

The Oriental Watchman.

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

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THE Oriental Watchman

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THE SUFFERINGS OF CHRIST.

ISAIAH LIII.

Who hath believed the record that is given
Of Christ, who left His glorious home above,
Who laid aside all holy joys of heaven,
To gain our heart's companionship and love?
Haggard and worn, no form nor comeliness,
No trace of beauty decked His peaceful brow;
Scorned and despised by those He came to bless,
He walketh forth a Man of sorrows now.

He went from prison unto judgment hall,
His generation none could then declare;
He did not die the common death of all,
For on the cross He all our sins did bear.

The travail of His soul He soon shall see,
His every wish will then be satisfied;
And through eternal ages He will be
With those for whom He suffered, lived, and died.

HARRY ARMSTRONG.

MEETING TRIALS.

THE Lord Himself has pledged His word,
"If ye shall ask anything in My name,
I will do it. If ye love Me, keep
My commandments. And I will pray the

loveth Me shall be loved of My Father, and
I will love him, and will manifest Myself to him."

"If any man sin, we have an advocate
with the Father, Jesus Christ the righteous."
How careful is the Lord Jesus to give no
occasion for a soul to despair. How He
fences about the soul from Satan's fierce
attacks. If through manifold temptations
we are surprised or deceived into sin, He
does not turn from us, and leave us to perish.
No, no, that is not like our Saviour. Christ
prays for us. He was tempted in all points
like as we are; and having been tempted,



FROM MUNKACSY.]

CHRIST BEFORE PILATE.

Scorned and despised, yet we esteemed Him not;
Afflictions sore He took them as His own;
Nor murmured He beneath His earthly lot,
He bore our griefs and sorrows all alone.
Wounded and bruised, yet half is not revealed
Of all the sufferings that our Saviour bore;
Yet by His stripes our souls are daily healed,
Then shall we daily wound our Saviour more?
Like wayward sheep we all have gone astray;
We heeded not the Saviour's loving call;
With blinded eyes each turned to his own way;
'Twas laid on Him, the burden of us all.
E'en as a lamb is to the slaughter led,
In silent grief He bore the cruel yoke;
He wavered not His precious blood to shed
To lift from man the sin-avenging stroke.

Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that

He knows how to succour those who are tempted. Our crucified Lord is pleading for us in the presence of His Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks upon Him, grasps Him as the one who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father. Unto Christ is committed all power in heaven and in earth, and all things are possible to him that believeth. Christ's glory is concerned in our success. He has

a common interest with all humanity. He is our sympathizing Saviour.

"If, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life." What greater assurance can we have of the willingness, yea, the longing, of Christ to have all come unto Him, and believe in Him that they may have eternal life! O, when we see the sorrows and sufferings of loved ones, shall we turn away from Christ dissatisfied, murmuring, and complaining?—No; that is the time to come close to the only One who can be our helper in every time of need.

You have no time for repining, no time for unbelief, no time to let go of Jesus. When trial comes, press closer to His bleeding side. When the whole world was under condemnation, Christ took upon himself the guilt of the sinner; He bore the wrath of God for the transgressor, and thus suffering the penalty of sin, He ransoms the sinner. Had it been the choice of God to destroy the disobedient, He might in justice have swept the earth clean of the guilty transgressors; but He reveals Himself as a compassionate, loving Father. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." "Wherefore turn yourselves, and live ye."

The Son of God bore the contradiction of sinners against Himself. Behold His agony in the garden of Gethsemane. Hear His thrice-repeated prayer, "If it be possible, let this cup pass from Me." Sweating great drops of blood in His human agony, He added, "Nevertheless, not as I will, but as Thou wilt." Has God, then, no knowledge of His suffering creatures? Behold the Saviour betrayed, mocked, derided in the judgment hall. Who was this?—The Prince of Life, the holy and beloved of God. Faint and weary after his long, agonizing struggle in the garden of Gethsemane, He was dragged from one tribunal to another, testified against by false witnesses, given up to the malice of the Jews by Pilate, who pronounced Him blameless, scourged with cruel whips, spit upon, mocked at, fainting under the burden of the cross, and then lifted upon the cross, reproached in His dying agonies, the rude soldiers quarrelling over His few garments, the reward for their part in the shameful work, priests and rulers in triumph wagging their heads and taunting Him, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him."

How could heaven keep silent? Can we wonder at the horrible unnatural darkness that hung over the cross? Can we wonder at the rending rocks, the rolling thunder, the flashing lightning, the shaking of the earth beneath the tread of the heavenly army as they beheld their loved Commander suffering such indignity? The crown of thorns He wore, the curse of the cross

He suffered—who could have imagined that He, the Son of the infinite God, the Majesty of heaven, the King of glory, would bow His righteous soul to such a sacrifice! For sinners, for sinners, He died. Wonder, O heavens, and be astonished, O earth! The Son of God has died on the shameful cross, that the world might not perish; He died to bring life, everlasting life, to all who shall believe.

Can we look to the cross of Calvary, and then question the love of Jesus? The stone is rolled away from the sepulchre; Christ has risen. Rejoice, O rejoice, that there is hope for you. Pray to the Lord Jesus that a holy influence may be brought into your life, an influence which shall subdue every passion, hush every murmuring thought, exalt your affections, and purify your heart. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life," or the crown of righteousness. Look up, look up, come out of the cave of unbelief, and stand with God. If you dwell upon your trials, you will have a hopeless life. If you look beyond the shadow to Jesus, your only hope, you will see the bright beams of the Sun of righteousness.

Learn the lessons of meekness and lowliness in the school of Christ. Realize how much he bore for us, and then count it not a mark of God's anger that you have some trials to bear for Jesus. If you trust God, the trials will always prove a blessing, and your faith will come forth the brighter, the stronger, the purer. Satan is always trying to press the soul into distrust of God, and therefore we must educate the mind to trust Him. Talk faith and hope when Satan says, as did the wife of Job, "Curse God, and die." If you trust God, you will see more reason to trust Him. As you talk of His goodness, you will see more of His love to talk about. Thus the mind may be trained to live in the brightness of the Sun of righteousness, and not in the shadow which Satan casts athwart our path. Hope in God, who is the health of our countenance, and our God.

MRS. E. G. WHITE.

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"THE LORD IS MY SHEPHERD;
I SHALL NOT WANT."

I SHALL not want rest. "He maketh me to lie down in green pastures."

I shall not want drink. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He guideth me in the paths of righteousness for His name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest

a table before me in the presence of mine enemies."

I shall not want joy. "Thou hast anointed my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "For I will dwell in the house of the Lord forever."—*Mrs. Jno. R. Mett.*

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AN OFT-MISQUOTED SCRIPTURE.

HOW many times we hear it said of something which is thought to be easily understood. "It is so plain that he that runneth may read." But the text of Scripture does not read this way. Here it is: "Write the vision, and make it plain upon tables, that he may run that readeth it."—Hab. ii. 2. The prophecy is a double one, looking forward to the great advent movement of the last days. The writer of Hebrews quotes verses 3 and 4, and applies them to the second coming of Christ.—See Heb. x. 37, 38.

The prophet declares that he would stand on the watch, and set him on the tower, that he might have the wherewith to answer when he was "reproved" or "argued with" (margin). The Lord answers: "Write the vision, and make it plain upon tables, that he may run that readeth it."

The idea is that he who reads God's message therein set forth may carry the tidings to others. This very thing is set forth as a characteristic of the last days by Daniel.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."—Dan. xii. 4.

And this is what has been taking place in the world for the last fifty years, with ever-increasing effect. God's seal upon His prophecies has been broken, and we may now know that "yet a little while, and He that shall come will come, and will not tarry." Let us read aright the vision, and run with it to the waiting thousands.

M. C. WILCOX.

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IT is said that in 1851 there were only 17 monasteries and 53 convents in England and Wales. At the present time, there are 243 religious houses for men, and 493 for women. Along with this, there has been a tremendous growth of Sacerdotalism in the Church of England. Parallel with this, also, there has been a general lessening of the authority of the Bible, and a lifting up of human authority. This same thing is working in mission fields, more generally perhaps in the cities than in the country districts, where close contact with sin and misery tends to drive the worker closer to the only hope and refuge. There is desperate need for the preaching of the Gospel-message of Reformation throughout Christendom in the power of the Holy Spirit, whose the Word is.



❖ A Lesson that Man Needs to Learn ❖

OH, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD?

OH, why should the spirit of mortal be proud? Like a swift-fleeting meteor, a fast-flying cloud, A flash of the lightning, a break of the wave, He passeth from life to his rest in the grave.

The infant a mother attended and loved,
The mother that infant's affection who proved,
The father that mother and infant who blest—
Each, all, are away to that dwelling of rest.

The head of the king, that the sceptre hath borne,
The brow of the priest, that the mitre hath worn;
The eye of the sage, and the heart of the brave—
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread—
Have faded away like the grass that we tread.

So the multitude goes, like the flower or weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we see the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers did think;
From the death that we shrink from our fathers did shrink;
To the life we are clinging our fathers did cling;
But it speeds from us all alike the bird on the wing.

They loved—but the story we cannot unfold,
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumbers will come;
They joyed—but the tongue of their gladness is dumb.

They died,—ah! they died;—we, things that are now,
That walk on the turf that lies over their brow,
And make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, and the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye; 'tis the draught of a breath
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud;
Oh, why should the spirit of mortal be proud?

—William Knox.

WHAT IS MAN.

“WHEN I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?”—Ps. viii. 3, 4.

Thus spoke the Psalmist, and thus must every one feel who has any just sense of the works of God. It is common for men to have a high opinion of themselves and of their merits; so much so that they forget their dependence upon God.

FOOLISH VANITY.

THE drift of men's minds is aptly described by the historian Gibbon when he says of the ancient philosophers, that in the sublime inquiry concerning human nature—

Their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers; when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labours; and when they reflected upon the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave, they were unwilling to confound themselves with the beasts of the field, or to suppose that a being for whose dignity they entertained the most sincere admiration could be limited to a spot of earth, and to a few years of duration.

Even so are they described by the Apostle Paul, “Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” Such was their pride and self-conceit that “they did not like to retain God in their knowledge.”—Rom. i. 21-28.

Far different is the disposition of one who is truly wise. King David also carried on some investigations in human nature, but from a different point of view. His desire was to know what God would

say of him. “My heart was hot within me, while I was musing the fire burned: then spake I with my tongue, Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. Behold, Thou hast made my days as an handbreadth; and mine age is as nothing before Thee: verily every man at his best estate is altogether vanity.”—Ps. xxxix. 3, 5.

