

The Oriental Watchman.

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

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Oriental Watchman

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LET HIM WORK.

He who works in earth and heaven
Has a work to do
In the hearts of those who love Him,
He would work in you.
He would by His Holy Spirit
Make His will your own.
He would give you gleams of glory
From His Father's throne.
Let Him work, O helpless mortal;
Choose to let Him do
What He sees is for His Glory;
Let Him work in you.
Hands and feet and mind and body
All to Him belong;
Let Him take and let Him use them.
Yours a glad new song.
Let Him work complete salvation,
All His word is sure;
Make a full, entire surrender;
Praise Him evermore.

ELIZA H. MORTON.

GOD'S BEAUTIFUL PREACHERS.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"
—Isa. lii. 7.

There is more than one preacher of this class, for when the Apostle Paul quotes this Scripture, he uses the plural, saying, "It is written, How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good things!"—Rom. x. 15.

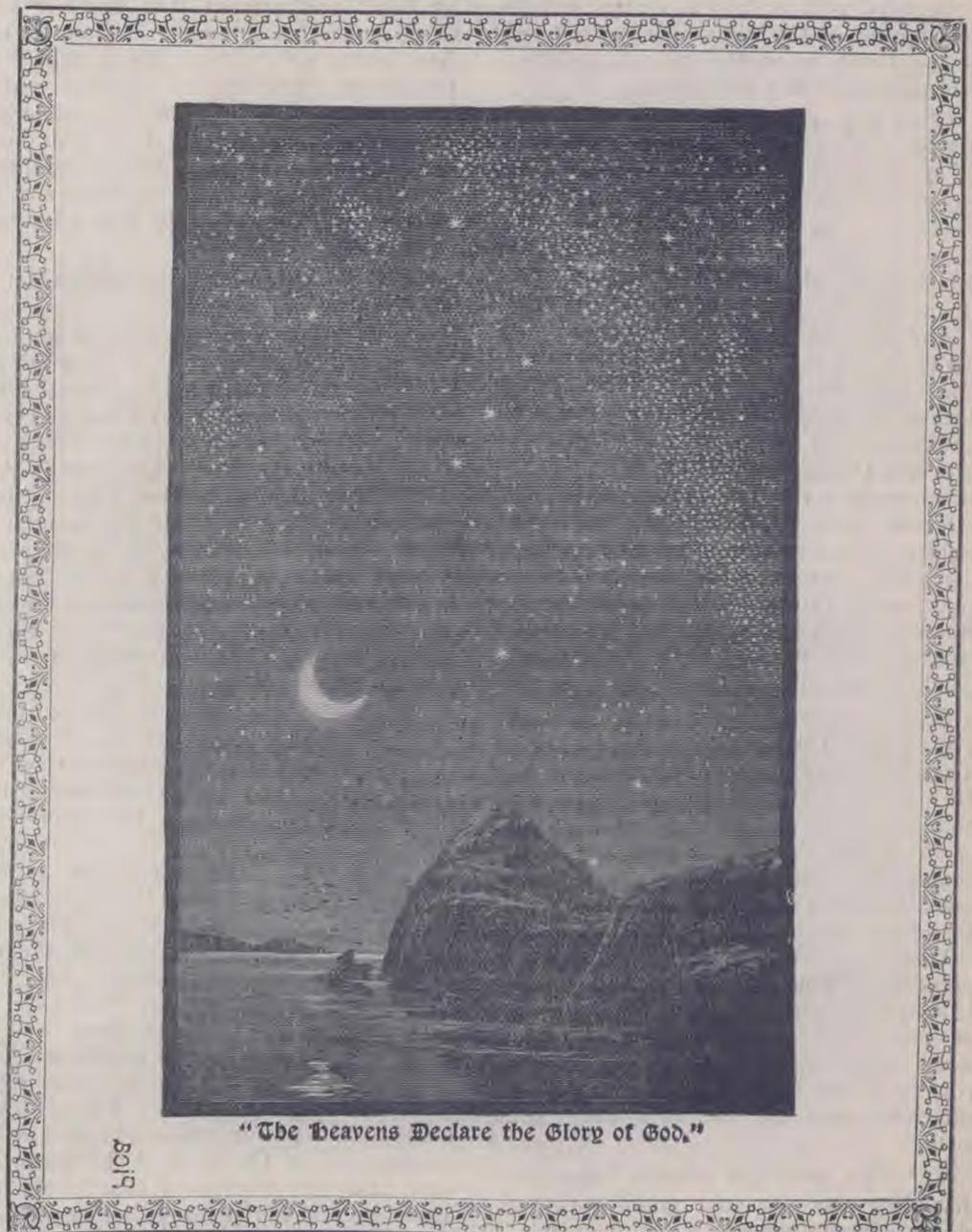
It is true that the text speaks only of the feet of these preachers, calling them beautiful, while we are talking about God's beautiful preachers; but since the feet are the most humble members of the body, it necessarily follows that if the feet are beautiful, the whole body must be beautiful also. May we know who these beautiful preachers are? Certainly, or else we cannot know the message that they bear. Let us see what the Scriptures have to say about them, and we shall learn something valuable about preaching the Gospel, as well as something of the glory of the Gospel.

In Rom. x. 13, we have the statement that "whosoever shall call upon the name of the Lord shall be saved." Then follow some questions, designed to emphasize the fact that all have had an opportunity to know the Lord, and to call upon Him.

Thus: "How then shall they call upon Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" All these questions suggest their own answer. But some have been sent, as is shown by what follows:

had a chance to believe, and to call upon the name of the Lord.

Passing by the statement that "they have not all obeyed the Gospel," and that "faith cometh by hearing, and hearing by the Word of God," we come to the question, "But I say, Have they not all heard?" Heard what? The Word of the Gospel,



"The Heavens Declare the Glory of God."

"As it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" So since some have been sent, it is evident that there are preachers; and since there are preachers, it follows that people have heard; and since they have heard, they have

of course, for that is the only thing under consideration. "Yes, verily," they have all heard the Gospel, but they have not all believed it. Now for the proof that all have heard it: "Their sound went into all the earth, and their words unto the ends of the world." Whose words went unto the ends

of the world? The words of the beautiful preachers of whom the Apostle has just spoken as preaching the Gospel of peace, and bringing glad tidings of good things.

So far it is all very clear. Now who are these beautiful preachers of the Gospel, whose words have gone unto the ends of the world? The answer is found in the Scripture from which the Apostle has quoted. It is Ps. xix. 4. It is the bodies which God created to be in the firmament of the heavens, to give light upon the earth, whose "line is gone out through all the earth, and their words to the end of the world."

The sun, moon, and stars, and the firmament itself, are the preachers whose feet are so beautiful upon the mountains, as they come preaching the Gospel of peace. And truly their feet are beautiful. Who has not been filled with ecstasy as he has seen the sun lighting up the hilltops, or the soft light of the moon upon the mountains? Beautiful preachers they are indeed.

Glory is power, for we read in Rom. vi. 4, that "Christ was raised up from the dead by the glory of the Father," and in Eph. i. 19, 20 that the resurrection of Christ was a manifestation of the working of the mighty power of God. Therefore the heavens, in declaring the glory of God, are proclaiming His power.

And the power of God is salvation; for the Gospel is the power of God unto salvation, and "His Divine power hath given unto us all things that pertain unto life and godliness."—2 Peter i. 3. So the heavens proclaim the salvation of the Lord. Thus, as rendered in the best translations, "Jehovah hath made bare His holy arm in the sight of all the nations; and all the ends of the earth have seen the salvation of our God."—Isa. lii. 10. Take notice that this statement directly follows the verse first quoted, about the beautiful messengers of good tidings, publishing salvation.

So the heavenly bodies are God's model preachers. They preach simply by shining. That is the way that Jesus himself preached. He was the light of the world. It was the shining of His life that taught men. He is the Light that lights every man that cometh into the world, and whosoever follows Him shall not walk in darkness, but shall have the light of life, even of His life.

