-doom'd army
 And by fiery judgments fall.
 Why choose death with all its horrors,
 When there's life and joy and peace
 Promised to the vilest mortal,
 Who from sin doth seek release,
 By the Lord, the Lord Jehovah,
 Who upholds this universe,
 Whose almighty love and power
 Hath redeemed us from the curse?
 Only come a meek repentant
 Boldly to the Throne of Grace,
 There lay down your heavy burden
 And your Saviour's cross embrace.
 Soon you'll feel the cleansing dew-drops
 Dropping on you one by one,
 Till you're free and safe and happy
 Basking in the Sun of Suns.
 Life and death are set before us,
 Let's choose life that we may live;
 Then the God of love and justice
 Will to us His spirit give,
 Guide us, keep us, ne'er forsake us,
 Draw us to the faithful fold;
 And when all is done and over,
 Lead us through those Gates of Gold.

GEORGE S. GWYTHER.

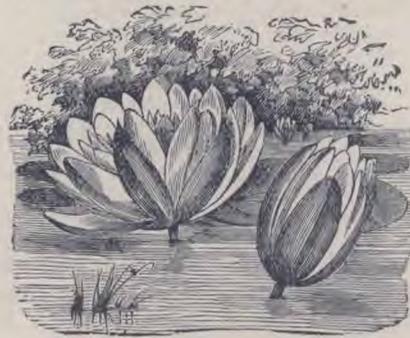
Calcutta.



THE COLOURS OF THE FLOWERS.

WHEN we pass the prismatic colours through the convex lens, we obtain the original white light. Now, if we have passed but a portion of the colours through the lens, we should not get white light, but a mixed tint. But even this tint is composed of light; it was light that passed through the lens, and appeared upon the screen. And remember it was light that passed through the prism that appeared upon the screen as red, orange, yellow, green, blue, indigo, and violet. We call these the prismatic colours, but really they are but light.

In the same fashion all the colours of nature are but light—light modified by the object reflecting it. The lily reflects all the prismatic colours, and hence is white.



But this whiteness is the whiteness of light. It is nothing more nor less than light reflected from the lily petals. And when a flower reflects the red or the blue or the yellow, it is red light, blue light, or yellow light, that the flower reflects.

Some may be surprised at this statement. The colour seems to them to be a part of the flower, something that the flower possesses, just as it possesses petals, stamens, or pistils. But let us stop and think a moment. What colour has the flower in darkness? You know it has none whatever. In the darkness it still has the petals, the stamens, the pistils, but the colour is not discerned. The colour is there, but we cannot see it. Well, let us bring a light,—a light that is quite unlike sunlight. We will bring a light made of burning sodium. We look now at our rose. It certainly is not red; it is a sickly yellow.

The reason for this is not far to seek. The sodium light has not red, orange, green, blue, indigo, and violet in its rays. It has only yellow. The yellow of our light passes to the flower. The rose has always absorbed the most of the yellow, even as it did the other colours, reflecting but the red. Now there is no red for it to reflect. It is so constituted that it can reflect nothing but red; it cannot reflect yellow in its purity; and so the rose looks to be of a dirty, sickly,

indescribable yellow. The flower depends upon the light for its colour.

If sunlight were like sodium light, what a sickly looking world we should have! Everything would appear of a vile, sickly yellow. But the sunlight has all the colours of the flowers; for the colours of the flowers are the colours of sunlight. And so the flowers should teach us what the prism teaches us; namely, that light is composite, made up of many colours. A bed of pansies will give you all that the prism gives you. It were an easy matter to make a rainbow of flowers; for we have roses and poppies for the red, nasturtiums for the orange, dandelions for the yellow, leaves for the green, bluebells for the blue, violets for the indigo, and clematis for the violet. True, these colours are not such pure colours as we have in the rainbow, but the lesson is the same for all that.

L. A. REED.

NATURE SPEAKS OF GOD.

THE glory of God is displayed in His handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green, velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurrent seasons in perfect order and harmony, controlled by infinite power: here are subjects which call for deep thought, for the stretch of the imagination.

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart cannot but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in His created works will open a field of thought that will draw the mind away from low, debasing, enervating amusements. The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in His marvellous works.

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows us how He estimates true beauty. The ornament of a meek and quiet spirit is in His sight of great price. Shall we not seek earnestly

to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world.

The Redeemer has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and said, "Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Here He shows that, even though persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. In the growth and development of nature, learn the principles of Christ's kingdom. Thus the light of heaven will quicken the mind. Christ Himself will be your teacher. Those who combine with their school education a knowledge of God's working through physical life, in the garden of nature, will receive lessons simple, yet full of instruction, in regard to His working through spiritual life, in the garden of the heart.

MRS. E. G. WHITE.

CHASING LIES.

A LIE is a bad thing to run at large. It damages, ravages, devours. More poisonous than a serpent, it often ruins not only health, but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years in chasing it and contradicting it? By no means. Let those that made it attend to their own work or meet the responsibility of it on the reckoning day. Every man concerned in sending forth a false statement must purge himself of it, or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words, and "refrain his tongue from evil, and his lips that they speak no guile."—*The Safe-guard*.