Again, considering the pit which the heathen had made for themselves, and into which they had sunk, and how they were boasting against God, he prayed, “Put them in fear, O Lord: that the nations may know themselves to be but men.”—Ps. ix. 20. Just think of it! “*But men!*” The nations would make their boast in the fact that they were men, and would consider themselves competent to dispense with God altogether; but God's Word says that they are *only* men. Man is nothing in himself, and can be nothing only as God gives him opportunity and power.

MAN'S ORIGIN.

LET us read what the Scripture says of the origin of man. “And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them.”—Gen. i. 26, 27. “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul [living creature].”—Gen. ii. 7.

Like the beasts, he was taken from the ground. He is but “dust and ashes.” He cannot boast at all, not even over the beasts that are placed under him; for it is simply by the power of God, who can make of the same clay a vessel unto honour and one unto dishonour, that he is any different from them. The earth is the source whence all animate creatures spring. “All are of the dust, and all turn to dust again.”—Eccl. iii. 20. After death and decomposition the dust of the prince cannot be distinguished from the dust of the pauper, nor even from that of his dog. If at last he does not share the fate of the beasts, and go into oblivion, it is only because he has had humility enough to accept the wisdom that comes from God; for “man that is in honour, and understandeth not, is like the beasts that perish.”—Ps. xlix. 20. “Oh, why should the spirit of mortal be proud?”

THE BREATH OF LIFE.

MAN is made from the dust, that he may remember that he is nothing in himself; but also in the image of God, that he may know the infinite possibilities before him—association with God Himself; of himself, having no more might than the dust upon which he walks, but capable of the greatest things through the power and goodness of God.

And, strange as it may seem, his capabilities are the greatest when he is most sensible of his weakness. "When I am weak, then am I strong."—2 Cor. xii. 10.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Not even here can men claim superiority. The beasts of the field breathe the same air that he does, the same "breath of the spirit of life."—Gen vii. 22, margin. Every living creature is "a living soul."—Rev. xvi. 3. It is also to them, the same as to him, the gift of God. Indeed, the very fact that his breath is in his nostrils is a proof of his frailty. "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"—Isa. ii. 22. It is the breath of life which God has given him, but how feeble a hold he has of it. "For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."—James iv. 14.

How can this be, since the life was given him from God? It is not that life from God is a slight thing, but because man has so slight a tenure of it. In the hand of God is the breath of every living thing, and at His pleasure He can take it to Himself. "If He set His heart upon man, if He gather unto Himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust."—Job xxxiv. 14, 15. "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."—Eccl. xii. 7. Not yet have we found anything in which man can boast.

How natural it is for men in extremity to turn for help to some other man, or to human power. And yet no man on earth has the power to make any change in his own physical condition. He cannot change the colour of his hair, nor add an inch to his stature. "They that trust in their wealth, and boast themselves in the multitude of their riches: none of them can by any means redeem his brother, nor give to God a ransom for him."—Ps. xlix. 6, 7. Therefore the exhortation comes, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. cxlvi. 3, 4.

"WHO ONLY HATH IMMORTALITY."

I TIMOTHY VI. 16.

THERE is no life but from God. "For with Thee is the fountain of life." Ps. xxxvi. 9. But life is righteousness; "for to be carnally minded is death; but to be spiritually minded is life and peace." Rom. viii. 6. Sin is death, and is from Satan, and the Son of God was manifested, that He might destroy the works of the devil. Sin is at last to be utterly blotted from the universe, and of necessity those whose lives are still sin must be blotted out with it. If they cling to their sinful lives they must be destroyed with sin. Christ is the righteousness of God; for God alone is good, and in Christ is all fulness of God. Therefore only those who have Christ can have any hope

of life hereafter. In fact, they have no real life now. "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 11, 12. Nay, more than this: "He that believeth not the Son shall not see life."—John iii. 36.

It is true that there will be a resurrection of the dead, both of the just and unjust, but only the righteous will be raised to life; they that have done evil come forth from their graves to the resurrection of damnation.—John v. 28, 29. Their lot will be to "be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."—2 Thess. i. 9. Since they have not the righteousness which alone is life, there is nothing by which their existence can be continued

A Lesson of Encouragement.

ALL this is to teach men that there is hope only in God; that He is supreme, and that power belongs alone to Him. Not only a single man, but "all nations before Him are as nothing; and they are counted to Him less than nothing, and vanity."—Isa. xl. 17. But while this should make man humble, it should in no wise discourage him. Indeed, it is for our encouragement, that God made the universe from nothing, and so He can take the man who trusts Him, and make of him what He will. To the end "that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 29, 31. Surely man should not be ashamed to acknowledge his lowly origin, since through Christ he may do all things.

One more lesson of encouragement may be learned from the frailty of man, which shows that only in humility is true exaltation found. Since all things come from God, man can be at his highest state only when he gladly acknowledges that he is nothing, and yields to the loving power of God. The fortieth chapter of Isaiah contains the message which is to prepare a people for the coming of the Lord in glory. It is a message of comfort, because it tells of the power of God. Here is the message:—

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."—Isa. xl. 1-8.

That which is to prepare men for the glorious appearing of our Lord and Saviour

Jesus Christ, when He comes to reward every man according as his work shall be, is the full acceptance of the message that man is nothing, and that God is everything. His alone is the power, and His Word works effectually in every one that believeth. The works that will stand the test of the judgment are the works that are wrought in God.

"All flesh is grass;" but the power of God is most wonderfully shown in the grass. It was the word of God that said, "Let the earth bring forth grass," and that is the word which liveth and abideth for ever, and which is by the Gospel preached unto us. The power of that word causes the tiny blade of grass to push its way to the surface and the light, in spite of the heavy clods that would hold it down. Infinite power is exhibited in the frail thing. Even so does the word of power work in those who heartily believe it. He who acknowledges himself to be nothing—frail and helpless as the grass—will be strengthened to do mighty deeds, and will be lifted above the clods of earth, into the sunlight of the presence of God.

E. J. WAGGONER.

HE IS A CHRISTIAN.

HE is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth showeth forth righteousness."

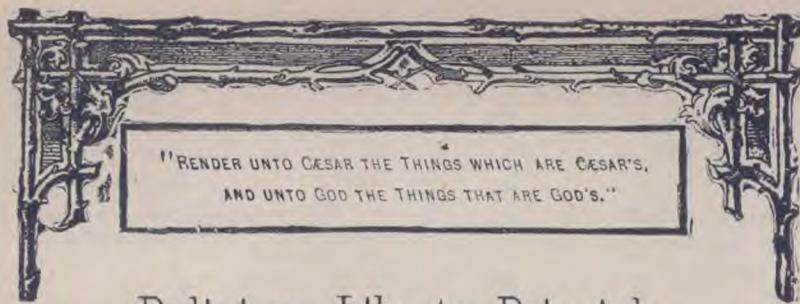
He is a Christian! Then he is an *honest* man. He had rather wrong himself than wrong his neighbour. In whatever business he may be engaged, you may be sure that his dealings will be honourable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is a *humble* man. He thinks of his infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a *kind* man. He feels interested for his neighbours, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." To godliness add "brotherly kindness."—*Selected*.

THE old adage, "Hit the nail on the head," is very good advice to all who have any truth to present, or any point to make. And to this may be added, Be sure to hit the right nail; and after it is driven home, then stop. Don't try to drive it clear through.—*Advent Review*.

"Make somebody else happy," was the prescription given by a wise physician to a victim of nervous depression.



Religious Liberty Principles

IS RELIGION A PROPER SUBJECT OF LEGISLATION?

JESUS CHRIST came into the world to set men free, and to plant in their souls the genuine principle of liberty—liberty actuated by love—liberty too honourable to allow itself to be used as an occasion to the flesh, or for a cloak of maliciousness—liberty led by a conscience enlightened by the Spirit of God—liberty in which man may be free from all men, yet made so gentle by love that he would willingly become the servant of all, in order to bring them to the enjoyment of this same liberty. This is freedom indeed. This is the freedom which Christ gave to man; for "whom the Son makes free, is free indeed." In giving to men this freedom, such an infinite gift could have no other result than that which Christ intended, namely, to bind them in everlasting, unquestioning, unswerving allegiance to Him as the royal benefactor of the race. He thus reveals Himself to men as the highest good, and brings them to Himself as the manifestation of that highest good, and to obedience to His will as the perfection of conduct. Jesus Christ was God manifest in the flesh. Thus God was in Christ reconciling the world to Himself, that they might know Him, the only true God, and Jesus Christ whom He sent. He gathered to Himself disciples, instructed them in His heavenly doctrine, endued them with power from on high, sent them forth into all the world to preach this Gospel of freedom to every creature, and to teach them to observe all things whatsoever He had commanded them.

THE ROMAN IDEA OF RELIGION.

THE Roman Empire then filled the world—"the sublimest incarnation of power, and a monument the mightiest of greatness built by human hands, which has upon this planet been suffered to appear." That empire, proud of its conquests, and exceedingly jealous of its claims, asserted its right to rule in all things, human and divine. As in those times all gods were viewed as national gods, and as Rome had conquered all nations, it was demonstrated by this to the Romans that their gods were superior to all others. And although Rome allowed conquered nations to maintain the worship of their national gods, these, as well as the conquered people, were yet considered only as servants of the Roman

State. Every religion, therefore, was held subordinate to the religion of Rome, and though "all forms of religion might come to Rome and take their places in its Pantheon, they must come as the servants of the State." The Roman religion itself was but the servant of the State; and of all the gods of Rome there were none so great as the genius of Rome itself. The chief distinction of the Roman gods was that they belonged to the Roman State. Instead of the State deriving any honour from the Roman gods, the gods derived their principal dignity from the fact that they were the gods of Rome. This being so with Rome's own gods, it was counted by Rome an act of exceeding condescension to recognize legally any foreign god, or the right of any Roman subject to worship any other gods than those of Rome. Neander quotes Cicero as laying down a fundamental maxim of legislation as follows:—

"No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws."

"The idea of the State was the highest idea of ethics," and man, with all that he had, was subordinated to the State; he must have no higher aim; he must seek no higher good.

CHRISTIANITY AND THE ROMAN EMPIRE.