Would you be one of God's beautiful preachers? You do not need to be eloquent. It is not actually necessary that you be able to speak at all. You have only to let Christ shine upon you, and to allow God to make your heart His sanctuary, and then He that sitteth between the cherubim will "shine forth."

Then "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

—Selected.

"THE Word of God is living and powerful." God says so. When we come to His Word, then, we come into the presence of the living God. When we read the Word God is talking to us. When we pray we are talking to God.

CREATION AND REDEMPTION.

"IN the beginning God created the heaven and the earth."—Gen. i. 1. In this brief sentence we have the whole of the truth of the Gospel summed up. He who reads aright, may derive a world of comfort from it.

In the first place, let us consider who it was that created the heaven and the earth. "God created." But Christ is God, the brightness of the Father's glory, and the express image of His person.—Heb. i. 3. He Himself said, "I and My Father are one."—John x. 30. He it was who, representing the Father, created the heaven and the earth. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."—John i. 1-3. And again we read of Christ, that, "by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist."—Col. i. 16, 17.

The Father Himself addresses the Son as God, and as Creator. The first chapter of Hebrews says that God has not at any time said to any of the angels, "Thou art My Son, this day have I begotten Thee;" "but unto the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom." And He has also said to the Son, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of Thy hands"—Heb. i. 5, 8, 10. So we are well assured that when we read in the first chapter of Genesis, that "in the beginning God created the heavens and the earth," it refers to God in Christ.

Creative power is the distinguishing mark of Divinity. The Spirit of the Lord through the prophet Jeremiah describes the vanity of idols, and then continues: "But the Lord is the true God, He is the living God, and an everlasting King; at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, and He hath established the world by His wisdom, and hath stretched out the heavens by His discretion."—Jer. x. 10-12. The earth was made by His power, and established by His wisdom. But Christ is "The power of God, and the wisdom of God." So here again we find Christ inseparably connected with creation as the Creator. Only as we acknowledge and worship Christ as the Creator, do we acknowledge His Divinity.

Christ is Redeemer by virtue of His power as Creator. We read that "we have redemption through His blood, even the forgiveness of sins," because that "by Him were all things created." Col. i. 14, 16.

If He were not Creator, He could not be Redeemer. This means simply that redemptive power and creative power are the same. To redeem is to create. This is shown in the statement of the apostle that the Gospel is the power of God unto salvation, which statement is immediately followed by another to the effect that the power of God is seen by means of the things that have been made.—Rom. i. 16, 20. When we consider the works of creation, and think of the power manifested in them, we are contemplating the power of redemption.

There has been a great deal of idle speculation as to which is greater, redemption or creation. Many have thought that redemption is a greater work than creation. Such speculation is idle, because only infinite power could perform either work, and infinite power cannot be measured by human minds. But while we cannot measure the power, we can easily settle the question about which is the greater, because the Scriptures give us the information. Neither is greater than the other, for both are the same. Redemption is creation. Redemption is the same power that was put forth in the beginning to create the world and all that is in it, now put forth to save men and the earth from the curse of sin.

The Scriptures are very clear on this point. The Psalmist prayed, "create in me a clean heart, O God, and renew a right spirit within me."—Ps. li. 10. The apostle says that "if any man be in Christ, he is a new creature," or a new creation.—2 Cor. v. 17. And again we read: "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them."—Eph. ii. 8-10.

Compared with God, "man is less than nothing and vanity." In him "dwelleth no good thing." But the same power that in the beginning made the earth from nothing, can take every one who is willing, and make of him that which is "to the praise and glory of His grace."

E. J. WAGGONER.

THE BOOK OF BOOKS.

THE Bible is the most precious book in the world. It is the only guide to direct the soul to the paradise of God. The apostle says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Bible is a precious treasure. It should be in every home, not to be laid away or put upon a shelf, but to be diligently studied.

The Lord has given the Bible to us, and it is our privilege to read it for ourselves. It is our duty to search it diligently, that we may receive more and more light from

its sacred pages. As we search the Bible to comprehend the truths of salvation, angels of God are present to strengthen the mind, and to aid us in understanding that which will be a benefit to us and to others. We are to explore the sacred volume as a miner explores the veins of ore in the earth, and finds the precious seams of gold. While time shall last, we shall desire to know what the Bible has to say in regard to our relation to Jesus Christ, and our responsibility to God as free moral agents. We must search the Scriptures, so that we may know how to accept our responsibilities, and how to impart the knowledge we have gained to others who are in need of comfort and hope. We must know by experience what it is to have Christ for our sin-bearer, in order that we may intelligently say to others, "Behold the Lamb of God, which taketh away the sin of the world!"

The opinions we have received through listening to the traditions of men must not be permitted to bar the way, so that we shall not receive the light that requires reformation and transformation. Enter your closets with the Bible in your hand, and there commune with God, having an ear to hear what the Spirit saith unto you. Let your heart be humbled and teachable, softened and subdued by the Holy Spirit. If you find that your former views are not sustained by the Bible, it is for your eternal interest to learn this as soon as possible; for when God speaks in His Word, our preconceived opinions must be yielded up, and our ideas brought into harmony with a "thus saith the Lord." Christ said, "Sanctify them through thy truth; thy word is truth." With submissive spirit you are to obey the truth at any cost, knowing that the precepts of the Bible are the Word of the eternal God.

MRS. E. G. WHITE.

A VOICE FROM THE WILD OCEAN WAVES.

WRITTEN during the roughest part of the voyage across the Indian Ocean, while sitting upon the upper deck of the steamer, June 23 1901.

O THOU boistrous, bounding, billowy ocean!
What pen can trace thy panoramic motion?
What mind conceive the secrets of thy story?
What tongue can tell of thy majestic glory?

Oft have I seen thy beauteous smile of peace,
When gentle breezes fanned thy placid brow
Until thy breath would almost seem to cease:
I've longed to see thee as I see thee now.

Thy waves roll high before the strong Monsoon;
And still they roll from midnight until noon.
From noon till midnight, on they roll in power.
I sit upon the deck and watch them by the hour.

Range after range they rise in mountains steep:
Between the ranges lie the valleys deep:
Mountains to valleys sink before my eyes,
While deepest valleys into mountains rise.

Each mountain peak is capped with snowy foam.
As farther still they bear us from our home,
They lift our ship in triumph to 'rd the sky,
And let it sink, like some high hopes that die.

What are these wild waves saying,
As they lift their hands on high?
Whose praises are they shouting,
Leaping upward to 'rd the sky?

O listen to the quick and glad reply
From every rolling wave that passes by:
"We speak of Him who spreads the heavens above,
And washes every shore with waves of love."

Wild waves, what are you doing,
Tossing our ship so high,
While in this wild dance wooing
The Monsoon sweeping by?

"In haste we're onward rolling!"
The thundering billows roar:—
"The bells of Heaven are tolling!
Delay must be no more!"

Wild waves, tell us of your mission;
What tidings do you bear?
What great message your ambition
To pour out on the air?



"We bear to men the joyful story
Of a mighty coming King.
Earth and ocean, shout his glory
Till Heaven's high arches ring."

Where, O wild waves, are you going,
To proclaim this message grand,
With the Monsoon ever blowing,
Hastening onward hand in hand?

"We are going where the summer
Blushes with a warmer smile;
Where the King would seek a people
In whose mouth must be no guile."

"Millions there have waited long
For clearer light to reach that land:
You often hear its name in song—
The country of the 'coral strand.'"

Wild waves, we now rejoice to meet you,
Tho' so far away from home.
Here with welcome do we greet you;
And gladly with you onward roam.

The wild waves now more gently roll,
Still moving to 'rd the eastern goal.
The Monsoon breathes in softer gales,
While pressing on against our sails.

The wild waves faithful servants prove,
Bearing the message of God's love:
The wind is harnessed to his car.
To spread the message near and far.

Let every voice on earth unite
With all the glittering orbs of light,
To make the bending heavens ring
With praises to our coming King.

G. K. OWEN.

RUNNING WITH HORSES.