OF the five moons of Jupiter, four were discovered by Galileo with a telescope of very moderate magnifying power. When Galileo announced his discovery to his friends, they were exceedingly sceptical. One said the moons must be in the telescope, for they were not in the sky. Another refused to look through the instrument, lest he should be convinced.



WERE I LEND NO HELPING HAND.

DID I possess the restless sea,
Or worlds which fill immensity,
And boundless stores of richest gold,
From out this wondrous wealth untold,
'Twere naught, if I did not impart
To others, from a kindly heart,
In every time of need.

'Twere vain for me aloud to pray,
Or look to heaven another day,
If I should lend no helping hand
To friendless strangers in the land;
I could not rest at set of sun,
And leave my Master's work undone,
And pass the needy by.

Were I no careless souls to save,
Who drift upon life's lonely sea;
Had I no cheer for those who crave,
For those who perish thoughtlessly;
No care for aught save for myself,
With hoarded store and love of pelf,
I could not claim God's care.

ALICE M. HARPER.

KATIE.

"If you please, mistress, canna ye gie a pair lassie wark to do?" Here the pleading voice broke a little. The plea had been so often repeated, and as often repulsed.

The woman on the steps of the little Dakota home looked up apathetically, hardly hearing the words, or noting their import. The girl's voice again broke the stillness.

"Ye dinna ken, mistress; canna ye gie me wark, and a bite and a sup for the wark? I hae walked sae far, and I am sair wearied wi' it a'." The sweet voice grew pathetic; this time the woman had heard, but she still looked apathetically at the girl.

"Nay, lass, I canna gie anythin'; I am sair troubled mysen', and I canna pay the wage to any; nay, nay, I canna, I canna." And she relapsed into hopeless, brooding thought again.

"Ye maun be ill, mistress," the girl said, looking thoughtfully at the wan face and lustreless eyes. "Ye maun be aillin', and ye maun let me come in and helpit ye a bit. It's no wage I'll ask, just a bite and a sup forenenst meal time."

"Oh, but ye dinna ken, ye canna enter here. There's sair sickness, and it's sair tired and troubled I be, lass, but not so sair daft as to let ye in. Ye dinna want the fever lass, and I dinna want twa to care for instead o' ane. Nay, lass, nay," as the girl pushed the woman gently aside, and entered the door.

"Ye maunna tek it sae hard, mistress," the gentle voice said, "but if ye are sair troubled and burdened, then it is for me to help ye wi' your care. Ye ken, mistress, the maister tellit us in His Buik to bear each ither's burdens." The girl spoke softly, but with quiet insistence, and as she spoke, she took off her sunbonnet, and hung it up, and laid her bundle of clothing in one corner.

The room was untidy, but Katie MacPherson did not at once begin its setting to rights. Through the open door she could see a figure lying upon a dingy bed. The face was drawn with pain, and flushed with fever; the bright eyes met hers, and she went into the room, and to the bedside.

"It is sair pain ye are bearin'," she said, gently, with infinite compassion in her blue eyes, as she looked at the man's face before her. "But I ken hoo to care for the sick I cared for my ain feyther lang, and he thought nane could comfort sae well as me." And Katie softly moved the hot head to a cooler place upon the pillow, and straightened the tumbled bedclothes. "Noo, I maun get ye a drink, for ye are sair parchit wi' thirst," and she went out quietly, and, finding a pail, went for water. The fevered man drank greedily, and then Katie drew the shades in the little room, and, closing the door, left the sick man alone.

"And noo, mistress, canna ye tell me about things a bit? and then ye, too, shall hae a sleep, and wake refreshit." And the woman laid her tired head upon the girl's shoulder, and wept for the first time in many days. Little by little she told the girl how they had come to Dakota, in the far West, and had lived very well until John had sickened; how there were no neighbours near; how the scorching heats had come and withered the grain, and burned the grass until it crisped beneath the feet; how the little garden was neglected, the cattle had wandered off, and how now she was in the last straits of desperation. The food was nearly gone. She could get no doctor. There seemed no help from heaven or earth, and death seemed so near that she could not leave her sick husband for help.

"And ye would hae turned me awa'!" Katie said, half-reproachfully.

"Aye, weel, most wenches will hae the siller for their work, whether they earn it or not. I carena to live if John dees." And again the tears dropped from the tired eyes that were losing their glassy, despairing look.

"Didna ye pray?" asked the girl, in an awed voice.

"Na, lass, I couldna, I haena lived reet, and I couldna ask for things when I haena lived reet."

"It's na the reet livin'," Katie responded, "it's just the luv o' God, and the believin' in His Son. And He's an 'ever present help in time o' trouble,' mistress—an ever present help."

"He didna help me," the woman said doggedly; "He didna help me."

"Aye, mistress, He sent me; 'twas little I thocht He was leadin' me to thee, when I couldna find work anywhere; but His hand it was leadin', and noo I am come, and we shall see the mercy o' the Lord. We shall see it."

Katie was a strong Scotch girl. She, too, had met with sore troubles in the sickening and dying of her mother and then her father, in the loss of her little home, and her unavailing search for work. Days and days she had walked, seeking help and finding none; but her heart was staunch and true, and she knew the God of her fathers had not forsaken her, and her faith wavered not in spite of heart-aching losses and troubles that would have crushed one less certain of the goodness and love of God. She was young—only sixteen; but she had a wisdom that cometh down from above, and so into her humble hand was given a great work for the "Maister," whom she so loved and trusted.