It will be seen at once that for any man to profess the principles and the name of Christ, was virtually to set himself against the Roman Empire; for him to recognize God as revealed in Jesus Christ as the highest good, was but treason against the Roman State. It would not be looked upon by Rome as anything else than high treason, because, the Roman State representing to the Roman the highest idea of good, for any man to assert that there was a higher good, and thus make Rome itself subordinate, would not be looked upon in any other light by Roman pride than that such an assertion was a direct blow at the dignity of Rome, and subversive of the Roman State. Consequently, the Christians were not only called "atheists," because they denied the gods; but the accusation against them before the tribunals was of the crime of "high treason," because they denied the right of the State to interfere with men's relations to God. The accusation was that they were "irreverent to the Cæsars, and enemies of the Cæsars and of the Roman people."

To the Christian, the word of God asserted with absolute authority: "Fear God, and keep His commandments; for this is the whole duty of man." To him, obedience to this word through faith in Christ was eternal life. This to him was the conduct which showed his allegiance to God as the highest good—a good as much higher than that of the Roman State as the government of God is greater than was the government of Rome, as God is greater than man, as heaven is higher than earth, as eternity is more than time, and as eternal interests are of more value than temporal.

The Romans considered themselves not only the greatest of all nations, and the one to whom belonged power over all, but they prided themselves upon being the most religious of all nations. Cicero commended the Romans as the most religious of all nations, because they carried their religion into all the details of life.

To profess the name of Christ a person was compelled to renounce every other relationship in life. He could not attend a wedding or a funeral of his nearest relatives, because every ceremony was performed with reference to the gods. He could not attend the public festival, for the same reason. More than this, he could not escape by not attending the public festival, because on days of public festivity, the doors of the houses, and the lamps about them, and the heads of the dwellers therein, must all be adorned with laurel and garlands of flowers, in honour of the licentious gods and goddesses of Rome. If the Christian took part in these services, he paid honour to the gods as did the other heathen. If he refused to do so, which he must do if he would obey God and honor Christ, he made himself conspicuous before the eyes of all the people, all of whom were intensely jealous of the respect they thought due to the gods; and also in so doing, the Christian disobeyed the Roman law, which commanded these things to be done. He thus became subject to persecution, and that meant death, because the law said:—

"Worship the gods in all respects according to the laws of your country, and compel all others to do the same. But hate and punish those who would introduce anything whatever alien to our customs in this particular."

And further —

"Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death."

This was the Roman law. Every Christian, merely by the profession of Christianity, severed himself from all the gods of Rome, and from everything that was done in their honour. And everything *was* done in their honour. The great mass of the first Christians were from the lower ranks of the people. The law said that if any of the lower ranks introduced new religions, they should be punished with death. The Christians, introducing a new religion, and being from the lower ranks, made them-

selves subject to death whenever they adopted the religion of Christ. This is why Paul and Peter, and multitudes of other Christians, suffered death for the name of Christ. Such was the Roman law, and when Rome put the Christians to death, it was not counted by Rome to be religious persecution. It was only enforcing the law. The State of Rome was supreme. The State ruled in religious things. Whoever presumed to disobey the law must suffer the penalty; all that Rome did, all that it professed to do, was simply to enforce the law.

If the principle be admitted that the State has the right to legislate in regard to religion, and to enforce religious observances, then no blame can ever be attached to the Roman Empire for putting the

earthly consideration, endured untold tortments, and for which they freely gave their lives. It was, moreover, because of the establishment of this principle by Jesus Christ, and the assertion of it by His true disciples, that we have to-day the rights and liberties which we enjoy.

The following extract from Lecky is worthy to be recorded in letters of gold, and held in sorrowful, but ever grateful, remembrance:—

"Among the authentic records of pagan persecutions, there are histories which display, perhaps more vividly than any other, both the depth of cruelty to which human nature may sink, and the heroism of resistance it may attain. . . . The most horrible recorded instances of torture were usually inflicted, either by the populace, or in their presence in the arena. For the love of their divine Master, for the cause they believed to be

and the individual—of *the absolute and total separation between the civil and religious powers*. Jesus Christ announced it to the world; and His disciples proclaimed it to all men, and maintained it in behalf of men in all future ages. The historian Bancroft states the truth when he says:—

"No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the Gospel for all men."

Yet this victory of Christianity over Pagan Rome was no sooner won than the ambitious bishops and political priests perverted it, and destroyed the prospects of all its splendid fruits. They seized upon the civil power, and by making the State the servant of the church, and seeking the power of man rather than the power of God, established a despotism more cruel than the one which had just been conquered. The system which had been conquered was that in which the State makes use of religion only for its political value, and as a servant of the State. This was the Pagan system. The system which was established by the perversion of Christianity and the splendid victory which it had won was a system in which the state is made the servant of the church, and in which religious leaders make use of the power of the State to promote the interests of the church and to compel men to such observances as may be desired. This was the Papacy.

A. T. JONES.

NOT SUBJECT.

IN Paul's epistle to the Church at Rome the Lord instructed every soul of them to be subject to the "powers that be." How far the Church of Rome has departed from the purity of the Christian faith may be seen in the intriguing policy and open hostility of the Vatican toward the Italian Government. Just recently this has developed some new features. The *London Times* says:—

"We are afraid it must be acknowledged that the hostility of the Vatican is still the most potent and permanent element of danger to existing institutions in Italy, all the more since it has tacitly concluded a temporary and working understanding with the revolutionary and Socialist factions. From opposite sides and with quite irreconcilable objects, both parties are labouring for the destruction of the Constitutional Monarchy of Italy and of the national unity of which the Monarchical Constitution is the seal and symbol."

The Church of Christ can never be engaged in agitation against any political power on earth, to say nothing of joining revolutionary movements. Christians are ambassadors of a kingdom "not of this world," and an ambassador does not meddle in the political affairs of the country to which he is accredited. Of course, Romanists would say that the Italian Government is wicked, and ought to be overthrown. But when the Lord told the Church at Rome to be subject to the constituted power, Nero



THE COLISEUM AT ROME, THE SCENE OF MANY MARTYRDOMS.

Christians to death. Nor can it be admitted that such dealings with the Christians was persecution. The enforcement of right laws can never be persecution, however severely the law may deal with the offender. Because civil governments are ruled by majorities, the religion of the majority must of necessity be the adopted religion; and if civil legislation in religious things be right, the majority may legislate in regard to their own religion. Such laws made in such a case must be right laws, and the enforcement of them therefore can never be persecution.

But all this, with the authority and all the claims of the Roman Empire, is swept away by the principle of Christ, which everyone then asserted who named the name of Christ—that civil government can never of right have anything to do with religion or religious observances—that religion is not a subject of legislation by any civil government—that religion, religious profession, and religious observances must be left entirely between the individual and his God, to worship as his own conscience shall dictate—that to God only is to be rendered that which is God's, while to Cæsar is to be rendered only that which is Cæsar's. This is the principle that Christ established, and which, by His disciples, He sent into all the world, and which they asserted wherever they went; in behalf of which they forfeited every

true, men, and even weak girls, endured these things without flinching, when one word would have freed them from their suffering. No opinion we may form of the proceedings of priests in a later age should impair the reverence with which we bend before the martyr's tomb."

All this was endured in support of the principle that with religion civil government can of right have nothing to do. Yet for two hundred and fifty years the conflict continued. On one side was the apparently weak, yet really strong; on the other the apparently powerful, yet really weak. On one side was a new doctrine, sustained by no earthly power, and without recognition; on the other side was a system which was the outgrowth of ages, supported by all resources of the empire. Yet it was a conflict of truth against error, of the power of God against the misuse of the power of the State; and truth was bound to conquer. Two hundred and fifty years the conflict continued, and then as the outcome of the longest and most terrible persecution ever inflicted by the Roman State, that empire was forced officially to recognize the right of every man to worship as he pleased.

Whatever men may hold Christianity to be, whether they view it as the glorious reality that it is, or only a myth—it can never be denied that from Christianity alone the world received that inestimable boon, the *rights of conscience*; and the principle—invaluable alike to religion and the State,

was on the throne, and as cruel and wicked, a reign was in progress as ever darkened the page of history. When the Christians were commanded to yield their religion, or rather to conform to the religion of the empire, they could die, but still they were subject and could not resist the wickedest misuse of power. And they won by dying. This is the way of Christianity, because it was the way of Christ.



THE FIRST DUTY TO ONE'S OWN.

THE men of Israel murmured and said that their children would surely perish if they kept on in the way in which the Lord was leading them. Leaving the Lord out of the consideration, their fears were not unreasonable. But it was the height of unreason to leave Him out. The Lord declared that they should perish in the wilderness,—

"But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised." Num. xiv. 31.

Their first duty to their children was to teach them by example and precept to serve and trust God. But they failed because they looked at the dangers and hardships of the way, and left out of their thoughts the fact that God who commanded the way was able to command their strength to walk in it.

A RAY OF LIGHT.

WHILE labouring for the Master in prison, I met a man who was serving a life sentence in solitary confinement. This prisoner was considered too vicious to be allowed to enjoy even the restricted freedom of the convict-workshops; hence his close confinement.

In a small cell four and one-half feet by six and one-half feet, "Pete" had lived for about six years, never once being allowed outside. I was near his cell one morning when he attracted my attention. I turned and looked at him; he was on his hands and knees looking up through the rusty iron bars of his cell. His face was bright with joy. At first I did not understand his delight, but looking at him, I saw he was pointing to a ray of sunshine lingering on the dirty stone floor of his cell. "Pete" was on his knees trying to look to the source of this gentle visitor. I followed the line of sunshine from the prisoner's cell to a small dirty window, high up in the prison wall. A piece of glass had broken from the sash, and lodged in such a way that the rays of our brilliant orb shone upon it, and were thus reflected through cob-webs, dust, and between rusty iron bars, down into the cold cell of the prisoner.

God's gentle messenger did more in its brief visit than iron bars and granite walls

could accomplish in many years—it subdued the combative spirit of the man. He became as a little child. Before I left the prison, rays of light from the Sun of righteousness were shining into "Pete's" heart.

May we all live so that a ray of sunshine may be reflected from us into the lives of some unfortunate fellow-being. But let us remember we must be in His presence before we can reflect His love.

J. HENRY MEYERS.

"THE BLOOD OF JESUS."

'Twas twilight, and the time for careful thought.
A solemn stillness reigned around, above,
And, 'mid the shadows of the night there stood
One who had deeper shadows in her heart—
The memory of a wrong, which, like a flame
Of scorching fire, had burned into her soul,
And left its scars. O cruel scars of sin!
Remorse, and hate, and shame, and gnawing pain,
Were stamped upon that fair, young face, and life
Seemed but a dream, a dream of bitter woe.
But hark! a voice is singing, singing low:—
"What can wash away my stain?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus;
O precious is the flow,
That makes me white as snow,
No other fount I know,
Nothing but the blood of Jesus."