IN Jer. xii. 5 we find these words: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

There is in this verse a good lesson for us who are striving to be overcomers with Christ. If, when we have little trials and perplexities to contend with, we get vexed, how can we stand when the time of greater trials comes?

The Lord speaks of "a time of trouble" such as never was since there was a nation.—Dan. xii. 1. Now this "time of trouble" comes just before God's people are delivered; and in view of this fact, how patient we should be, and how we should strive to overcome in all things in the name of Christ.

"Be patient therefore, brethren, unto the coming of the Lord."—James v. 7. With such good admonition from the Lord at this time, just before the end of all things, all should take a firm stand for the truths of God's word; then they can run with horses, and not get weary; and will be prepared for the swelling of the Jordan, or the "time of Jacob's trouble."

T. E. MOORE.

TIME.

"TIME,"—how often we use the word, yet how little we think of its meaning! "I have n't time for this," and, "I will when I have the time," are expressions familiar to us all. We use them when the Spirit suggests the visit with the downcast and disheartened brother,—the word spoken in due season, which may save a soul from ruin, and fill heaven with songs of joy and gladness. Still we go on, living and planning always in the future; while the golden moment, with its grand possibilities, is passing from our reach like a flowing river, a running stream, which, once gone, is forever beyond our recall. It congeals into the hardest adamant, to stand throughout time and eternity as a wasted opportunity.

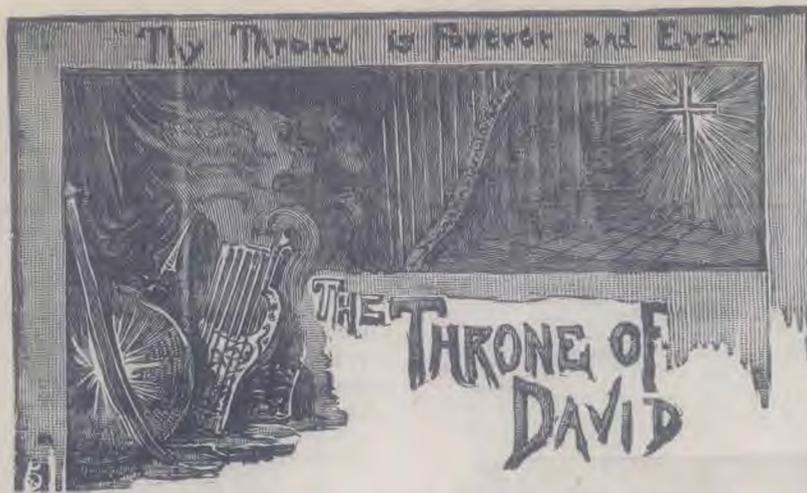
There is only one moment that we are positively sure is ours, and that is the one which the clock is ticking away now; the next may see the breath of life returning to Him who gave it. Why not awake, grasp the ever-present now, and do with our might what our hands find to do?

"O list to the moments! though little they seem,
They are bearing your bark on a swift, silent stream,

And onward, still onward, you glide from the shore
To that vast, boundless ocean where time is no more.

"Take heed to the moments; for on them they bear
Of gems the most precious and diamonds so rare.
Take care of the moments, for life's but a span;
Then carefully hoard them, O vain, dreaming man."

MINNIE CADY.



The "Return of the Jews."

A. T. JONES.

JER. XIX. 1-3, 8-12.

"THUS saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the east gate, and proclaim there the words that I shall tell thee, and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem: Thus saith the Lord of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

And I will make this city desolate, and an hissing; every one that passeth thereby shall be astonished and hiss because of all the plagues thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, where with their enemies, and they that seek their lives, shall straiten them. Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again; and they shall bury them in Tophet, till there be no place to bury."

Please read over and consider carefully that passage of Scripture.

First, notice the point of time at which it certainly applies: then its force and bearing upon this subject will be more fully discerned.

The point of time at which it applies is *not* the siege and destruction of the city and the captivity of the people by Nebuchadnezzar:—

(a) Because in that siege there was no such straitness as is here described; although "all the bread in the city was spent," and there was great distress; yet they were not so sorely driven by want as to eat human flesh, much less the flesh of their own children.

(b) Because the same prophet Jeremiah told that same people that the destruction of the city and the scattering of the people by Nebuchadnezzar would be for only seventy years (Jer. xxv. 8-11), and then they should be gathered again from every nation, and the city would be rebuilt, saying:—

"Thus saith the Lord: Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, and

without man, and without inhabitant, and without beast, the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good; for his mercy endureth forever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord."—Jer. xxxiii. 10, 11; also verses 5-9.

These facts make it certain that the prophecy of Jeremiah 18, given by the symbol of the potter's earthen bottle and the breaking of the bottle, had no reference to the destruction of the city and the captivity of the people by Nabuchadnezzar.

A study of the facts and the Scriptures, however, makes it certain that the point of time at which Jeremiah 18 *does* apply is the destruction of Jerusalem and the scattering of the people by the Romans under Titus.

(a) Because at that time the siege and straitness was so desperate that the frantic people did actually eat their own children. Read the terrible story, in literal fulfillment of Jer. xviii. 9, in Josephus, "Wars of the Jews," book 5, chap. 10; and book 6, chap. 3.

(b) This was also foretold by Moses in Deut. xxviii. 53-57. And Moses said that siege would be by "a nation whose tongue thou shalt not understand," which absolutely fixes it to the Romans; for the Jews never had any difficulty in understanding the Babylonians, while the Latin of the Romans was altogether a strange tongue. For the number of captives and the destruction and scattering of the people at this time, read Josephus, "Wars of the Jews," book 6, chap. 9; and Milman's "History of the Jews," last paragraphs of book 16.

It being certain then that the time at which Jeremiah 18 applies is the destruction of Jerusalem and the scattering of the people by the Romans, what now saith this Scripture as to the *return of the Jews*?

What was done with that bottle?—"Then shalt thou break the bottle in the sight of the men that go with thee."

What kind of bottle was it?—"A potter's earthen bottle."

What of such a bottle when it has been broken?—It "cannot be made whole again." If it were a glass bottle or a brazen bottle, and it were broken, it could be made whole again, even if only by melting and moulding again. But when clay has once been burned, nothing can ever be made of it afterward even if it be reduced again to dust. An earthen bottle, therefore, once broken, literally *cannot* be made whole again."

And when he had broken that bottle, which could not be made whole again, then he said to the witnesses, "Thus saith the Lord of hosts: *Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again.*"

Then as an earthen vessel, when broken, "cannot be made whole again," *even so* the people and nation of the Jews since their having been broken by the Romans, "*cannot be made whole again.*"

And whatever any other may say, even "Thus saith the Lord of hosts."

IN Matt. xxi. 33-44 Jesus spoke to the Jews the parable of the householder, who planted a vineyard, and hedged it about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, expecting the husbandmen to render to him the fruits of the vineyard. But, lo! when he sent his servants to receive the fruits, instead of rendering the fruits to the master of the vineyard, the husbandmen took the servants, and beat one, and killed another, and stoned another, and continued so to do until at the last the owner of the vineyard sent unto them his son, saying, "They will reverence my son." But instead of reverencing the son; and, even at the last, rendering the fruit of the vineyard to the owner, they said among themselves: "This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him."

Now, though this is a parable, it is not by any means an imaginary story; for, from the very first word of it until the last, it is simply the report of actual occurrences. It was all, from first to last, simply gathered from what for ages had been written in the Scriptures, which those people were constantly studying, and which they pretended to reverence so highly as to make them above all things "the people of the Book."

The most of the Scripture which is the basis of the story is in Ps. lxxx. 8-16 and Isa. v. 1-7. And in Isaiah the appeal is made: "And now, O inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard." And when Jesus had recounted the story up to the point where they had caught the son, and cast him out of the vineyard, and had slain him, he said to them: "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" Here now is the time for the decision and the judging; and the judging is submitted to those very husbandmen to whom had been committed the care of the vineyard.