As the days went by, she tended the sick man. The woman, Mrs. MacGregor, had sickened; the strain had been too great for her overwrought body, and Katie's hands were full; but her strength came from on high, and she never failed or faltered through all those trying days. She sought and found the missing cattle, and she replenished the empty larder; she sought out a doctor, and she told the neighbours about the sore pressure at the little sod house on the Dakota plains. The people were too well versed in the school of suffering and self-denial to feel it a burden to help this stricken family, and so all through the long sickness and convalescence nothing was lacking, and all through the efforts of this one humble follower of the One who never forsakes His children.

The little harvest was gathered in by kindly hands before the sick ones recovered; the garden had been tended and coaxed into bringing forth some vegetables; the cows, tended by Katie's willing hands, were sleek and glossy, and gave down their milk, making rich stores of butter, which Katie disposed of at the nearest station, so that when the fall winds began to blow, the little family of the MacGregors were in a comfortable condition. Mrs. MacGregor was sitting by the little window, looking out at the sear and yellow cornfield; and her eyes grew dim as she thought of all that had come, and what had not come, through that trying summer.

"If it hadna been for ye, lass," she said to Katie, "mayhap John an' me would hae been lyin' stark and could out yon where the corn is ripenin' noo."

"If it hadna been for the lass," Mr. MacGregor added, thoughtfully.

"Nay, nay, but ye are baith wrang," the girl responded brightly. "Ye maun better say if it hadna been for the Laird. He watchit all the time, an' He kenned just when ye needed help sair, and He sent it. It was the Laird, and not me at all."

"But it isna ivery lass wha would hae done as ye hae, Katie; it isna ivery lass."

"But I hae done nocht mair than I should," the girl persisted. "The Laird gie me a wark, and I shouldna be a guid servant if I didna do it. I hae done nocht for praise."

"Ye hae taught us a lesson, lass, and ye maun stay wi' us, and teach us mair of this ever-present Laird ye talk sae mooch about," said Mr. MacGregor.

"It's not the talkin', mon, it's the leevin' an' doin' an' hopin' an' lovin'," said his wife.

"The Laird maun teach ye these things hissen," Katie responded.—*Rose Seelye Miller.*

WHAT TO DO WITH SHARP LETTERS.

It is said that Secretary Stanton, in President Lincoln's Cabinet, was once greatly vexed because an officer had refused to understand an order, or, at all events, had not obeyed.

"I believe I'll sit down," said Stanton, "and give that man a piece of my mind."

"Do so," said Mr. Lincoln; "write it now, while you have it on your mind. Make it sharp; cut him all up."

Stanton did not need a second invitation. It was a bone-crusher that he read to the president.

"That's right," said Lincoln; "that's a good one."

"Whom can I get to send it by?" mused the Secretary.

"Send it!" replied Lincoln, "send it! Why, *don't send it all. Tear it up.* You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."—*Selected.*

BOOK-KEEPING IN BABYLONIA.

PAPER and ink are perishable things, like certain other "modern improvements," says the *Youth's Companion*, but some of the clay tablets used by earlier civilizations still survive. In the buried city of Nippur, American explorers have recently found in one room more than seven hundred of them, the business records of a rich firm of merchants, Ulurashu Sons.

These documents are dated in the reigns of Artaxerxes I. (465—425 B.C.) and Darius II. (423—405 B.C.) The tables are of various sizes, some resembling the ordinary cake of soap of commerce. They are covered with cuneiform characters, clear and distinct as when the book-keeper of Ulurashu inscribed them, twenty-five hundred years ago.

Among them is this guarantee for twenty years that an emerald is so well set that it will not fall out:

"Bel-ahiddina and Bel-shumu, sons of Bel, and Hatin, son of Bazusa, spoke unto Bel-nadinshumu, son of Morashu, as follows: 'As concerns the gold ring set with an emerald, we guarantee that for twenty years the emerald will not fall out of ring. If it should fall out before the expiration of twenty years, Bel-ahiddina (and the two others)

shall pay to Bel-nadinshumu an indemnity of ten mant of silver.'

Then follow the names of seven witnesses and of an official who is described as "the scribe of the Concordance of Proper Names." The document concludes with the thumb-nail marks of the contracting parties.

There are also leases of various kinds and contracts for the sale of sun-dried bricks and other merchandise, and for the loan of seed corn and oxen for ploughing.

SELF FIRST.

A FRENCH journal relates a little incident which humorously points a moral. Selfishness is the bane of the natural heart, and it often exhibits itself in little things of the home as strikingly as in this case.

Friend Perrichon, accompanied by his wife, took a trip to the outskirts of Paris. Very tired and hungry, they entered an eating-house. The proprietor declared that he had nothing but a chop to offer them.

"Only one!" exclaimed Perrichon. "Then what is my wife to have?"

"FATHER DOES IT."

"If a mother talks to a child, and tries to correct any evil, and the child answers, 'Well, but papa does so,' what shall she do then?"