The echoes listened and took up the strain,

"Nothing but the blood of Jesus."

The winds repeated in a minor key:

"Nothing but the blood of Jesus."

And truth divine into that heart was shed,
As falls the dew on thirsty summer plain.
The gloomy shadows seemed to take a form
To grow into a cross, and on that cross
The world's Redeemer hung, and from His side
Flowed forth a crimson stream, while all the earth
And all the sky seemed to find voice and sing:
"Nothing but the blood of Jesus."

The woman's heart so burdened was made light,
And she arose to "go and sin no more."
And thus can all find rest and peace. The words
Of life are to the world; and, sin-sick soul,
Weighed down with crushing thoughts of past
mistakes,

Look up, and sing with gladsome heart and voice:

"O precious is the flow,
That makes me white as snow,
No other fount I know,
Nothing but the blood of Jesus."

ELIZA H. MORTON.

WHEN JERICHO FELL.

WHEN the spies entered Jericho they were protected by Rahab, the harlot, whose house was on the wall of the city. Rahab, wicked woman as she was, had heard of the wonderful march of Israel, and knew God was with them. All the inhabitants of Jericho found their hearts melting for fear, but only this woman was willing to allow that God was "God in heaven above, and in earth beneath."—Joshua ii. 11. She accepted the ray of light that came to her, and turned her face toward the Lord.

What was the result? When the walls of Jericho fell down flat—and remember that "her house was upon the town wall, and she dwelt upon the wall"—Rahab's house was preserved, with all her kindred. The Lord watched over the doomed city of Jericho, and saved out of it the one woman who was willing to be saved, with her kin-

dred. He knows, then, in every crowded city, and in all the world, as it is rushing on to the great day of destruction, every heart that is turning toward Him, and longing for something better than the service of self. He has the power to save every such heart from destruction. He can hold us up when all about us is falling if we abide in the refuge of His word.

In Rahab's case we have the story of a great sinner who had but little light; but she accepted what she did see, and trusted the Lord, and found Him the Friend of sinners indeed.

SAVED FROM CANNIBALS.

WHEN Mr. Hudson Taylor, of the China Inland Mission, was going out to China for the first time he had an experience of the Lord's special providence, which he describes as follows:—

"Saturday night had brought us to a point some thirty miles off land; but during the Sunday morning service, which was held on deck, I could not fail to notice that the captain looked troubled, and frequently went over to the side of the ship. When the service was ended, I learnt from him the cause, a four-knot current was carrying us rapidly towards some sunken reefs, and we were already so near that it seemed improbable that we should get through the afternoon in safety. After dinner the long boat was put out, and all hands endeavoured, without success, to turn the ship's head from the shore. As we drifted nearer we could plainly see the natives rushing about the sands and lighting fires every here and there. The captain's hornbook informed us that these people were cannibals, so that our position was not a little alarming.

"After standing together on the deck for some time in silence, the captain said to me, 'Well, we have done everything that can be done; we can only await the result.' A thought occurred to me, and I replied, 'No, there is one thing we have not done yet.' 'What is it?' he queried. 'Four of us on board are Christians,' I answered (the Swedish carpenter and our coloured steward, with the captain and myself); 'let us each retire to his own cabin, and in agreed prayer let us ask the Lord to give us immediately a breeze. He can as easily send it now as at sunset.'

"The captain agreed to this proposal. I went and spoke to the other two men, and after prayer with the carpenter we all four retired to wait upon God. I had a good but very brief season in prayer, and then felt so satisfied that our request was granted that I could not continue asking, and very soon went up again on deck. The first officer, a godless man, was in charge. I went over and asked him to let down the clews or corners of the mainsail, which had been drawn up to lessen the useless flapping of the sail against the rigging. He answered, 'What would be the good of that?' I told him we had been asking a wind from God, that it was coming immediately, and we were so near the reef by this

time there was not a minute to lose. With a look of incredulity and contempt, he said with an oath that he would rather see a wind than hear of it! But while he was speaking I watched his eye, and followed it up to the royal and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze. 'Don't you see the wind is coming? look at the royal!' I exclaimed. 'No, it is only a cat's-paw,' he rejoined. 'Cat's-paw or not,' I cried, 'pray let down the mainsail, and let us have the benefit!'

"This he was not slow to do. In another minute the heavy tread of the men on the deck brought up the captain from his cabin to see what was the matter; and sure enough the breeze had come. In a very few minutes we were ploughing our way at six or seven knots an hour through the water, and the multitude of naked savages whom we have seen on the beach had no wreckage that night. We were soon out of danger; and though the wind was sometimes unsteady, we did not altogether lose it until after passing the Pelew Islands."

LORD'S DAY SYLLOGISMS.

1. WHATEVER day Christ is Lord of, is the Lord's day.—Rev. i. 10.

2. Christ is Lord of the Sabbath days.—Mark ii. 28.

3. Therefore the Sabbath day is the Lord's day.

* *

1. The Sabbath day is the Lord's day.—Mark ii. 28; Isa. lviii. 13.

2. The seventh day is the Sabbath.—Ex. xx. 10.

3. Therefore the seventh day is the Lord's day.

* *

1. The Sabbath was made.—Mark ii. 27.

2. Christ made all things.—Col. i. 16; Heb. i. 2; Eph. iii. 9.

3. Therefore Christ made the Sabbath.

* *

1. Christ kept the Sabbath.—Luke iv. 31, 16; John xv. 10.

2. We are to walk as he walked.—1 John ii. 6; 1 Peter ii. 29.

3. Therefore Christians must follow Christ in Sabbath-keeping.

W. S. CRUZAN.

FRAGMENTS.

It is a sin to go to church when you ought to stay at home, and attend to that poor suffering friend who so much needs your presence and your service. It is but a decent way of running away from duty.

It is a sin to pray that God may feed the hungry when He has given you the food to feed them, and you will not. It is mockery, and "God is not mocked."

It is mockery to pray that God will send the Gospel to the heathen when He commands you to take it, and you refuse to go,

or asks you to contribute your means, and you will not give.

A person may be so busy as to forget his business. Martha was a busy woman, but her busyness caused her to neglect her business. We find in this world many busy people—so idly busy with other people's business that they have no time to do their own. Peter calls them "busybodies in other men's matters," and we have no better name for them. Would that such would heed Paul's advice, "Study to do your own business."

P. GIDDINGS.

HEARING THE WORD.

LISTEN, O earth, to the voice of thy God,
He speaks and He speaks to thee now;
His message is one of infinite love,
Which He sendeth down from the throne above.
O, say, wilt thou unto Him bow?

O earth, wilt thou hear the Word of the Lord
While now it is sounding abroad?
In it is power to make men anew,
And by it alone His will we can do;
Then hear ye the voice of thy God.

The Word bringeth hope to all who in sin
Are making their way down to death;
It telleth of joys, of pleasures untold,
Of mansions and crowns and streets of pure gold,
Hast thou heard, O man, what it saith?

That wonderful word is full of His life—
The life which He knoweth we need;
To us He hath sent it to heal us of sin,
He pleads with us now to let the Word in;
O, wilt thou His pleadings now heed?

O sinner, throw wide the door of thy heart,
Let Jesus the Word enter in;
Redemption He'll bring, thy heart He'll renew,
The work, though so great, He's able to do,
He'll cleanse thee from all of thy sin.

D. A. R.

ALONE.

It is human to stand with the crowd;
it is divine to stand alone.

It is man-like to follow the people, to drift
with the tide; it is Godlike to follow a principle,
to stem the tide.

It is natural to compromise conscience
and follow the social and religious fashions
for the sake of gain or pleasure; it is divine
to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero, to answer for his life, for believing and teaching contrary to the accepted views of the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbours laughed at his strangeness—and perished in style.

Abraham wandered and worshipped alone. The Sodomites smiled at the simple shepherd—followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus lived and died alone. And of the lonely way His disciples should walk, He said: "Straight

is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Of their treatment by the "many" who walk in the "broad way" He said: "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and persecuted Moses. The church of the kings praised Moses and persecuted the prophets. The church of Caiaphas praised the prophets and persecuted Jesus. The church of the popes praised the Saviour and persecuted the saints. And multitudes now, both in the church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth to-day.

Wanted to-day—Men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

"Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels."

"Thou shalt not follow a multitude to do evil." "Every one of us shall give account of himself to God." "All that will live godly in Christ Jesus shall suffer persecution."

"And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha."

"Lo, I am with you alway, even unto the end of the world." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever."

A. F. BALLENGER.

HOME.

"IN My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." That is going home. The aim of the whole Gospel is to bring us home. Whether we recognise it or not, God regards us as children; and as such, He desires us to share in the home. But if we refuse to take the place that belongs to children, to come home to the Father's house, then we cannot share in the bless-

ings of home. So the invitation is everywhere in this Gospel—come. That one word sums up the whole Bible from beginning to the end. When the Lord would save righteous Noah from the coming flood, He said to him, "Come thou and all thy house into the ark."

Almost the last thing in the Bible is that gracious invitation, "And the Spirit and the Bride say, come. And let him that heareth say, come. And whosoever will let him take of the water of life freely." Following this is the promise, "Surely I come quickly." Then the response, "Even so, come, Lord Jesus." This is the longing desire of hearts sinsick and weary everywhere, and it can be realised, for the invitation is a personal one, the salvation is a personal one, and the home that Jesus has gone to prepare is a real home. "Now is the accepted time; now is the day of salvation."

W. W. PRESCOTT.

Bible Reading.

SPIRITUALISM.

WHAT IS Modern Spiritualism ?

"The belief that disembodied spirits can and do communicate with the living."—*Century Dictionary*.

2. Did this belief exist in ancient times ?

"There shall not be found among you anyone . . . that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord."—Deut. xviii. 10-12. See Lev. xix. 31; Mal. iii. 5.

"The phenomenal aspect of Modern Spiritualism reproduces all essential principles of the magic, witchcraft, and sorcery of the past. The same powers are involved, the same intelligences are operating."—F. J. Morse, in "*Practical Occultism*," p. 85.

3. With what is witchcraft classed by the Apostle Paul ?

"Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. . . . I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v. 20-23.

4. What should one do if asked to inquire of a familiar spirit ?

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?"—Isa. viii. 19 R. V.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Verse 20.

5. What says the "law and the testimony" about the knowledge which the dead have of what is occurring among men ?

"Thou changest his countenance, and sendest him away. His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job xiv. 20, 21.