What, then, is the judgment which they

pronounced in this case, as between the master of the vineyard and the husbandmen to whom he had committed its care? Whatever it is, it is the judgment which they passed upon themselves. What judgment is it, then, which they passed now upon themselves?—"They say unto him, He will, miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons." Then said Jesus: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Thus, it is certain, by the judgment of the nation of the Jews, which they pronounced between the Lord and themselves, and thus pronounced upon themselves; and by the Word of God plainly spoken, that the kingdom of God was taken from the Jews and given to another nation. And there is no word that it should ever be taken from this other nation, and given back to the Jews. The only thing henceforth is that, whatever part the Jews shall have in that kingdom, they must get it exactly as do this other nation to whom the kingdom is now given. In other words, they must get it exactly as the Gentiles do.

And that this is so, is plain from the Word of the Lord in the passage in Isaiah, which is a principal part of this parable spoken by Jesus. There the Lord appeals to all, thus: "What could have been done more to my vineyard, that I have not done in it?" If there could have been another thing which could possibly have been done by the Lord for that people, it would have been done before they were scattered. But when the Lord had done everything that even he could and had so thoroughly done everything, that he could appeal to the wide universe for anybody to tell him what more could have been done, then it is certain that there is nothing more that can possibly be done.

From this appeal, it is plain that if anybody can suggest anything that can be done that has not been done, he will in that have discovered something that the Lord never could find out. But *that* never can be. Nobody can conceive of anything that could be done for the Jews that has not already been done for them by the Lord. And any Jew who is not brought to God and saved to the uttermost by that which God has already done, can never be brought to God at all; which is only to say again that since the kingdom of God, by their own judgment, has been justly and rightly taken from the Jews, and given to another nation, all of them that shall ever see the kingdom of God must find it exactly as do all those of this other nation who find it.

"It is very surprising," says a writer, "how small an amount of Scripture proof will suffice to convince a person of something he wants to believe; and what a large amount is required to convince him of a plain truth which he does not relish."

"WHEN thou hast Christ, thou art rich, and hast enough."



THE WAY, THE TRUTH, AND THE LIFE.

IN the announcement "I am the Way, the Truth, and the Life," Christ by no means pointed His disciples to a new way. Since the days of Adam, the Lord has had His representatives, men who have kept alive the influences imparted to them from heaven. Since the first Gospel sermon was preached, when in Eden it was declared that the seed of the woman should bruise the serpent's head, Christ has been uplifted as the Way, the Truth, and the Life. The same Christ that is at work to-day among all classes of people, was at work in the days when Adam lived, when Abel died by the hand of his brother because he presented to God the blood of the slain lamb, representing the blood of Christ. Abel's faithful adherence to God's commands in bringing a lamb as his sacrifice, offended Cain. He had another way, and this way he wanted Abel to follow, instead of following the way of the Lord. Abel would not yield God's way for the way of his brother, and he was murdered. But though dead, Abel yet speaks.

Enoch was one of God's representatives. During his life on earth he walked with God, and God took him to heaven without seeing death. Enoch prophesied of the great event which is the consummation of all things earthly,—the second coming of Christ. Noah's persevering righteousness and faith made him a representative man. The deep, earnest fidelity of Abraham caused him to be called by God "the father of the faithful." For his self-sacrificing zeal Moses received the testimony that he was the meekest and most humble of all the human family. These were characters illustrious for spirituality and moral excellence.

In every age Christ has been the Way, the Truth, and the Life. He was the Originator and foundation of the Jewish economy. In the pillar of cloud He guided the children of Israel in their wanderings. Everything was adjusted and arranged by the hand of Divinity. And all the knowledge that came direct from God to them, all the power and glory of that ancient economy, had been poured into the treasury of the Christian church. Nothing has been lost. The accumulated light of generations is given to the church of to-day, not to be hoarded, but to be circulated. Messengers are to be sent to every part of the earth, proclaiming Christ, the Way, the Truth, and the Life.

The earthly temple is no more. Its mysterious vail has been rent asunder; its sacred vessels have been demolished, and

the Jewish people are scattered to every part of the world. But the judgments that fell on that nation are a symbol of those that will fall on all who, like Jerusalem, know not the time of their visitation. Let not man mock the ancient Jewish economy, of which Christ was the Originator, and the One to whom the types and shadows pointed. In these types and shadows is revealed the everlasting Gospel.

The idea that the Old Testament no longer possesses vital interest, because the New Testament has been written, is an idea fatal to the soul of him who believes it. Both the Old Testament and the New are necessary. The New Testament does not contain another Gospel, a new religion. It is but the unfolding of the Old. The past ages are of peculiar value to us; and those who are ignorant of the Scriptures, and of the power of God as manifest in the history of His people, understand but dimly the manner of His working.

In the Scriptures the past is brought down to our time. The Word of God offers us the treasures of inspired wisdom that have been accumulating from age to age. Before us are examples of piety and devotion. The lives of these men have been placed on record, not to exalt them, but to make us wise unto salvation, to show us the errors and mistakes of good men, and to lead us to imitate their virtues. Let those who talk of the patriarchal and prophetic age as a Christless age, read their Bibles with humble heart, praying for power to follow the example of holy men of God.

Christ was the way by which patriarchs and prophets were saved, and to pour contempt upon this way is to pour contempt upon Christ, enshrouded in the pillar of cloud, and giving directions to Moses to be given to the children of Israel. There was plenty of light in the old way to lead every soul to the abodes of bliss.

The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth's history. "Not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into." "All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." The prophets and apostles meet and unite their witness, testifying of the sufferings of Christ, and the glory that should follow. The wonderful events in the history of the children of Israel are not to be lost sight of or ignored because of the lapse of time. They are jewels of truth that have been placed in false settings. Christ came to redeem them from error, and to reset them in the framework of truth, that they might shine in their native purity and attractive loveliness. By Him they have been made to give forth a brighter and more powerful lustre than ever before.

The patriarchs and prophets were representative men, and through them, from century to century, a flood of knowledge was poured into the world. Adam, repentant and converted, was a Christian; Abel was a Christian; Enoch was a Christian; Noah was a Christian; Abraham was a Christian. In types and symbols the Gospel was revealed to those of former dispensations. The Old Testament Scriptures show us the power possessed by those who looked to Christ. The glorious beams of continually-increasing light are all concentrated in our time. All testify of Christ, "the Way, the Truth, and the Life." But never was this truth so clearly defined as in Christ's answer to the words, "Lord, we know not whither Thou goest, and how can we know the way." Christ is revealed to us in His

first advent. We see Him sacrificing riches, power, and glory for poverty, temptation, privation, and suffering.

Christ is indeed the Way, the Truth, and the Life. There are not many ways to heaven. Each one may not choose his own way. Christ says: "I am the Way. . . . No man cometh unto the Father but by Me." Unless we are individually in this way, we cannot reach the heavenly mansions. The question for each one to ask himself is, Am I following Christ because I know that He is the Way, the Truth, and the Life? Am I in the path that leads to perfect obedience? Those who walk in this way never lose their strength, but constantly receive new power for their heavenward march.

MRS. E. G. WHITE.



LOST, TRIBES OF ISRAEL.

THERE is a popular, almost universal, idea that at the time of the Babylonish captivity, ten of the twelve tribes were wholly lost, and that only two tribes could be mustered to return to the land of Palestine at the close of the seventy years. So deeply rooted is this notion that almost everybody knows at once what is referred to whenever the expression, "The ten lost tribes," is used. How this idea came to prevail, we shall not stop to enquire, but shall content ourselves with ascertaining what the Bible has to say upon the subject of the lost Israelites.

JUDAH AND ISRAEL.

FIRST, however, it may be well to note a common misconception concerning the terms "Judah" and "Israel." When the kingdom was divided, after the death of Solomon, the southern portion, consisting of the tribes of Judah and Benjamin, was known as the kingdom of Judah, with Jerusalem as its capital; while the northern portion, consisting of the rest of the tribes, was known as the kingdom of Israel, with headquarters at Samaria. This northern kingdom it was that was first carried captive, and the tribes that composed it are the ones supposed to be lost.