A question like this, which, in one form or another, is constantly being asked by women, ought to make the father in any home stop and think. The first work of that mother is with the father. First, see to it that you are in such spiritual relation to God that you can claim His help in your endeavour, and that by a true life you have compelled your husband to believe in the truth as you represent it, and then take him into confidence. Many a home is spoiled, and the children as well, because the conscientious convictions of the wife and husband are locked up in their own hearts. They do not follow the instructions given in Deuteronomy vi., and talk of the truth of God while going about the routine work of every-day life; or if they talk of it, it is as *doctrine*, not as *experience*. It is one thing to have the law of God on the walls of the house and on the tip of the tongue, and quite another thing to have it in the heart, with the living spirit of the love that made it, breathing all through it and out into the whole being.

The children should, if possible, grow up to respect the father, and to believe in him as a man; but if, to do that, they must believe in wrong principles, there is no other way for the mother but to teach the truth at all hazards, as well as how that truth must be lived out in the life. This done every day by precept and example, she must leave the Spirit of the Lord to do the rest. I have seen many demonstrations of the correctness of this method of meeting a great difficulty. I knew a mother who had three sons to rear under the direct influence of a drunken father in a city. It

seemed that no good thing could come out of that wretched home for those boys; but the faithful Christian mother conquered by the grace of God, and made clean men out of her boys; and all together, by and by, they succeeded in rescuing the father, and transforming the home.

In such a case as that which is brought to notice in the question at the head of this paper, the only safe way is to leave everything to the arbitration of truth; the father's personality should be left out of the question entirely. Hold up the standard, and, by consistent life and teaching, bring each member of the family to measure by it instead of by any human being. When the child discovers that father, mother, or any other person falls below the standard which has been set up by Him who alone knows how we ought to live, do not attempt to deny the fact, nor yet excuse it; only show how these failures on our part are what made Christ necessary. In this way such a failing, instead of becoming an occasion of fault-finding and criticism, will serve as an opportunity to point some portion of the Gospel story.

MRS. S. M. I. HENRY.

AN ANCIENT MISER.

JUST across London Bridge, on the Borough side, stands St. Saviour's Church, which was made South London's Cathedral a few years ago. Many tales of old time find their scenes in the region round about, now as dreary and commonplace a district as can be found in London. A London newspaper tells this strange story associated with the founding of St. Saviour's:—

"Many centuries ago there was a ferry where London Bridge now stands, the owner being a waterman named John Overs, who made an immense fortune in conveying passengers across the river. He was a dreadful miser, after the pattern of those we have already dealt with. He fed his household on the stalest and mouldiest bread that could be got, and the cheapest meat. Tainted meat, he said, was doubly cheap; it cost little to buy, and went a long way.

"One day he conceived and carried out a master stroke. He pretended to be dead, believing that his demise would cause his household to eat little or nothing on the day of mourning, and so a day's food would be saved. The servants and apprentices, however, instead of fasting and weeping, feasted merrily. Their dissipation roused him from his pretended death, and he suddenly appeared to the revellers in his shroud. One of the apprentices, thinking the apparition to be the evil one himself, struck out his brains with an oar handle. His daughter, left extremely rich, founded the Church of St. Mary Overy, and endowed, in addition, a College of priests, who built the first London Bridge at the spot where the wealth of their benefactress had been amassed. The Collegiate Church

of St. Saviour's, Southwark, is the successor to that Church built out of the miser's gold."

HEALTH HINTS

FOR A BRUISE.

IF Johnnie or Jane or Thomas or Mary Ann has fallen down or got bruised in some way, what will you do to "take out the soreness," and so prevent any serious inflammation occurring? One says, "Rub on arnica;" another would recommend camphor; another, "St. Jacob's Oil" or some other popular nostrum, or somebody's pain-killer."

We say, Have none of these things. Away with all of them. Nature has given us, in heat and moisture combined, a "pain-killer" superior to any of these ill-smelling and dirty mixtures. Take a flannel, fold it four double, wring out of hot water, and apply to the injured part as hot as can be borne without blistering the skin. If the bruise is a bad one, keep up the fomentations for several hours. If the part becomes red and swollen after a few hours, which will rarely be the case under this treatment, cloths wet in cold water should be applied, changing every ten minutes. Hot fomentations should be applied, for fifteen or twenty minutes two or three times a day, or more frequently if there is much pain.

J. H. KELLOGG, M.D.

A LESSON FROM A LAMP.

THE ordinary kerosene lamp furnishes an admirable illustration of some important truths concerning the human body.

A lamp ordinarily gives a good light, without smoke or smell. When the proportion between the oxygen and the oil is disturbed, the light is poor, and the lamp smokes.

So in the human body, a disturbance of the proper proportion between the oxygen and the food material in the tissues causes serious disturbance of the functions of the body.

TOO MUCH FOOD.

A lamp will smoke as the result of turning up the wick too high, or of turning off the draught. In either case more gas escapes from the wick than can be burned up by the oxygen that reaches it.

In the human body the wick is turned up by eating too much food; the draught may be turned off by lack of exercise or an insufficient supply of fresh air.

Whether in the lamp or the man one result is reached, incomplete oxidation. Waste material, which should be burned up, and which should pass from the body in a fluid form, is only partly expelled as a sediment, the remainder being deposited in the

tissues and organs, producing rheumatism, gout, and other difficulties.