"For the living know that they shall die; but the dead know not any-thing. . . . Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."—Eccl. ix. 5, 6.

6. Then when miracles are performed by spirits purporting to be those of our dead friends, to what may we attribute them ?

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. xvi. 14.

7. What is one of the characteristics of "last day" apostacies ?

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. iv. 1.

8. How will Satan deceive the people ?

"And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—2 Cor. xi. 14, 15.

9. Will Satan try to counterfeit even the coming of Christ by signs and wonders ?

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. xxiv. 23, 24.

10. After these signs and wonders are shown, what will take place ?

"The Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming; even Him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."—2 Thess. ii. 8-10.

11. What will be said by those who have rejected the deceptions of Satan, and maintained their love of the truth ?

"And it shall be said in that day, Lo, THIS is our God: we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."—Isa. xxv. 9.



GOD'S SIGNS.

GOD looks up at us from every sweet flower that blooms. The beauty that fills our earth is a pledge to us of God's thought and love for us. We all know the familiar story of the great traveller who was saved from perishing on the desert where he had fallen, faint and famishing for water, by seeing a little speck of green moss peeping up out of the hot sand. This gleam of life assured him that God must be near, thus putting new hope into his heart, and giving him strength to rise and struggle on until he found water. Every plant or flower should remind us of God, make us reverent. A writer says:—

We are not left of God
So long as a rose blooms at our window pane;
So long as the sun shines, and the soft rain
Calls forth the early violet from the sod,

If but a wild brier by our pathway nod,
After its winter death wakened again,
Seeing its life we may forget our pain
Of unbelief. Who brings forth life but God?
He stains with tender tint the lily's lip;
Feeds with incessant care the insect crew;
Drops honey for the wandering bee to sip
In a white chalice set with pearls of dew.
The glow-worm hath its lamp; the firefly's light
Is but a pledge of love writ on the night.

—Selected.

THE COUNTRY AS A SCHOOLROOM

THE last number of our Australian journal, the *Bible Echo*, has an account of the opening of a new college hall just added to the school established by our friends in the Australian bush. Pictures of the buildings, and their surroundings of forest, stream, and fields, show a beautiful situation. The object of choosing a place in the wilds for a school is thus stated:—

"Too often it is considered important by parents to send their children from the country to some large town where they may learn its 'polished city ways,' but at this school we desire to take young men and women from the towns, and teach them 'country ways;' in fact, make ladies and gentlemen of them of the good, hard-working, thrifty type.

"In the beginning, God placed man in a model home and a model school. 'That home, beautified by the hand of God Himself, was not a gorgeous palace. Men, in their pride, delight in magnificent and costly edifices, and glory in the works of their own hands; but God placed Adam in a garden. This was his dwelling. The blue heavens were its dome; the earth, with its delicate flowers and carpet of living green, was its floor, and the leafy branches of the goodly trees were its canopy. Its walls were lined with the most magnificent adornings—the handiwork of the great Master-artist. In the surroundings of the holy pair was a lesson for all time—that true happiness is found, not in the indulgence of pride and luxury, but in communion with God through His created works.' 'The birds caroling in the leafy branches, the flowers of the valley, the lofty trees, the fruitful lands, the springing grain, the barren soil, the setting sun gilding the heavens with its golden beams—all serve as means of instruction.'

"Eden was a perfect schoolroom, and is the ideal toward which we should always reach. The grand object of education is to restore, as far as possible, in our hearts and in all our surroundings, those Edenic conditions. In this life we may see only a partial realization of this aim, but such an education will prepare a people for life in all its fulness in the restored dominion.

"For these reasons the Avondale School for Christian Workers has been located in the country, where the beauties of nature are more elevating than the works of man; where tilling the soil is better for heart, brain, and muscle, than amusements, sports, and holidays; where God's pure air is sweeter than on the city streets; and where true manhood and womanhood, and the love of Christ, may develop in our children's hearts under the best possible conditions."



THE BEGGAR'S FOUNTAIN.

A LEGEND.

BENEATH the azure skies of Italy,
That land of beauty, filled with singing birds
And lovely flowers, where e'en all nature seems
To blossom as the rose, once lived a man
More fully blessed with what this world can give
Than were his fellows. Yet this man possessed
A heart that looked upon his fellow-men
As beings of an order far below
The plane on which he stood. Along the way,
As far as eye could see, his broad expanse
Of level acres stretched; yet not one coin
Had ever passed from out his well-filled purse
To cheer the comfortless or help the poor.
Not even a cup of water would he give
To passing strangers, though just by his gate
A gushing spring of water, crystal pure—
The only spring along the way for miles—
Sparkled and danced like diamonds in the sun,
Tempting the weary traveller there to pause,
And slake his thirst, and cool his fevered brow.
But oh, the depths of selfishness and sin!
A servant there was stationed night and day
To turn away each longing, thirsty soul.

The sultry day was drawing to a close:
The sun, that like a ball of lurid flame
Had hung suspended o'er the glassy sea,
Now slowly sank to rest; while gorgeous hues
Of ever-varying tint and colouring
O'erspread the landscape. Now the silvery moon
Shone o'er the vale with all the calm, soft light
That marks an eve in Italy's fair clime.
The stars—forget-me-nots of angel bands—
In heaven's deep blue were sweetly blossoming.
Along the highway toward the spring there moved
A figure clad in dusty robes and soiled,
Whose head was hooded in a cowl of black.
The figure paused before the spring, and said:
"Pray give me one cool draught to quench my
thirst,
For I have journeyed long." The servant spake:
"Go on. No beggars here. Go on, I say."
With eyes so full of pity and of pain,
She turned to go; but murmured, half aloud:
"Surely the master nothing knows of this.
To him I'll make request, of him receive.
Kind, sir, I am a wanderer from afar;
My garments are all travel-stained and torn:
I'm weary, faint, and thirsty. Surely not
By your command was I refused a draught
From yonder sparkling spring. Pray give me
drink."

"Begone, you beggar! Never shall my spring
Become a public drinking-fountain. Go!"

The beggar turned; but instantly there fell
From off her head the hood, and there revealed
Soft shining floods of rippling golden hair.
The unseemly rags fell off, and in their place
There shone the shimmering robes that angels
wear.

One moment, poised on wings of purple hue,
She hovered near, and in her eyes there shone
A sorrow deep, ineffable, and sweet,
A gush of music, and a sweet perfume,
And all was gone.

The servant fell to earth,
And there lay prostrate in an agony
Of fear. The rich man trembled, and cried out.
A horror seized his soul; for had he not
Refused to grant an angel her request?
Instantly upon this wretched man
There fell a thirst that nothing could assuage.
The sweetest draughts from out his spring, to him
Were saltier than the ocean's briny foam.
In vain he wandered o'er the earth to find
Some cooling draught to slake his burning thirst.
But he who ne'er a wish ungratified
Had known, now suffered all the torturing pangs
That come of an ungratified desire.

With bitter tears of sorrow and remorse,
Repented he his selfishness and sin.
Nor was this all; for alms were daily given
To those in need. The fountain, guarded once,
Was free to all alike; while, hanging near,
The traveller might a silver chalice see.

Evening of life has come. Beside the spring
He sits alone, discouraged, troubled, sad.
Is mercy not for him? Can pardoning grace
Refuse, though sought so earnestly for years?
"O God, is there no balm in Gilead?
O can it be there's no physician there?
But see! a figure moves along the way;
She nears the spring. Her head is hooded black;
Her feet are bare; her garments soiled and torn.
"Pray, may I drink?" she asks in plaintive tones.
"There's none will tell thee nay. Good woman,
drink.

Long weary years ago an angel here
Forbidden was to drink. That time is past.
Poor woman, drink, and pray for one athirst."
She takes the cup, with crystal water fills,
And with a smile so sweet, so beautiful,
Presents the sparkling draught with these kind
words:

"Drink, O repentant sinner! thirst no more."
A flood of music, and a sweet perfume,
And all the air seemed filled with unseen forms,
A smile angelic played about her lips;
A sweet adieu she spake, and then was gone.
O blessed draught! The torturing thirst of years,
The longings of his soul, were satisfied,
O ye who would be true, forget not this—
Our life of many trifles is the sum.
Great actions never to the many come;
But he who in His name alone shall give
Some needy one a cup of water cold,
Shall surely reap reward an hundredfold.

CLIFFORD A. RUSSELL.

TWO WAYS.

IN these days, when so many sincere
people are trying to help their weaker
brothers, this incident, true in every detail,
may have its significance and use:—

Three years ago, the pastor of a city
church appealed to the members of his
congregation to take a more active part in
helping the poor and the criminal classes.
The next day two young married women,
wealthy and gently bred, went to him in
response to his appeal. He sent them to
the women's ward of the city prison. They
went together, separated after being taken
to the ward by an attendant, and in an
hour or two met again at the gate.

"Tell me how you were received and
what you did," said Mrs. C. anxiously.
She was a timid, diffident woman.

"The work is, of course, new to me,"
said Mrs. V., "and I know nothing of the
habits and minds of these women, nor what
would appeal to them. The gulf between
us seems so wide that I concluded the more
direct and plain I made my condemnation
of their evil habits of conduct the better.

"At the window of each cell I spoke
kindly but firmly to the occupant, and told
her I had come to talk about her life and
its sinfulness. One of them was stolid and
dumb. Two were really abusive. I do
not feel sure that one of the four or five
with whom I talked was impressed by the
truths I told her.

"I shall come again," she continued,
"but I believe it to be useless. Between
us and them there certainly is a great gulf,
and I do not see how it is to be covered."

The two women walked in silence for a
while, and then Mrs. V. said, "What did
you do?"

"Oh, so little!" exclaimed the other.
"I only went to one cell. I saw a poor
woman who had been convicted of larceny.
Her defence was that her child was starv-
ing, and so her sentence was light. When
I saw her, I thought I might be where she
is if God had given me poverty and a
hungry child—"

"Ridiculous!" said Mrs. V. indignantly.
"You could never have been a thief!"

"God only knows. At any rate, I could
not preach to her. So I only talked of her
child, and told her about my little Jack,
and said how sorry I was she could not be
with her baby. I am going to see it, and
I shall go to-morrow to tell her about it."

Mrs. V. visited the prison twice after this
first interview, and lectured the women,
but, finding that she was received coldly,
she abandoned them, and ever after spoke
of the criminal classes as "hopeless."

Mrs. C. looked after the poor baby while
its mother was in prison. When the
woman was released, she took her into her
house, contrary to Mrs. V.'s advice, and
gave her work and a home.