The misconception is that the term "Jews" is limited to the people of the southern kingdom, namely, to the tribes of

Judah and Benjamin, and that the term "Israelites" signifies only those tribes composing the northern kingdom, supposed to be lost. Going on in the line of this supposition, "the warm, ungoverned imagination" of some speculative theologians has fancied that the people generally known as Jews are from the tribes of Judah and Benjamin alone, and that the Anglo-Saxon race, or more specifically, the people of Great Britain and America, are the Israelites, or, in other words, "ten lost tribes" discovered.

CHARACTER, NOT NATIONALITY.

IT is easy to see how this theory originated. It originated in an utter failure to comprehend the promises of the Gospel. It was invented in order to bring in the Anglo-Saxon race as inheritors of the promises to Abraham, the fact having been lost sight of that those promises embraced the whole world, without respect to nationality, and that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him."—Acts x. 34, 35. If men had believed that "an Israelite indeed," is one "in whom is no guile" (John i. 47), they would have seen the folly of the idea that no matter how wicked and unbelieving folks may be, they must be Israelites simply because they are a part of a certain nation.

But the idea of a national church and of a national religion is wonderfully fascinating, because it is so much more pleasant for people to suppose that they are to be saved in bulk, regardless of character, instead of through individual faith and righteousness.

BIBLE TERMS THAT OVERTHROW UNFOUNDED DISTINCTIONS.

A FEW texts of Scripture are sufficient to show that the terms "Jew" and "Israelite" are used interchangeably, each being applicable to the same person. For instance, in Esther ii. 5 we read that "in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Kish, a Benjamite." But in Rom. xi. 1 we have the Apostle Paul's statement, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;" and the same apostle said, "I am a man which am a Jew of Tarsus."—Acts xxi. 39. Here we have one man of the tribe of Benjamin, a Jew, and another man of the same tribe, an Israelite, and at the same time a Jew.

Again, Ahaz was one of the kings of Judah, and reigned in Jerusalem. See 2 Kings xvi. 1, 2; Isa. i. 1. He was a descendant of David, and one of the ancestors of Jesus according to the flesh. 2 Kings xvi. 2; Matt. i. 9. Yet in 2 Chron. xxviii. 19, in an account of the invasion of "the south of Judah" by the Philistines, we are told that "the Lord brought Judah low because of the sins of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord."

When the Apostle Paul had returned to Jerusalem from one of his missionary tours, "the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him, crying out, Men of Israel, help!"—Acts xxi. 27, 28.

The reader can readily see the naturalness of this, when he remembers that all the twelve tribes were descended from one man, Jacob, or Israel. The term "Israel" is therefore applicable to any or all the tribes; while, because of the prominence of Judah, the term "Jew" came to be applied to any of the children of Israel, regardless of their tribe. In speaking of the covenants God says that He will "make a new covenant with the house of Israel, and with the house of Judah" (Heb. viii. 8), in order to make it unmistakable that the new covenant is to be made with the entire, undivided people, just as the old covenant was.

Thus we see that the term "Jew" is rightly applied to the same people as is the term "Israelites;" but we must not forget that, strictly speaking, "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."—Rom. ii. 28, 29. The reckoning of the tribes has been lost among the people called Jews, but that makes no difference; they may be called Israelites just as properly as Jews; but

neither term is in strict propriety applicable to any of them except to those who have real faith in Jesus Christ; and both terms are, in the strictly Scriptural sense, applicable to any who have such faith, though they be English, Greek, or Chinese.

NONE OF THE TRIBES "LOST."

Now as to the "lost tribes." That the ten tribes were no more lost after the close of the Babylonian captivity than they were before, is as plain from the Scriptures as that the tribes of Judah and Benjamin were not lost. How does anybody know that these two tribes were not lost, that is, lost to sight?—By the simple fact that we find reference to them after the captivity; individuals belonging to those tribes are mentioned by name. In the same way we know that the other tribes existed as distinct after the captivity as before.

Not all the people of Israel were carried away to Babylon; the poorest and least prominent were left in their own land. But the majority of all the tribes were taken away, and so in the royal proclamation at the close of the seventy years, the permission to return was universal, as follows:—

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the heart of Cyrus king of Persia, that he made a royal proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of *all His people?* his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem."—Ezra i. 1-3.

The permission to return was unlimited but not all of any tribe, took advantage of it. All the tribes, however, were represented; but those that remained were not thereby necessarily lost. A family cannot be said to be "lost" because they live in a foreign country. Later on Artaxerxes in his commission to Ezra wrote: "I make a decree, that *all they of the people of Israel*, and of His priests and Levites in my realm which are minded of their own free will to go up to Jerusalem, go with thee."—Ezra vii. 13.

"ALL ISRAEL" REPRESENTED.

IMMEDIATELY following the proclamation of Cyrus we read, "Then rose up the chief of the fathers of Judah and Benjamin, and the priests and *the Levites, with all them whose spirit God had raised*, to go up to build the house of the Lord which is in Jerusalem. Ezra i. 5. We know that the services of the sanctuary were re-established, and none but Levites could be employed in them; and in Ezra iii. 10-12 we read that when the foundation of the temple was laid, "they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with symbols to praise the Lord." Even after the resurrection and ascension of Christ we read of Barnabas, "a Levite, and of the country of Cyprus."—Acts iv. 36.

In Luke ii. 36-38 we read of "Anna, a prophetess, the daughter of Phanuel, of *the tribe of Asher*," who recognised the

infant Jesus as the Lord, "and spake of Him to all them that looked for redemption in Jerusalem."

Here we see representatives of two of the ten tribes that are supposed to have mysteriously disappeared, expressly mentioned by name as dwelling in Jerusalem. It is most certain that a thing cannot be lost when you know exactly where it is.

The other tribes are not specified, but in Ezra ii. 70 we read, "So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *all Israel in their cities.*"

When the Apostle Paul was on trial for his life, before King Agrippa, he said:—

"Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise *our twelve tribes*, instantly serving God day and night, hope to come."—Acts xxvi. 6, 7.

Here we find that the twelve tribes were in existence in the days of the Apostle Paul, and were looking forward in hope to the fulfilment of the promise which God made to the fathers.

Again, the Apostle James addressed his Epistle "to the twelve tribes which are scattered abroad."—James i. 1.

We have here sufficient evidence that no one tribe of Israel was ever lost more than another. All tribal distinctions are now lost, and no Jew can tell to which of the twelve tribes he belongs, and so in that sense, not merely ten, but *all* of the tribes are now lost, although all the twelve tribes are represented in the Jewish people scattered over the earth. God, however, keeps the list, and in the world to come will put every person in his proper place, for the city for which Abraham looked, the capital of the inheritance promised to him and his seed, the New Jerusalem, has twelve gates, and on the gates are "the names of the twelve tribes of the children of Israel."—Rev. xxi. 12.

WHOM THE LORD COUNTS AN ISRAELITE.

THE last two texts suggest another fact, namely, that God's reckoning of the tribes is not after man's reckoning. "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7), and "he is not a Jew, which is one outwardly; . . . but he is a Jew which is one inwardly; and circumcision is that of the heart,"—Rom. ii. 28, 29. All those who are saved will "enter in through the gates into the city" (Rev. xxii. 14), but each of those gates has the name on it of one of the twelve tribes, showing that the saved compose the twelve tribes of Israel. This is evident also from the fact that "Israel" means an overcomer. The Epistle of James is addressed to the twelve tribes, yet there is not a Christian who does not know that its instruction and promises are for him.

And this brings us to the fact that in reality all the tribes are lost, "for all have sinned, and come short of the glory of God."—Rom. iii. 23. "All we like sheep

have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. liii. 6); therefore when the Lord Jesus came, He said, "The Son of man is come to seek and to save that which was lost."—Luke xix. 10. He declared, "I am not sent but to the lost sheep of the house of Israel" (Matt. xv. 24), at the very moment when He was about to confer a blessing on a poor, despised Canaanitish woman, a descendant of those heathen who inhabited the land before the days of Joshua.