Having noted the sure result of disturbing the relation between the fuel and the oxygen in the case of the lamp, and remembering that the human body is governed by the same unchangeable law, ask yourself the two following questions:—

1. Do I take more food than my system requires?
2. Am I depriving myself of oxygen, by poor breathing, bad ventilation, or insufficient exercise? If so, correct the error, or your health will suffer.

G. H. HEALD, M. D.

SIMPLE FOODS.

WHILE condiments and seasonings are very popular, the fact remains that they are entirely innutritious, and serve to foster an artificial appetite, destroying our appreciation of the finer flavours of the foods. At the same time they prove injurious to the health by irritating the lining membranes of the digestive tract, and thus creating, as a natural sequence, an artificial demand for alcoholic mixtures. It is said of one of the Roman emperors that his taste became so vitiated that his food was necessarily seasoned with *asas foetida*, in order that he might realize some taste in what he ate.

Undoubtedly many of the vices that injure society, and eventually result in crime, have their beginning at our own tables. We certainly cannot expect to build up a strong, vigorous constitution, capable of resisting disease, by feeding our children on ice-cream, rich pastries, and sweets. They do not furnish the bloom of youth. On the contrary, it has been found by reliable experiments that by providing the kind of food that goes to the nourishing of blood and muscle, the development of children has been forwarded to a remarkable extent.

Dr. Springer, of Berlin, announces that extracts from cereals, obtainable everywhere, are the best bone-builders, and therefore well adapted to the growth and perfection of children. Here is his recipe:

"Take two soup spoonfuls each of corn, barley, oats, rye, maize, and bran, boil in four quarts of water three hours, allow to cool, and then strain. If necessary, add enough water to make a quart. A palatable yellowish fluid is obtained, which may be improved by the addition of milk, for children."

The results of this food with several children placed under his care surpassed his highest anticipations. This preparation has the merit of being equal in value to any of the extensively advertised food nostrums of the day, and is much less expensive. Foods prepared after secret formulas should no more be encouraged than medicines similarly made; for some of them are simple frauds, particularly the so-called diabetic foods, and others are dangerous to the sick and well alike. The worst of all are the alcoholic beverages masquerading under the name of malt. The best and most

economical food materials for universal consumption are those in common use, and which need no fancy names.—Chas H. Shepherd, M.D., in *Bacteriological World*.

THOUGHTS MOULD THE FEATURES.

IF we make cheerful thoughts our constant companions, says *Demorest's Magazine*, the mask of each individual will grow to his fullest perfection.

This may not be apparent during youth or early womanhood; for the features then are only forming, and, except in cases of abnormally developed tendencies, are not cast into an unalterable form. But after a woman has reached middle life, has lost much of the freshness of youth, and must depend mainly on expression for her beauty and attractiveness, then it is the lines of the face that tell the story of her life. They are beautiful if her thoughts have been exalted, unattractive if they have been unworthy.

Every smile given is like money put out at usury, and rarely returns a poor interest. Every depressed thought, every angry one, every bitter one, leaves a trail behind it as vile as the poisonous foot-prints of the tarantula. "If the hive is disturbed by rash and foolish hands, instead of honey it will yield us bees," may certainly be paraphrased to read, "If the features are stirred into action by bitter or harsh thoughts, instead of beauty they will yield us ugliness."

SLEEP.

INSUFFICIENT sleep is, says a medical journal, one of the greatest crying evils of the day. The want of proper rest and normal conditions of the nervous system, and especially the brain, produces a lamentable condition—deterioration in body and mind, exhaustion, excitability, and intellectual disorders generally. Up to twenty a youth needs nine hours sleep, and an adult should have eight.

THE *British Medical Journal* urges the newly formed National Association for the prevention of consumption to begin its crusade by securing a law prohibiting the nuisance of spitting in public places. In parts of America, this kind of legislation has already been put in operation.

The *Popular Science News* says that "if, after eating pure food, fresh outdoor air is breathed, the blood will show a large increase in red corpuscles, but by drinking stimulants, the red disks are decreased in serious proportions."

JOSEPH WHITTON in *Table Talk* remarks "The Lacedæmonians had but four sauces—labor, exercise, hunger, and thirst. No wonder they swallowed their simple fare with such a greedy relish."

A good hearty laugh each day, even if it is at first somewhat forced, will go far toward removing a tendency to morbidity.



PRETTY IS THAT PRETTY DOES.

THE spider wears a plain brown dress,
And she is a steady spinner;
To see her, quiet as a mouse,
Going about her silver house,
You would never, never, never guess
The way she gets her dinner.

She looks as if no thought of ill
In all her life had stirred her;
But while she moves with careful tread,
And while she spins her silken thread,
She is planning, planning, planning still
The way to do some murder.

The girl who reads this simple lay,
With eyes down drooped and tender,
Remember the old proverb says
That pretty is that pretty does,
And that worth does not go or stay
For poverty or splendour.

'Tis not the house, and not the dress,
That make the saint or sinner,
To see the spider sit and spin,
Shut with her web of silver in,
You would never, never, never guess
The way she gets her dinner.

—Alice Cary.

DON'T BE LAZY.

A LITTLE boy was once walking along a dusty road, the sun was very warm and oppressive, but, as was his usual way, he stepped along very quickly, thinking that the faster he walked the sooner he would reach the end of his journey.