"I cannot think she will steal from me,"
she said smiling. She taught and watched
over her as tenderly as a sister.

The poor thief is now a member of the
church, earnest and hopeful in her struggle
to do right, and to make a good man of her
boy.

We cannot stand upon a height and
order our brother out of vice.

Christ, let us remember, when He blessed
the weak and helped the wicked, first laid
His loving hands upon them.—*Selected.*

PUTTING HEART INTO IT.

THE customer was a prudent matron
from the country, careful in her shopping.

"It is a very pretty piece of goods," she
said, "and just the colour I want; but I
am afraid it will not wash."

One of the shop-girls behind the counter
bowed indifferently and turned away. The
other said eagerly: "Are you going to
another part of the store, madam? For
it is my lunch hour, and I will take a
sample to the basement, and wash and dry
it for you before you come back."

The colour of the fabric proved to be
fast, and the customer bought it, and asked
the name of the obliging shop-girl.

A year afterwards she was again in the same store, and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

A prominent business man once said: "I have always kept a close watch on my employes, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me. One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six, all the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"'Pettit,' said one, 'has waited to finish his paper, as usual.'

"'Yes, I called to him to come on, but he said if this was his own business he would finish the paper before he stopped work.'

"'The more fool he! I would not work for a company as for myself.'

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."

ANGULAR PEOPLE.

IN one of the late English magazines a writer says some good things on the best way of meeting "angular" people, that is, people of irritable temper:—

"Once upon a time there was a wise woman in a village—not a witch—who had an infallible recipé for bad tempers. One day a neighbour came to her, complaining bitterly of her husband's unkindness to her. The wise woman at once filled a phial with some colourless liquid, and advised the poor ill-used wife, whenever her guid-man flew into a passion and spoke angry words, to fill her own mouth with some of the potent medicine, and to keep it there until he should be tired of rating at her. She took the prescription, and the result was that before long they became a most peaceable and united couple! The moral of the tale is so evident as to need no comment. There are not a few cases where this remedy might be applied with great advantage.

"Dr. Arnold, the eminent educationist, when in his earlier years he lived at Laleham, one day lost all patience with a very dull pupil. The boy looked up reproachfully at him, and asked, 'Why do you speak so angrily to me, sir? Indeed, I am doing my best.' Years after Dr. Arnold used to tell the story to his children, and say, 'I never felt so ashamed of myself in my life. That look and that speech I have never forgotten.' Had he not conquered that irritability of speech, and gained a more complete mastery over himself, he

could never have become that wise, strong, and loving ruler of boys, and that power for good not only in Rugby, but wherever his work, his writings, and his character, are still remembered and venerated.

"We will take another example of this from a man in much humbler circumstances. Some years ago a churlish farmer found a neighbour's horse straying on the road, and, instead of quietly speaking about it, he put it at once in the village pound. Meeting the owner soon afterwards, he told him what he had done, and added, 'If ever in future I find it on the road, I'll do the same again.' 'Neighbour,' calmly replied the other, 'not long since, as I looked out of my window on a moon-lit night, I saw your cattle feeding in my meadow. I drove them out, and shut them up in your yard. I'll do it again.' This kind and sensible answer so softened the angular man's temper that he at once liberated the horse, and paid the charges on it. This is no doubt generally the best way to deal with such ill-conditioned people. It is the old fable of the Boy and the Echo reduced to practice. The silly lad had been irritated by hearing his own voice reverberated by the hills; but he soon found that when he lowered his tones, the clamour ceased. So it is in life. 'Speak civilly to the echo, and the echo will speak civilly to you.'"

THE LOVE THAT LASTS.

THE mother-love and father-love for a wayward child is but a reflection of the everlasting love of God for sinners. That is to be remembered in reading the following story of a mother's love and prayers for her lost boy:—

It was my happiness to know something of the enduring and indestructible character of a mother's love.

She had much trouble when I was young. My father died early, and we found he died a bankrupt. Things had to be sold. One trouble came after another, and my widowed mother had as much as she could bear.

At last, to crown all, her eldest son, who should have been her prop and stay, ran away in distressing circumstances. I well remember the early years of that cruel separation. Sitting by the fire in the long winter nights, my mother would speak to me and the other children calmly of our poor father; but if anybody named the wanderer, she could not endure the anguish; and so, after a time, his name was never heard.

I remember how in the night, when the wind was raging round our humble cottage, making it tremble to its foundations, I used to hear my mother (for her bedroom was over mine) pacing the floor, sobbing and praying for her lost boy. She did not know where he was, and, for aught she knew, he might be on the sea.

Fourteen years passed away. All of us were scattered except two, twins, now men, but little more than babies when their bro-

ther went away. 'Twas early summer, and they and mother were sitting in the little parlour with the window open, when who should come with halting step, but a great, dark-bearded stranger. He looked in, leaning on the window-sill.

My mother looked at him, and did not know him at first. But the big tears were running down his face, and she knew him through the tears. She sprang up, and bade him instantly come in. "No, mother!" said he, "I shall *never* cross your threshold *till* you have told me you forgive me everything." My mother said: "Why, dear! I've forgiven you long, long ago. There's nothing to forgive, save that you have stayed away so long."

SEEING THE POINT.

THE following story, says an American journal, is told of a Philadelphia millionaire who has been dead some years. A young man came to him one day, and asked pecuniary aid to start him in business.

"Do you drink?" asked the millionaire.

"Once in a while."

"Stop it! Stop it for a year, and then come and see me." The young man broke off the habit at once, and at the end of the year came to see the millionaire again.

"Do you smoke?" asked the successful man.

"Now and then."

"Stop it! stop it for a year, and then come and see me again."

The young man went home and broke away from this habit. It took him some time, but finally he worried through the year, and presented himself again.

"Do you chew?" asked the Philanthropist.

"Yes, I do," was the desperate reply.

"Stop it! Stop it for a year; then come and see me again." The young man stopped chewing, but he never went back again. When asked by his anxious friends why he never called on the millionaire again, he replied that he knew exactly what the man was driving at. "He'd have told me that now that I have stopped drinking and smoking and chewing that I must have saved enough to start myself in business. *And I have.*"

THINGS WERE DIFFERENT.

A workingman with a dinner-pail in his hand came out of a little shop, and was met by a fellow-workingman.

"Why, Jim," exclaimed the newcomer, "you're working overtime now, aint you?"

"No," was the reply, "I'm not."

"Aint you putting in over eight hours a day?"

"Yes."

"I thought eight hours was the union schedule?" remarked the outsider.

"Yes, but you see I have bought the shop, and I want to work more than I did."

THE man who tells you the faults of others will tell others of your faults.

HEALTH HINTS

GOD will heal his children when they know
The vanity of idle wish and empty show;
That his strict laws of life are love and truth
And simplicity's the fount of endless youth.

—William Allen Wood.

AN INVALID'S GARDEN.

AN exchange suggests a pleasing diversion for the invalid: A tiny garden can be made to stand on a table by the bedside by cutting a piece of sheet wadding to fit the top of a large bowl or wide-mouthed jar, which is filled with water just high enough for the bottom of the wadding to touch it. Two or three small pieces of charcoal in the bottom of the bowl will keep the water pure. When all is arranged, the top of the wadding should be sprinkled with the seeds of mignonette, sweet alyssum, or any other easily grown annual. The roots will penetrate the wadding to find nourishment, and constant pleasure will be afforded the invalid in watching the development of these green and fragrant plants.

DETERIORATION.

DR. FORBES WINSLOW, the well-known specialist in mental diseases, has, says our London organ, *The Present Truth*, just published a book in which he demonstrates that insanity is steadily increasing in England. At the present time there are no fewer than 102,000 persons living in England and Wales who have been adjudged of unsound mind, and this figure is higher by 2,607 than was that of the previous year. Whereas in 1859 there were only 18'67 lunatics to every ten thousand of the population, to-day the corresponding figure is 32'48.

Dr. Winslow says:—

I have clearly shown that much of this increase is due to that terrible vice, indulgence in alcohol; and the facts, as placed before my readers, and the cases illustrative of this point, I consider to be conclusive.

Cigarette-smoking among the young is also a prominent factor in the increase of mental disorders.

I think that this (cigarette-smoking) is one of the curses of our age, and is responsible for the mental degeneration of our youths. Experiments were made some time ago, and it was discovered that leeches were killed instantly by the blood of smokers. So suddenly did this take place that they dropped off dead when first applied.

The author states his conviction that "there is a gradual degeneration going on in the human race."

Men may flatter themselves that the world is growing better, but to do this they must close their eyes to the fact that the world is departing more and more from the simplicity of life designed for mankind by the

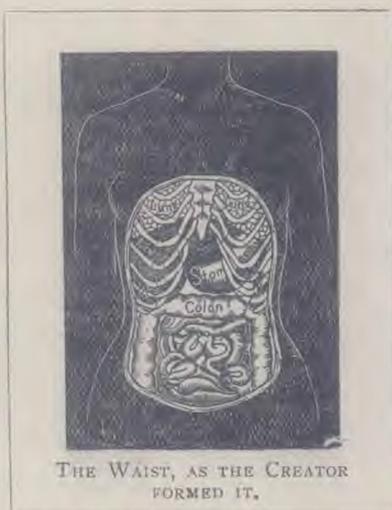
Creator. In proportion as this is true, men are separating themselves from the one source of life, and degeneration, physical and mental, is the natural consequence.

TRODDEN UNDERFOOT BY FASHION.

CARLYLE, in his famous "Sartor Resartus," says that, "In all speculations, thinkers have tacitly figured man as a clothed animal." People in general seem to have gone even further than the thinkers. They figure upon the animal man as an object to go into certain clothes. The question is not, "Will the clothes fit him?" but, "Will he fit the clothes?" And if he does not fit the clothes, he must be made to.

This is particularly true of women. They are determined to fit the clothes that fashion prescribes. Conventional dress, their cherished idol, is allowed to trample under foot the most important organs of the body.

Such is the influence of custom and tradition, that women, even in these days, are



THE WAIST, AS THE CREATOR FORMED IT.

delighted to have a "naturally slender" waist so that they "don't need to wear a corset." Almost any woman would be horrified were she afflicted with a figure at all resembling that of Venus or Juno.

Probably it has never occurred to most women that there is no such thing as a "naturally slender" waist; that a slender waist is really a deformity. One proof of this is that in sculpture or painting, never is an undraped woman's form portrayed with a tapering, small waist. Woman is not naturally formed that way. The doctors tell us that it is next to impossible to find a woman who has a reasonably natural figure.