Here at last we have located the lost tribes of Israel. Not ten only, but all of the tribes are lost, so completely lost that the only hope of their salvation is in the death and resurrection of Christ. In this condition we find ourselves, and therefore we can read with delight, as pertaining to us, the promises concerning the gathering of Israel, which we shall next consider.

E. J. WAGGONER.

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GEOLOGICAL GUESSING REBUKED.

"UNBELIEF is pride of intellect, and a mighty conceit always takes away the saving sense of the ridiculous. Possibly this is why those who seek to discredit the Word of God cannot appreciate the spectacle presented when a man with a hammer chips off a bit of rock, and boldly begins to guess how many thousand years older the earth is than is recorded by the historian who wrote of its creation, "moved by the Holy Ghost."

Nature's formations very often furnish absolute ocular demonstrations that these geological guessings are both impotent and impudent. A London journal prints the following:—

"The length" of time necessary for the formation of a stalactite has long been a mooted question. Recent results seem to indicate that it varies greatly with the conditions. Professor Franz Adami writes from Bayreuth, Bavaria, to the *American Naturalist*, that in 1873 the authorities of that city built a reservoir for the town water-supply, which contains traces of lime. On the roof of an arch underneath this reservoir stalactites began to form, which in the present year had grown to a length of 30 centimetres (about a foot). This is a vastly quicker rate than that usually assumed. In an editorial note the *Naturalist* remarks that it had been thought that in Wyandot cave a layer of stalagmite had required one thousand years to attain a thickness of ten inches, and says that Professor Adami's statement is one of the sort of valuable observations which has shaken faith in the worth of all age tests based on stalagmite or stalactite."

Yet the scientist will go on merrily guessing and declaring his figures regarding the earth's age, which are supposed to show "that He who made it and revealed its date to Moses was mistaken in its age."



THE NATIONS PREPARING FOR WAR.

WHILE THE CRY OF "PEACE" IS DECEIVING THE WORLD.

By G. K. Owen.

"COME near, ye nations to hear; and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. . . . The mountains shall be melted with their blood. . . . The sword of the Lord is filled with blood.—Isa. xxxiv. 1-6. "And the nations were angry."—Rev. xi. 18. "Wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears."—Joel iii. 9, 10.

"I will call for a sword upon all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.

And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried."—Jer. xxv. 29-33.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied: for the Lord hath spoken this word."—Isa. xxiv. 1, 3.

"I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled. . . . I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."—Jer. iv. 19-26.

These startling predictions, and many others by the same author, picture scenes of war and desolation such as this old groaning earth has never witnessed. And shall the watchman, standing in full view of

the kindling flames of such devouring conflagrations, dare to hold his peace until he is blinded by the battle smoke, or blown from the face of the earth by the terrific explosions that cause the foundations of the earth to tremble amid the convulsions of the last great battle?

The weighty responsibility of every watchman in such a crisis, is revealed in Ezekiel xxxiii. 6: "If the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

In the light of the "sure word of prophecy," the coming sword already appears in view. We see the bloody hand of war seize it by the hilt; and behold the flashing of its glittering blade, as it waves athwart the eastern sky! Then see it bathed in blood, as, with a lower dip and a wider swing, it mows the nations down! And O how the mountains are melting with their blood!

As such soul stirring scenes as these are unfolding before our minds, how we long for an angel's vocal power, and for a trumpet like that of Gabriel, that we might send the message rolling o'er the distant plains of earth, till every soul has heard the warning cry!

Although some of these prophecies were to be sealed up and so remain until the "time of the end," yet their rapid unfolding in their fulfillment is so fully and so swiftly unsealing them before the eyes of the world, that even the heathen will be without excuse if they have not interest enough in what they see transpiring around them to inquire: "What do these things mean?"

And yet, right in the face of all these fulfillments, one of the most popular themes of the present day, even on the part of many who profess to be watchmen, is the "Peace and Safety" cry that is seeking to drown the very prophecies in which it is foretold. But the world can see that instead of the dawn of universal peace, the heaviest war clouds that ever darkened the horizon of earth, are rising in every direction.

During the last part of our voyage to India, there fell into our hands a copy of the May number of the Strand Magazine, containing the following interesting article on "The Most Destructive Projectile Ever Invented."

"IN spite of Peace Conferences and humanitarian efforts toward the suppression of warfare, the man who can invent the weapon calculated to wreak, in the shortest possible time, the greatest possible destruction of life and property is still a popular hero and certain winner of wealth and glory.

Year by year the power of these death-dealing agencies has increased until the possibilities would seem to be exhausted, but now to inaugurate the new century comes a gun apparently more deadly than any of its predecessors.

It is the invention of Louis Gathmann of Chicago, and after a series of exhaustive tests has just been officially adopted by the United States Government. It will be of 18in. bore, and will throw 600lb. to 800lb. of gun-cotton a distance of five miles.

This new Gathmann arm, in a word, is a high explosive projectile, with a gun for firing it. It makes possible the use of enormous charges of gun-cotton in shells discharged from high-power rifled cannon of the most modern construction and the longest effective range. It practically converts the modern cannon into a torpedo-tube and the modern explosive projectile into an aerial torpedo.

It has long been the dream of artilleryists to use high explosives in projectiles. All attempts to do so have proved abortive or inefficient. Dynamite guns have been comparative failures on account of the low muzzle velocities required by the use of compressed air. The low velocity entails two weaknesses which render the gun useless to a great extent. First, it gives an extremely short range to the gun, and makes accuracy of aim impossible.

In the Gathmann gun both of these faults have been corrected, and a weapon has been produced whose projectiles carry a charge of gun-cotton sufficient to destroy, by one tremendous explosion, a modern warship and every human life thereon.

The shells discharged from Mr. Gathmann's cannon contain from 600lb. to 800lb. of gun-cotton, the most terrible explosive known. The detonation of this amount of gun-cotton in contact with the armoured sides of a modern battleship would crush in its massive steel shell, no matter what their strength or thickness. The mere shock or concussion of so much high explosive would, by impact of the air, kill, maim, or render insensible every soul.

At the recent test experiments at Sandy Hook department experts were completely astounded at the tremendous destructive power of the new instrument of warfare. A powerful structure was erected consisting of a 10 in. nickel-steel armour, backed by 180,000lb. of strong earthworks, timbers, &c. This target resisted the assault of several ordinary shells and remained practically uninjured, but at one shot from a Gathmann shell was completely demolished, and not one timber or piece of armour remained intact. Some of the pieces were blown two miles away, and the consensus of opinion among those present was that the most powerful warship afloat would be utterly destroyed as a result of such a shot.

What made this test even the more remarkable is the fact that only one-fourth of the proper supply of explosive was used—135lb. instead of 600lb. What would have happened to the target had the full complement been utilized can only be left to conjecture.

Mr. Gathmann has made a life-study of explosives, and has long been before the public as the inventor of many valuable contributions to war science. He considers

his new gun his masterpiece, and when seen just after the Sandy Hook tests was highly elated over its success. Commenting on its possibilities he said:—

'Now, I claim for the Gathmann shell, that whatever it hits is doomed. What chance could any warship, however powerful, which had to fire a hundred shots to secure a victory, stand against a vessel whose every hit was mortal? The gun is a giant in dimensions, weighs over 100,000lb., and is 44½ft. long. Although it has an 18in. bore, it can be safely mounted on a 12 in. gun-carriage.

'The total weight of the torpedo-shell which this immense gun was constructed to hurl is 700lb. It is cigar-shaped. The muzzle velocity is about 2,200ft. per second, and the shell is fired from the gun with smokeless powder made according to a special formula and intended only for this particular work.

'The target or structure was erected under the supervision of trained army experts, and was stanch and powerful enough to resist almost any attack with ordinary explosives. Five hundred men could have covered themselves within it and, safe from modern guns, could have done deadly execution on any exposed force within range. Several ordinary shells were fired at the structure and exploded without doing any appreciable damage. Then came the test of my shell.

'It was carefully placed in position, and I myself fired the shot. The effect was startling. The shell, rolling slightly, sped straight to the centre of the target, and hit it with an explosion that could have been heard for miles, and shook the very ground under our feet.