He soon heard a carriage coming, and, when it had caught up with him, the driver reined in his horse, and kindly asked the lad to ride, which he gladly accepted.

When he was seated in the carriage, the gentleman, a good old Quaker, said, "I noticed thee walking along briskly, and so asked thee to ride; but if I had seen thee walking lazily, I would not have done so, by any means."

Boys, think of this, and wherever you are, whatever you may be doing, never be lazy, and you will always be repaid for your trouble in some way. Don't forget the Bible says: "Whatsoever thine hand findeth to do, do it with thy might."—*Selected*.

SNOW CRYSTALS.

[MANY of the children who read this page have never seen snow, though many also have seen it in the hills. At any rate, it will be pleasant as well as profitable to read about it this hot summer season.]

WHAT is it—this soft, white, beautiful covering that falls from heaven so gently and noiselessly, and spreads itself over the earth.

"Crystallised water," you will perhaps answer, water that has been frozen by the cold into little crystals, and fallen in flakes upon the earth.

But think, again, what the water is, and

where it comes from. Like the air, which is His breath, and the sunlight, which is His glory, the water comes to us from God Himself, and is His own life, which He pours out upon the earth to give life to everything that He has made.

So when the water is crystallised by the cold, we can see something of the beauty of the Lord's own life in the beautiful, pure white snow.

We can see much of its beauty by looking at it as it lies like a soft white carpet upon the ground, and robes the trees and bushes in its fleecy mantle; still more if we take some in our hands and look closely at the little flakes. But if we put some under the microscope and examine it, we shall see that these tiny flakes are perfect little star-shaped crystals of extreme beauty.

Here are pictures of some of the lovely forms that you would see. You will notice that they nearly all have six points or sides,



SNOW CRYSTALS.

and that they are all perfectly regular in shape. As many as one thousand different beautiful forms have been noticed, but in the same snow-fall the flakes are generally alike.

The beauty that we see in all the earth and sky is the beauty of God Himself. His own life appears to us in all these beautiful forms. And "He hath made *everything* beautiful in its time."

In the spring and summer we have the beautiful flowers and plants. But in the winter in northern lands, when the flowers are gone, God says to the snow, "Be thou on the earth," and so He spreads another carpet over it, just as beautiful, just as wonderful, and we find when we look into it, just as varied, as the grass and flowers.

Besides the lovely *shapes* of the snow-flakes, how beautiful is their dazzling *whiteness*. There is no colour in the snow itself: you know that water is as colourless as air. But the snow's whiteness is caused by the way in which these wonderfully formed little snow-crystals break up the light and reflect it.

You have heard of the seven different colours that are in the light, as you have seen them in the rainbow, and how these all combined or blended make white. So the snow gets its pure, brilliant whiteness by reflecting all the rays of light.

God is able to "wash us from our sins in His own blood," so that His pure light can shine through us, and be reflected by us to show His beauty to others.

"WHAT can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus.
Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus."

EDITH E. ADAMS.



"SINCE the advent of the Americans in Manila," says an American exchange, "over three hundred saloons have been opened in that city. And so America goes on in her world-career of spreading the blessing of civilization and self-government." It is a sorry picture enough. But out of it God can work His purposes of spreading the knowledge of His truth for these last days. Thus he causes even the iniquity and the "wrath of man to praise Him."

ANOTHER terrible famine is reported in Russia, says an exchange. It is said that in thousands of square miles in the middle of the Volga district, in the central part of the empire, victims are dying by the wholesale. In one province the people are living on boiled flour and water, or upon bread made of wheat mixed with chopped straw, and upon bran, acorns, and weeds. The millions that Russia spends every year for the support of a vast standing army, if applied to the promotion of agriculture and other industrial activities that constitute national wealth, would make every peasant in the empire self-supporting, contented, and prosperous.

Trinidad's Wonderful Lake.—Recent descriptions of the great lake of liquid asphaltum, says a foreign journal, or bitumen, in the island of Trinidad, show that, notwithstanding the enormous quantity of the substance removed every year, the supply is undiminished. The lake covers about 100 acres, and is higher in the middle than at the edges. Near the centre the black pitch is semi-liquid, but toward the sides a crust, intersected with fissures, covers the surface, and on this crust a man can walk, although when he stands for a time the crust gradually sinks around him, forming a kind of basin some yards across. Between 80,000 and 90,000 tons of asphaltum are removed from the lake annually.

A School for—Baby Drunkards.—Some truly gruesome facts have come out, says the *Home Magazine*, in consequence of a recent inquiry at Bonn into the subject of alcoholism in elementary schools. Sixteen per cent. of the children refused to drink milk "because it had no taste," but 25 per cent. drank beer and wine every day, while 8 per cent. of these babies of seven and eight years of age were regularly once a day treated by their parents to a glass of brandy "to make them strong." Of 247 children of the same age as above, not a single one had never tasted beer or wine, and only 25 per cent. had never tasted brandy. A few of the children were even accustomed to cognac, and the curious fact appeared that the number of girls who were given

cognac or brandy with their luncheon was much larger than that of boys thus poisoned. And if these things be done at Bonn—which prides itself on being one of the most cultured towns in Germany—what is to be expected of less enlightened places? The Emperor, when next he is on the look-out for a new field of activity, might do worse than turn his attention to the elementary schools in the town of the Muses on the banks of the Rhine.