It is not necessary to wear a corset in order to injure the form. Clothing that closely fits the form and skirts that hang from the hips are enough to produce deformity and disease. Now this is a fact, and not a theory. Too many women are in the habit of looking upon health reform, and dress reform in particular, as a subject for amusement; but when they are laid low by "nervous prostration," "chronic dys-

pepsia," or some kindred evil, they cease to laugh, and go to blaming Providence, or to repeating, with resignation, "It's just what we expected, it's the penalty of living."

It is not the penalty of living, but of living wrong.

What is the body for? Is it designed for decoration, or for use? It is an aboriginal idea that the body was meant for ornamentation. The savages tattooed their bodies before they invented clothes. It is a Christian and humanitarian principle that the body was intended to serve man's mind and soul. It is reasonable to suppose that the Creator knew how to make the body so that it could best serve



AS FASHION HAS DEFORMED IT.

this design. God put the stomach between the ribs. Women have crowded it down among the lower abdominal viscera.

There is hardly a civilized woman to be found whose stomach is in its proper place. This is the result of wearing conventional dress. It is very rare to find a man with a prolapsed stomach. This is because the conventional dress of man pays more attention to his natural form.

Perhaps the term "prolapsed stomach" does not sound very formidable. The names "scarlet fever," "smallpox," "cancer," have a definite and terrifying significance, because we know what they mean. But when you really think what "prolapsus of the stomach" involves, you will be convinced that it is a condition at least dangerous enough to be avoided. We will suppose that the stomach is prolapsed four inches—that it is four inches below its proper position. This is simply an average case. Of course, the stomach cannot change places with the organs below it, so if it is crowded down into the lower abdominal region, the other organs are crowded down also. The liver and kidneys are displaced. The colon is often so pushed out of its natural place, sometimes so bent over upon itself, as to form a practical stricture, producing severe constipation. Then the owner of this deformed body will take pills or drink mineral water to remedy a condition that cannot be cured till the stomach is restored to its normal

position, and the other organs allowed to resume theirs.

This is by no means the only evil result of the conventional waist. When the stomach is prolapsed, the nerves that are supplied to it by the sympathetic system are dragged down with it. Thus is produced a constant stretching and tension upon these nerves resulting in backache, irritability, hysteria. You can form a faint idea of the effect of this constant drawing upon the nerves, by stretching and pulling your little finger till you feel the pain. You can, however, let go your little finger the minute you become uncomfortable, and the pain will disappear. But you cannot, at will, stop the stomach from tugging and straining at these sympathetic nerves.

Most women have an occasional dim idea that they do injure themselves by wearing fashionable clothes, but very few have any conception of the nature or extent of the injury. They do not think about it. They have been educated into certain false principles of beauty and propriety.

Women of the present generation would find it very difficult to get back to nature's model. Yet a young and determined woman can approximate the ideal if she will be diligent and patient in the right line of treatment. First, she must wear clothing that gives the body free action, and that does not weigh upon the hips. Second, she must wear an abdominal support until the muscles of the abdomen become strong enough to hold up the organs themselves. Some women imagine that if they wear the abdominal support to keep the organs in place, they may still wear close-fitting dresses, but this is like grinding the poor organ between "the upper and the nether millstone." Third, she must have special massage to replace the organs and strengthen the muscles. Fourth, electricity should be applied to strengthen the muscles by forced contraction. Fifth, she must have rational and regular exercise in the open air. If a woman is properly dressed, bicycle riding is an excellent means of strengthening these muscles.

MARY HENRY ROSSITER.

A WISE CAPTAIN.

A STEAM-BOAT captain was once asked by a passenger on his boat how much ardent spirits he used. He replied, "I never drank a teaspoonful of rum, brandy, gin, cider, wine, or beer. I never smoked or took snuff, and I never drank tea or coffee." "But," said the passenger, "What do you drink with your breakfast?" "Cold water." "And for your supper?" "Cold water." "Well," said the passenger, "but what do you take when you are sick?" "I never was sick in my life," was the ready and glad reply.

He was a wise captain. He was accustomed to exposure in all kinds of bad weather, wind, and storm, and never believed in the foolish notion that he must take a drop of spirits to "keep out the cold."



The son of toil will gain the spoil,
While delicacy lingers;
That man's unwise, who'er he be,
Who fears to soil his fingers.

WAR ON EARTH.

"WE learned last Sabbath that the covering cherub who sinned was cast out of heaven, and his name was changed to Satan," said Mrs. Lloyd, as the little folks drew their chairs close to hers for their Sabbath talk to-geth'er.

"But if he was cast out of heaven, where did he go, mother?" said Millie.

"I think you will find an answer to your question in one of the verses we read last Sabbath, the twelfth chapter of the Revelation and the ninth verse."

Millie read: "'He was cast out *into the earth*, and his angels were cast out with him.'"

"Then you see he came to the earth, and all the evil angels who thought he had done right came with him. When Satan was cast out of heaven, he hated God and all that was good. He thought he would still make war against God by causing the man and woman to become sinful like himself."

"Do you mean Adam and Eve, mother?" said Ella.

"Yes, dear; and can you tell me how the battle ended when he came and tempted them?"

"They ate the fruit of a tree which God had told them not to touch."

"And what did they lose?" asked Mrs. Lloyd.

"They lost their home in Eden," replied Millie.

"And they lost their lives," said Arthur.

"So you see they lost what Satan had and what he will lose. He has kept up his warfare against God ever since that time. He has brought all the sin, caused all the death, and caused people to be as much like himself as he could. If Jesus had not come to save that which was lost, all would have been lost for-ev'er."

"How good it was of Him to come to save the world!" replied Arthur.

"And we never can know how much it cost Him to save us," said Mrs. Lloyd. He came and was tempted in every way that we can be. The devil tried all his power to make Him sin. We will turn to the fourth chapter of Hebrews and the fifteenth verse. How does this text say He was tempted?"

"'But was in all points tempted like as we are, yet without sin.'"

"So you see He fought the devil again,

and He won the battle every time, to show us how to o-ver-come' him. Let us read an-oth'er text to show what He did for us, in Phi-lip'pians, the second chapter and eighth verse. Ella may read this time."

"And being found in fashion as a man, He humbled Himself, and became o-be'di-ent unto death, even the death of the cross."

"What did He do?"

"He *humbled* Himself."

"How had Satan acted?"

"His heart was *lifted up*, and he said he would be like God."

"What else did Jesus do?"

"He became *o-be'di-ent*."

"Yes, He was so o-be'di-ent He would rather die, and He *did* die to obey God. But what did Satan do instead of being o-be'di-ent?"

"He was *dis-o-be'di-ent*."

"And people are now choosing which they will have for a master, Jesus or Satan, and which ex-am'ple they will follow. Satan and his angels go about to deceive us and make us think that Satan is the best master, but God sends the good angels to help us choose Jesus as our Captain, and to help us walk in His steps."

"And do they always stay with us?" asked Ella.

"Yes, unless we drive them away. They leave the home where they find the people unkind and complaining, but they are very, *very* sorry because they can not stay."

"Then the battle is going on all the time, isn't it, mother?" asked Arthur.

"Yes, every heart is a battle-ground, and I think you will want to know how to fight this battle. So we will take that subject for our talk next week."

VESTA J. FARNSWORTH.

HOW TO SEE A SEED GROW.

MANY little folks wonder how a seed grows. Some boys and girls have taken up the seed after planting it in the ground, and thereby prevented it from taking root.

We may, however, see the roots shooting out from the hyacinths and other bulbs that we grow in glasses in our windows. And in this way we may see other seeds sprout and shoot.

A gentleman, to gratify his little sons, took a glass tumbler, round which he tied a bit of common lace, allowing the lace to hang or drop down in the centre of the glass. He then put enough water in the glass to cover the lower part of the lace, and in this hollow he dropped two sweet peas. The little boys were told to look at them every day, and they would learn what was going on under ground with similar seeds.

Next morning the boys hurried from the breakfast-room to look at the glass with the peas in the south window. They found that while they were fast asleep the little brown skins had burst, and a tiny white

sprout was seen on the side of each pea. The little sprouts soon grew long enough to reach through the holes in the lace, and on the top of the peas two little green leaves were seen.

In time the boys saw the white thread-like roots reach almost to the bottom of the glass, while the green leaves grew large and gave way to a stalk or stem. In this way most seeds may be seen to grow.—*Selected.*

AN OLD POEM.

HERE are some verses which your mama and grandma used to read when they were little girls. Perhaps you children will enjoy them now. Read them to your mama, and see if it does not make her smile:—

Twinkle, twinkle, little star,
How I wonder what you are,
Up above the world so high,
Like a diamond in the sky!

When the blazing sun is set,
When the grass with dew is wet,
Then you show your little light,
Twinkle, twinkle, all the night.

In the dark blue sky you keep,
And often through my window peep;
For you never shut your eye
Till the sun is in the sky.

ALBERTA LITTLE.



SPAIN, mortgaged for years to come, finds ready money in its hands in the price paid by the United States as consolation for the loss of the Philippines. So she has gone to work to build another navy, and get ready for another war.

MR. CARNEGIE, the Scotch-American manufacturer, has sold his interests in his steel and iron mills for forty million pounds sterling. It is remarked as about the only example of a man who has started as a poor boy in America, and made such a fortune out of straightforward trade. Others, in trade and then by speculation in stocks, etc., have made equal and even larger fortunes, but Mr. Carnegie has simply manufactured and sold his goods. His mills have supplied no small proportion of the steel made up for the world's use. One of the greatest strikes in history was at his mills a few years ago, but he has always spent his money liberally in libraries, schools, etc., to encourage thrift and study.

Discredited.—A writer recalls the fact that when the Spanish Armada set out for England in 1588, it had the special Papal blessing which was supposed to insure success—but it sank. When Maximilian of Austria went to Mexico to set up a Catholic empire, he had the Papal blessing—and soon his empire was overthrown, and he himself, executed, while Mexico has made

continuous progress since breaking the power of the clericals. When the Spanish troops set out to suppress the Cuban revolt, the special Papal benediction was given, and it was declared that they must succeed. The end of it is fresh in all minds.

A CATHOLIC organ says that "almost half of the dignities of the entire Catholic Church are distributed among Italian dignitaries." Among the Cardinals there are 30 Italians, and 26 outside of that nationality.