'When we recovered from the shock we looked for the target in order to study the effect, but it was gone! Armour, timbers, and earthworks had not availed against that frightful cataclysm, and the structure was blown to atoms. Here and there we found vestiges of the target, but mostly small pieces, and some of the debris was afterwards picked up several miles away, and all this with but one-fourth the regular load! Had 500 embattled men crouched in the structure not one would have survived.'

Strand Magazine.

A LESSON IN PATIENCE.

ONE of the happiest little boys I ever saw is a cripple, and he will never walk. His lower limbs are paralysed, and the little fellow is wheeled about in a chair made for his especial use. When I first saw him, I thought how awful it must be for a seven-year-old boy not to be able to run and play like other children, and without thinking, I asked:—

"Isn't it lovely here? Don't you wish you could run and jump?"

"Yes," said the little fellow, "I might like it, but I'm happy where I am, and perhaps I'd get hurt. Little boys do."

Then I felt rebuked, and the little boy, whistling and singing in the chair, playing

with whatever is given to him, the minutes and the hours by which the days are told like sunbeams lighting and gladdening life's pathway, has been a lesson to me ever since I first saw him.—*Selected.*

DISCOURAGED.

ONE of the most fatal things in the Christian life is discouragement. A very wise man said that in overcoming temptation, cheerfulness was the first thing, cheerfulness the second, and cheerfulness the third. We must expect to conquer. When our hearts are faint then temptation has power. Satan knows this well, and he always begins his assaults by discouraging us. I once heard an allegory that illustrated this to me wonderfully. Satan called together a council of his servants to consult how they might make a good man sin. One evil spirit sprang up and said,

"I will make him sin."

"How will you do it?" asked Satan.

"I will set before him all the pleasures of sin," was the reply. "I will tell him of its delights and the rich rewards it brings."

"Ah," said Satan, "that will not do; he has tried it, and knows better than that."

Then another spirit started up and said, "I will make him sin."

"What will you do?" asked Satan.

"I will tell him of the pains and sorrows of virtue. I will show him that virtue has no delights, and brings no rewards."

"Ah, no!" exclaimed Satan, "that will not do at all; for he has tried it, and knows that wisdom's ways are ways of pleasantness, and all her paths are peace."

"Well," said another imp, starting up, "I will undertake to make him sin."

"And what will you do?" asked Satan.

"I will discourage his soul!" was the short reply.

"Ah, that will do!" cried Satan. "That will do! We shall conquer him now!" and they did.

An old writer says, "All discouragement is from the devil." I wish every Christian would take this to heart and never forget it. We must fly from discouragement as we would from sin.—*H. W. S., in Words of Faith.*

SOME GOOD IN EVERYBODY.

It is generally known that the selection of the Right Reverend A. F. Winnington Ingram to be Bishop of London was due to King Edward's admiration of his work among the poorer classes. The new bishop, although a high churchman, has a reputation for toleration almost as great as for his labours in the slums. Many stories of his democratic conduct have been told.

One day he was seen to leave a high ecclesiastic on the street corner and walk over to speak to a roughly dressed man, with whom he had a laughing conversation. When he returned to his companion he remarked casually, in reply to the question:

"That is one of my Victoria Park acquaintances and opponents. We always have a chat when we meet."

The mere mention of Victoria Park shocked the church dignitary, for it gave him a suspicion as to the man's lack of religious inclinations.

"Do you mean to tell me," he said, "that the man's an atheist?"

"Well, yes," replied Doctor Ingram, "he is, or at least he thinks he is; but he's a pleasant fellow, and there's a lot of good in him. And goodness, you know, can have only one source."—*Youth's Companion.*

FREEDOM.

IS TRUE freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—*James Russell Lowell.*

SIXTEEN LOST, ONE SAVED.

AT a public dinner given to ex-President Harrison, when he was a candidate for the office of President of the United States, one of the guests rather conspicuously, "drank to his health." The General pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favour me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said, in the most dignified manner:—

"Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness and prosperity, to that resolution. Would you urge me to break it now?"

The effect on the company may be imagined.—*Selected.*

*BELGIUM is a very hot-house of Romanism, according to the figures given in the following newspaper paragraph:—

In 1846 there were in Belgium 137 convents for men containing 2,051 monks, and 642 convents for women containing 9,917 nuns. The wealth of the men's convents was valued at £7,920,000, and that of the women's convents at £20,480,000. On the 31st of December 1896, the convents for men had increased to 244 with 4858 monks, and the wealth to £21,560,000. At the same date the convents for women had reached 1,498, housing 26,228 nuns, while the total revenue of these convents was £44,720,000.



THE QUIET HOUSE.

O MOTHERS, worn and weary
With cares which never cease,
With never time for pleasure,
With days that have no peace,
With little hands to hinder,
And feeble steps to guard,
With tasks that lie unfinished,
Deem not your lot too hard.

I know a house where childish things
Are hidden out of sight;
Where never sound of little feet
Is heard from morn till night;
No tiny hands that fast undo,
That pull things all away,
No baby hurts to pity
As the quiet days go by.

The house is all in order
And free from tiresome noise,
No moments of confusion,
No scattered, broken toys;
And the children's little garments
Are never soiled or torn,
But are laid away for ever,
Just as they last were worn.

And she, the sad-eyed mother,
What would she give to-day
To feel your cares and burdens,
To walk your weary way!
Ah! happiest on all this earth,
Could she again but see
The rooms all strewn with playthings
And the children round her knee.

—Selected.

A SPECIAL PROVIDENCE.

ACROSS the drowned lands which the old Dutch settlers called the "Vlaie" the road follows a narrow tongue of land, crosses the sunken meadow and the deep channel of the creek by a causeway and bridge, and regains the higher land not far beyond. When the flood comes down the river it flows over into this great natural reservoir, backing up the streams which empty into it, and turning the whole region into a vast shallow lake. Then the road is under water, and he who crosses does so at his peril.

John Wilson's farm was just upon the borders of this wide level of sunken meadow, and the short way to the market town lay over it. He came in one stormy evening dripping from his long drive in the rain. It seemed good to be at home again after his long exposure to the elements. His eye caught the cheerful flicker of fire through the cracks in the stove, and the snapping of wood joined with the steady singing of the steam in the kettle. It was a comfortable place to be, far better than splashing through the road across the Vlaie, with the

water above the hubs and the trickle of the rain from his hatbrim down his back.

After supper there came a knock at the door, and Edwin Bissell, the minister, entered. He had been to see a sick woman, he explained, and had been attracted by the light in the window as he passed. The talk ran from the news of the neighbourhood to the mystery of affliction, and on to the providential care of God.

"I suppose one must believe in special providences," the farmer said, "at least for Bible folks—Moses and David and Paul, I wouldn't deny that God helped them, but I don't see much sign of special providences nowadays."

"I suppose," the minister answered, "we do not see the dangers, and so think little of the help."

"That may be; but, for once, I should like to see God's hand stretched out."

"Don't you believe that God kept you in your drive to-night?"

"O, yes, but, then, I'm used to that. I've driven that road to Amsterdam by night and day ever since I was a boy, and I know every foot of it as well as I know the multiplication table."

"But there may have been dangers in the storm that you did not know about."

"Yes—may have been. I'll tell you, Dominic. You are always asking me to show my gratitude to God by standing up and telling folks I love Him. Somehow He doesn't seem near enough for that. If I could see for once that He'd helped me when I couldn't help myself, I believe I'd do it."

"You want a sign, then, just as the Jews did?"

"No, not just that; but I'm tired of humdrum living. I was never in what I call real danger in my life. If I had been I should perhaps believe that God cared enough for me to help."

Just then Mrs. Wilson entered the room with a neighbour, who stopped and stared when he saw her husband.

"Why—when—did you get home?" he stammered. "I thought you went to Amsterdam this afternoon."

"So I did, and got home half an hour ago. What makes you stare so, Dick Weaver? Am I a ghost?"

"How did you come? Not by the Vlaie road?"