THE giving and taking of private commissions has grown to such length that a committee of the London Chamber of commerce has been investigating it, and legislation is promised to make it illegal. Some have testified that they find the practice of this private bribing interwoven with business in all directions. But, as the *London Globe* says, legislation will hardly touch it, as the thing is secret necessarily. The only thing is to educate the moral consciousness of those who are in the evil thing. The trouble is that the world is getting into the times when truth is fallen in the streets, and equity cannot enter. It is written that "evil men and seducers shall wax worse and worse." It is doubtless hard, as some witnesses testified, to do business honestly nowadays; but honest men will do it that way or not at all.

Count Tolstoi.—Writing from his home in the Czar's dominions, Count Tolstoi does not hesitate to say that the proposal of the Disarmament Conference on the part of Russia by no means signified that the Czar's Government loved peace. He says:—

"With those who refuse military service on conscientious grounds, Governments will always behave as the Russian Government behaved with the Doukhobors. At the very time when it was professing to the whole world its peaceful intentions, it was (with every effort to keep the matter secret) torturing and ruining and banishing the most peaceable people in Russia, merely because they were peaceable, not in words only, but in deeds, and therefore refused to be soldiers. All the European Governments have met, and still meet, refusals of military service in the same way, though less brutally. That is how the Governments of Austria, Germany, France, Sweden, Switzerland, and Holland, have acted, and are still acting."

Harper's Weekly (New York) says that it is estimated that the United States has already killed more of the natives of the Philippine Islands "than the Spaniards murdered in all their 350 years of misrule." A large number of influential men in America have protested that the new departure means a denial of the principles on which the United States Government was founded, but the popular cry has drowned the voices that have spoken for principles.

It matters little where I was born,
If my parents were rich or poor:
Whether they shrank at the cold world's
scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my touch,
I tell you, my brother, plain as I am,
It matters much!

—o—

HOW A FLY HELPED A MISSIONARY.

A FEW years ago there was a man in Japan who was very unwilling to hear anything about Christianity. He would not listen to friends who tried to tell him of their faith, neither would he accept their invitations to go and hear a sermon. He was, however, a man with a big bump of curiosity, and he often wondered what it was that attracted so many to the Christian services.

Though he had determined not to hear about the new religion, there was no reason why he should not go to see how the Christian worship was conducted. So one Sunday he went to church, and sat down on the mats in the back of the room, where he could look round and see what kind of people came, and what they did. All the time, however, he kept a forefinger stuffed into each ear so as to shut out all sounds.

Now was Mr. Fly's chance. Just as the sermon was to commence, the little fellow decided that the man's shaven pate would be a nice, smooth place for washing his face and dusting his feet. The man, annoyed by the movements of the insect, tried to reach it without taking his hands from his ears, but did not succeed. He then squinted up his face, hoping to make a wrinkle run up far enough to dislodge his tormentor; but all in vain, for the fly kept his place. At last, unable any longer to endure the tickling sensation, the man withdrew one hand, intending to replace it as soon as he had made a hasty dash at the insect.

Just at that moment the minister was giving out the text, "He that hath ears to hear, let him hear." The man caught the words, was struck by the pertinency to his case, wondered what was coming next, waited to hear, became so much interested in the discourse that he uncovered his other ear, and so listened intently to the end of the sermon. This was the beginning of an interest that finally led him to become a Christian.—*Gospel in all Lands.*

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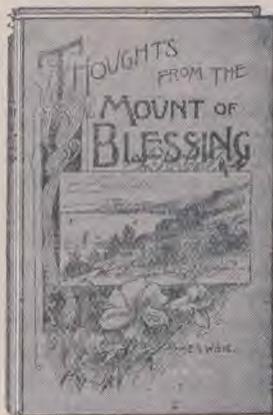
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To follow Jesus Christ, that is Christian living. To say that we will follow no religious practice not found in His life, or that we will "walk even as He walked," is surely a safe thing to do. To take His life as the model—what more ideal position possible?

YET it is a fact that when Christ came living a life of righteousness, temperance, and godliness, He was reviled and slandered and persecuted by the religious leaders of His time. They were eminently religious, and read and expounded the Scriptures according to the traditions of their schools. What was the trouble?

SOME have thought that it was because Christ was bringing in new notions regarding the Word of God, and the religious teachers were standing by the old ways. The facts are exactly the reverse. Christ stood by the commandments of God, and declared that they made void the law of God by their traditions.—Matt. xv. He said, "I delight to do Thy will, O My God; yea, thy law is within my heart."—Ps. xl. 8. And out of the heart "are the issues of life." He simply lived the law of God. We are "saved by His life," and by it promise of salvation comes to every man with the assurance that in Him the weakest and the wickedest may live the same life of obedience.

Protestantism in France.—According to the *Spectator*, there is a violent prejudice against the Protestant in France, second only to that which more than once within two years has threatened the slaughter of Jews in the streets of Paris. The reason is said to be this:—

"He is successful—that is the beginning of his unpopularity. He numbers no more than is one in sixty; yet everywhere he is rich, and everywhere he is in office. To the simple and unprejudiced mind the conclusion is easy: the Protestant prospers because he possesses qualities which the Catholic does not share. He arrives at wealth and government, despite the universal animosity; he makes light of obstacles which might appear insuperable; and if we may believe the French Catholic Press, his persistence is but another proof of his villainy."