TESLA, the Hungarian electrician, who has recently worked out more marvels than the famous Edison, has been trying to make a light for night use which shall correspond in steadiness and tone to sunlight. He thinks he has succeeded, and is trying his new light in photographic studios. The light is emitted from a glass globe which simply shines like a sun, with no fitful flashes. The wonders of the electric fluid are yet only in their infancy evidently. Yet in all these discoveries it is needful to keep in mind that these are but discoveries only; men do not originate or develop the power. All the power is in the natural elements, and is there simply because God's word, by which all matter exists, is a word of power.

In a London Jam Factory.—"From the great boiling cauldrons rise volumes of steam, which, pouring into the room, find no proper outlet, and condense into drops on the hair and faces of the workers, and stream down the reeking walls. From this atmosphere of damp heat, rising often to a temperature of 90 deg., the women pass, when their long day's work is done, out into the cold night air, and the colds and bronchitis which ensue end often in pneumonia or consumption. It is piece-work, and the girls are working against time to earn the wage of 7s. or 8s. a week. The hurry of the work, coupled with the exhaustion consequent on the length of hours, invites accident, and the jam poured, often too hot, into the glass bottles will send flying fragments about the room, in some cases severely maiming the workers."—*Fortnightly Review.*

The Western Tornado.—The tornado generally peculiar to America, called "cyclone" locally, is a terrible visitation. One in Missouri a few weeks ago was specially destructive of life and property. A newspaper report thus describes its appearance and work:—

"The borders of the storm-cloud which swept over Kirksville yesterday were dun-grey, but the core was of an inky blackness. The roar and suction caused by the storm deafened everybody in its path for a minute, and many who escaped unhurt report that they were rendered unconscious for brief periods. The storm-zone was in some places swept as clear as a threshing floor, while along other parts timbers, trees, and bricks were strewn in a tangle knee-deep, and pulverised as though they had gone through a stone-crusher. A terrific electric storm followed the tornado. Excitement was intense; women and children ran about the streets,

shrieking for friends and parents. Several became insane with terror."

These storms undeniably increase, and they are now occasionally experienced in the Eastern States. It would seem that "the prince of the power of the air" makes these one of his special weapons of destruction. When he was allowed to afflict Job, it will be remembered, he raised up a whirlwind, and smote the house of the patriarch's son.

American Imperialism.—There is a growing feeling in America, apparently, that the United States has gone far out of its traditional path in the Philippine matter. One State has demanded of the President the return of its volunteers. Abroad, friends of America are watching to see how it will end. The well-known French journalist, M. de Pressensé, says in the *Contemporary Review*:—

"Under the pretext of 'manifest destiny,' the great Republic of the Western hemisphere is becoming unfaithful to the principles of her founders, to the precedents of her constitutional life, to the traditions which have made her free, glorious, and prosperous. The seductions of imperialism are drawing the United States toward the abyss where all the great democracies of the world have found their end."

A World movement.—No writer in England is better informed in world-politics than Mr. Frederick Greenwood, through whose suggestion, by the way, England got possession of the Suez Canal shares. He says in the *Nineteenth Century*:—

"We are at the beginning of what will be best understood, perhaps, as a great 'world-movement,' and merely to keep safe in it England must henceforth maintain a navy corresponding in magnitude with the enormous armies of Continental Europe. What has been thought abnormal must be considered normal . . . for, what with extension of frontier, and what with the trade fight, which at a microscopic view would almost resemble the struggle for air in the Black Hole of Calcutta, it is now with us as with these much-pitied Continental nations. As they are armed so at least must we be."

Unrest in Russia.—It is said by the *New York Independent* that there has recently been an outbreak of activity among Russian students which has led to repressive measures.

With the exception of Finland, there is not a section of the Russian Empire whose high-class educational establishments are open, all having been closed by the police. A very small proportion of the students are undergoing examination, but immense numbers are imprisoned, while others have been exiled to Siberia. Only a short time since 230 girls in the Woman's High School at St. Petersburg were ordered by the police to leave the city within forty-eight hours.

"The whole student population of the Empire," it is said, "seems to be up in arms." Doubtless the whole thing would quickly subside if there were freedom to express grievances, real or fancied, as in other countries, but as it is the repressive policy but stirs up discontent.

It is said that the jigger insect cannot exist for long in a moist atmosphere. So it is thought that it will never be able to establish itself in India.



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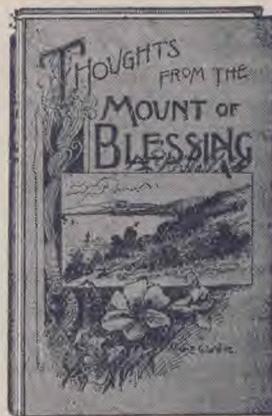
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"WHEN the Lord turned again the captivity of Zion," said the Psalmist, "we were like them that dream." Out of bitter bondage into glorious liberty! It seemed too good to be true. But it was reality, and no dream, as their lives testified.

"THEN was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them." When the Lord saves a man and gives him actual deliverance from selfishness and every evil habit and way, it is a testimony to His power that non-Christians are constrained to acknowledge. This is the liberty which the Gospel proclaims to every soul.

IN these days, when the right ways of God are so often perverted, many have an idea that liberty means having their own way, whereas, in truth, freedom comes only by deliverance from our own ways into the glorious liberty of God's way. It was the transgression of His way, His holy law, that brought man into bondage. Christ takes men out from under the condemnation of God's law by forgiving the sin, covering the sinful life with His own life of righteousness, and then living in the sinner day by day His life of obedience. Thus the Gospel sets men free to-day, and so has it ever been since man fell. "I will walk at liberty," said the Psalmist, "for I seek Thy precepts." Not the man who lives in transgression of the law, but the man, who by faith in Christ keeps it, is free from it.

THAT is what salvation is. For "He shall save His people from their sins," and "sin is the transgression of the law." The one purpose of the Gospel is to bring fallen men back to life and righteousness, just now and here. If the Gospel could not do that for a man here and now, it could never save him eternally in the coming kingdom. But it can do it, and is doing it in every heart that is willing to live Christ's life, which is "the same yesterday, and to-day, and forever." The promise of the new Covenant is that God's law shall be written in the heart and mind, and when it is there it will be lived in the life.

BUT let every soul know that the more closely one follows the Master, the more of the scoffs and scorn of the worldly-minded religious will he get. The reproach of the Cross has not ceased.

ROMAN CATHOLICS in China are rejoicing in an Imperial decree by which their bi-

shops are recognized as on an equality in dignity with governors of provinces, the Pope is named as "Emperor of Religion," and their missions are taken under the special protection of Government. A Catholic dignitary in China says that now they can no more keep a record of new converts, as whole districts wish to be "converted" in mass.

In Turkey—The laws in Turkey lend themselves readily to the use of those who desire to impede the preaching of the truth. As in the old time the early disciples in these regions found the Jews ever ready to stir up a tumult in order to accuse them before the authorities as disturbers, so now in Asia Minor the same method is resorted to. Thus one of our workers in Turkey writes:—

"This week we received word from—saying, that the Government has arrested and imprisoned some of our brethren. The Protestant pastor sent them word into the prison that, if they would promise to work on the Sabbath and keep the first day, he could free them. The pastor asked another brother not yet imprisoned to keep the first day; and as he would not promise this, he, too, was arrested the next day; then the three were exiled to—"

But these methods prove only to spread the truth in Turkey, as they have always done everywhere.

Theological Scepticism.—It is a fact that much that passes for theological training in the schools tends to break down faith. There is much study of pagan philosophy and human criticisms, and too little personal study of the Word for personal profit in the average theological course. Writing in the *Illustrated Missionary News*, General Booth says that a Professor in one of the largest universities in England said to him:—

"Half our Divinity students are sceptical, which is about the same proportion as prevails amongst the Professors who instruct them in theology."

And he says that on the Continent a Theological Professor declared:—

"How can you wonder at the want of an efficient clergy when, of six Professors of theology at our university, I am the only one who believes in the Divinity of Christ?"

Fancy instructors in the Divine religion of Christ who do not believe in His Divinity! The time has come when men are turning from sound doctrine to fables, and hence all the discussion about the varying degree of inspiration, and all the philosophising by which the plainest statements of the Divine Word are explained away.

An Independent Papacy?—This is the question asked by a well-informed journal in view of recent events following the sudden resignation of the Italian ministry. It is said:—

"General Pelloux was called upon by King Humbert to reconstruct his cabinet, and in the course of this reconstruction certain things are appearing which may explain the resignation. Among those with whom General Pelloux is conferring is Baron Sonino, an Italian statesman who has for some time been prominent in his assertions that a reconciliation with the Papacy is the only solution of the general political situation. It is affirmed that

the Vatican would cease its opposition to the Government if it could secure a small strip of territory on the North Bank of the Tiber, and extending to the sea at Civita Vecchia, as an independent State. This would include the Vatican, and would leave the Quirinal and almost the entire city to the present Government. It is hinted that Baron Sonino might go into the cabinet on the basis of such an arrangement, and bring with him into Italian politics a large number of the oldest, wealthiest, and most powerful of the Italian families."

One thing is certain, the Papacy means to get back a portion of its temporal sovereignty. When she can say again, "I sit a queen, and am no widow, and shall see no sorrow," she will think her triumph assured. But God says, "Therefore shall her plagues come in one day: . . . for strong is the Lord that judgeth her."—Rev. xviii. 7, 8.

THE spy system shows how distrustful the nations are of one another. Even those in alliance and sworn friendship have again and again been shown to have been distrustful all the time. The *London Spectator* says:—

"The miserable agitation under which France is smarting for the moment has revealed in all their horror the iniquities of espionage. It is a system which all nations loathe, but whose suppression no nation is strong enough to advocate."

ONE of our Society's evangelists has recently been holding meetings in one of the largest halls in New York City. An exchange says:—

"Connected with the Methodist churches of New York is what is known as the 'Forward Movement,' the principal feature of which is to encourage Bible study. Not long ago the leader came to Elder Franke, and said: 'The people are calling for what our preachers cannot give them, and we want to know if you would be willing to give us some of your time.' This was agreed to, and for one whole week, Brother Franke spoke in one of the largest Methodist churches in the city, and many became so interested that they attended the meetings in the hall."

The message which the Word of the Lord has for our day, on the fulfilment of prophecy and the life and power in the Word, will do anybody good. Too often the popular pulpit has scant sympathy with the message, but many there are who have not themselves looked into these present-day issues who are ready to let the people hear freely and judge for themselves what is truth.

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If a man hasn't got grace enough to keep his temper and live right, the less he has to say for Jesus Christ the better.—*Moody*.