THE situation in Finland appears desperate. The old constitution has been revoked, and the people feel that their liberties are gone. The Russian censor has even rejected some rather pertinent quotations of Scripture made in the political journals, demanding the author's name. Still the Gospel is preached openly, and the Word is freely scattered. Our own Society's work prospers there, and as the message

that the Gospel brings is absolutely apart from all politics, we may expect it still to prosper. Recently our friends have purchased a ship for Gospel work on the seaboard.

WE have word that six or more additional workers are coming out to India to work in connection with our Society. Among these is Dr. A. W. Hitt and family, who formerly spent some years in India in special work for lepers under another Society.

As nearly as can be approximated, the population of the globe is 1,500,000,000. According to religions, this population may be divided as follows: Protestants, 150,000,000; Greeks, 110,000,000; Roman Catholics 231,000,000; Jews, 7,000,000; Mohammedans, 206,000,000; others, 796,000,000. We are sometimes told that we should follow the religion of the majority. The above figures are a sufficient answer to those who decide as to what is truth by counting heads.

Fifty Years.—The well-known and veteran American Congregationalist preacher, Dr. R. S. Storrs, has a paper in a New York magazine, *The Independent*, in which he notes some of the changes, during the half-century, in the pulpits and in the religious life of the people. After saying that the time of great revivals was forty years in the past, he continues:—

"Life is more superficial than it was, because more hurried; it is less reflective and introspective. The keen and profound sense of sin in the heart more rarely appears . . . so the whole air of society is incessantly affected adversely to the appeals of the Gospel."

"Because iniquity shall abound," said Jesus of the latter days, "the love of many shall wax cold." We are far down into the latter days, and their peril must be recognized if the love of God is to be kept pure and warm in the heart. Just before Mr. Gladstone's death he remarked that a lack of a sense of sin was characteristic of the age. "By the law is the knowledge of sin," and in these days, when many are ready to lessen the claims of the Ten Commandments in order to get rid of the fourth, it is not surprising that a sense of what sin is is sadly lacking.

Revival needed.—Others have spoken out as to the emphatic need of calling men to face the standard of the Divine law, which is "perfect, converting the soul." "The Methodist Bishop Newman, of San Francisco, says of the essential revival of religion:—

"The inspiration of such a movement must come from the religion of our Lord, the only hope of humanity, and hence the commandments and the sermon on the Mount should be the daily practice and meditation."

And the leading Methodist organ, the *New York Christian Advocate*, said not long since:—

"If the churches were keeping the commandments of God, could the church and the world be on such easy terms? When pastor and people have forgotten their baptismal vows; when the vain pomp and glory of the world are sought, and the pride of life and lusts of the flesh are no longer

abhorrent in their eyes; when together they are at ease in Zion, they may flatter each other into the belief that they are true disciples of Christ. . . . Their objection to zealous efforts to awaken them, they may term opposition to religious frenzy. Such characters were numerous in Christ's time. While there were a few who kept the commandments of God, the majority were running in the way of Satan's commandments. It was so when Wesley began his mission, and the victims of the great delusion throughout Great Britain and Ireland repelled and persecuted him. Is it not possible, and even probable, that many of His followers are to-day walking in the way of more than one of the commandments which originate in the author of all evil."

These things are worthy of the prayerful thought of all. God's reformations go always on, and men to-day can follow men of God and power of days gone by only as they follow the advancing light which God now causes to shine forth from His Holy Word.

It is estimated that the value of the gold objects preserved in the Vatican is not less than four million pounds sterling. Of the treasures of silver and jewels no estimate is made. Formerly multitudes of contributors of "Peter's Pence" thought of the Pope as a poor prisoner in Rome, really suffering for the necessaries of life.

THE danger to civil peace of mingling religious controversies with purely civil affairs is illustrated by the agitation in Canada against the denunciation of Roman Catholicism in the Coronation Oath. The Roman Catholics of Quebec hold the balance of power in Canadian politics, and a Catholic journal hints that "bloody revolutions have arisen out of religious outrages such as this." It would be an evil day for Canada if all political lines should be sharply drawn between Protestantism and Catholicism.

THERE is no doubt felt at Rome that the Pope is surely failing in strength, and that the end is near. At his last public appearance he could change his attitude only with assistance. Arrangements are in readiness for the coming Papal conclave, and the great question is, who will be the next Pope?

"The Education Tangle."—Anyone who has followed the controversy over the kind of religious teaching that children of the English Board schools are to receive, or who has lived in London through a few School Board elections, will appreciate the feeling of the *Times* when it says:—

"It is with a feeling which approaches to despair that we find the House of Commons once more involved in the controversial aspects of the elementary education question. It was permissible to suppose that the rivalry between the voluntary schools and the Board schools had been threshed out, in a sufficiently thorough fashion, so far, at least, as the present Parliament was concerned, in the discussions of 1896 and 1897."

But these questions never will be settled, because the question of religion is thrown into the arena of political controversy. Both Church and Nonconformity have insisted that the State shall teach religion, and each wants certain things taught; and the more the controversy rages, the less of genuine religious feeling is engendered.