"Of course I came by the Vlaie road. I wouldn't go ten miles round on such a night as this. What ails you, man?"

"But the bridge has gone! I saw it go at sunset."

"You must have been dreaming, Dick. The horse did stop a moment on the other side of the bridge, I remember. I put my hand down, and the water was more than hub, deep, but he came across all right."

"I'm not dreaming. I saw the bridge go off, and the planks are lodged in the weir at Rupert's mill. If you came over, your horse must have had wings."

"There is some mystery here," said Mr. Bissell. "I remember now that some one

told me that the bridge was gone, but when I found you here I thought it must have been a mistake. The rain has stopped, and I must go home. I'll ask about it for my own satisfaction as I pass."

John Wilson rose. "It's all nonsense," said he, "but I'll go with you. I have a message for my sister on the way."

The moon was clear, and then lost again as the clouds drove across the sky. The world was dripping wet, and the rising wind shook quick showers from the trees. Mr. Wilson's sister came to the door with a lamp in her hand, but started back with the same look of astonishment that Dick Weaver had shown.

"How did you get here?" she asked. "I thought you were in Amsterdam."

"I was there this afternoon, but I came back this evening, and Mary asked me to tell you that she would be home for Sunday."

"But how did you get here?" she persisted, without paying the least attention to the message; "the bridge is gone."

"I don't know anything about that, I know that I drove across it about seven o'clock."

"You couldn't. It was gone at six."

"I do not understand this," said Mr. Bissell, "but it looks to me as if your special providence had come and gone, and you had failed to recognise it."

"I'll drive up in the morning and see for myself," answered the farmer.

John Wilson's conscience was awake that night as it had not been for years. It was not merely the mystery of the bridge, though it was evident that he had been in danger and never dreamed of it. But it came over him that he had never felt one touch of gratitude in his long life of safety, or made one real sacrifice for God, who had taken care of him. "I have always lived," he said to himself, "as if the world belonged to me, John Wilson," and it struck him, all at once, that this was something to be ashamed of and sorry for.

The wind had blown itself out by morning. The flood subsided slowly as the choked river could receive the water from the submerged lands. Soon after breakfast John Wilson drove up to the Vlaie bridge, and found a little crowd already there. As he stepped from the waggon, Mrs. Bethune, whose gray hair and long record of neighbourly kindness made her a privileged person in the community, beckoned to him.

"Did ye cross the bridge last night, John Wilson?"

"I did. About seven o'clock."

"Come here, then, and see what the hand of the Lord has done. It's not for nothing that He's saved your life."

One of the string pieces of the bridge was gone and all the planking. The water flowed lazily just below the other three long beams, which seemed to hang uncertainly from the bent framework. And in the clay along these narrow lines of wood which hung above the troubled water were the marks of hoofs and wheels. In the darkness of the night and

driving rain, and through the moving flood, the horse and wheels had kept these narrow threads of safety, where an inch to left or right meant overthrow and death.

John Wilson looked, and hid his face in his hands, and looked again. Then he turned to the gray-haired woman, who alone of all the crowd had spoken. "It shall not be for nothing," he said.

And in the presence of the church, as well as day by day in business life, he kept that promise, witnessing a good profession with humility.

"I am a poor kind of a Christian, after all," he used to say. "I asked for a sign, and the Lord gave it to me. I should have had more blessing if I had believed before I saw."—*I. O. Rankin.*

HINTS TO MOTHERS.

If you say "No," mean no. Unless you have a good reason for changing a given command, hold to it.

But if you ought not to have said no, do not be so afraid of confessing the wrong as to dishonestly stick to it.

Keep up a standard of principles; your children are judges.

Bear in mind that you are largely responsible for your children's inherited characters, and be patient with them.

Make your boys and girls study physiology; when they are ill, try to make them comprehend why, how the complaint arose, and the remedy, so far as you know it.

Impress upon them from early infancy that their actions have results, and that they cannot escape consequences, even by being sorry when they have done wrong.

Mothers, whatever else you may teach your girls, do not neglect to instruct them in the mysteries of housekeeping. So shall you put them in the way of making home happy.

GOOD MANNERS.

CULTIVATE a pleasant expression: the sunshine of a sweet smile has brought happiness into many a joyless life.

If in walking you should accidentally jostle some other pedestrian, it is proper to say, "I beg your pardon."

The picking up of an article dropped by some one else, and handing it to the owner, is one of the most graceful acts of courtesy in the realms of etiquette.

It is most ill-mannered to question another concerning his apparel,—its value, or where it was obtained.

A true gentleman will always greet a lady by raising his hat; and when walking with a lady, he will do the same should he be spoken to by another gentleman.

Upon entering a dwelling, a gentleman will invariably remove his hat; and at an outdoor religious service, no better sign of reverence can be shown than the simple act of baring the head.

On greeting a friend, one should say "Good morning," or "Good evening," as

the case may be. The expression "Hello" is a colloquialism that should be confined to telephones.

Courteous boys and girls will always give up their seat to an older person, when there are not enough seats for both.

I have visited many homes where small children were allowed to interrupt the conversation of their elders with their chatter. Like good ideas, such children should be carried out.

JOSEPH N. DOLPH.

A MOTHER'S PRAYER.

I WAS called to lead a little prayer-meeting in a small country school-house. Almost as soon as the meeting opened, there seemed to pervade all that quiet, effective depth of feeling which is sometimes felt, and which comes with the presence of the Holy Spirit.

One after another had given his testimony for Christ, when an aged saint, with silvery white hair, arose, and told how good God had been to her all these years; and then, with tears streaming down her cheeks, she told of an unconverted son for whom she had been praying. Night and morning she had asked her heavenly Father to bring him to Christ, but she seemed to get no answer. He still remained her wayward boy.

At last one night she had a dream. It seemed as though she was in a large chapel, and many people were there. Suddenly there seemed to be a commotion, and the angel of the Lord appeared. It seemed as though he had come to seal those whom the Lord had chosen—the saved ones. As he went about, he placed his hands on the heads of the chosen ones, to seal them as servants of the King. She thought he came to where she sat, and approached her wayward boy, but he seemed to hesitate. "Oh," said the aged mother, in a trembling tone, "I never shall forget my feelings as he looked at my boy! With a sad expression he seemed to be turning away. I pressed forward in my boy's behalf to look into the angel's face with beseeching look, and begged him not to pass my boy.

"At last he seemed to say, 'For your sake and in answer to your earnest prayers, I will not pass him by.'

"Friends," said the mother, "a few days after this, I received a letter from my son, and in that letter he wrote, 'Mother, I have given my heart to the Saviour.' On reading these words I went away to my little closet, where I had so often pleaded for my boy. I knelt down, my heart was full. I was speechless, but the Lord knows how thankful! O friends, God has been so good to me!"

There was hardly a dry eye in the room as the aged mother related her story, and gave thanks to God. And my prayer is that this tale may go forth to other mothers who are now praying, and that they may take heart, and that they may still keep trusting. "Jesus, answering, saith unto them, Have faith in God."—Mark xi. 22.—*Selected.*

TOO INQUISITIVE.

JOHNNIE.—Mama, didn't you tell me I was born on Sunday?

MAMA.—Yes, Johnnie; but why do you ask?

JOHNNIE.—Because, mama, I want to have a birthday celebration every Sunday.

MAMA.—Why, Johnnie that would be nonsense! You don't celebrate the day of the week when the event took place, but the day of the month, and that comes but once a year.

JOHNNIE.—But, mama, don't we celebrate every Sunday because the resurrection of Christ was on that day?

MAMA.—Why—Yes, Johnnie, of course; but—but—that's different I can't explain to you just now, but you'll understand it when you get older. Run away now, and don't be asking so many questions.

L. A. SMITH.

HOW SOAP CLEANSSES

ONE of the explanations of the cleansing action of soap is due to a suggestion made by a no less famous man of science than Prof. W. Stanley Jevons.

It is generally considered that the efficacy of soap depends mainly upon its decomposition, when it is mixed with water, into an alkali and a fatty acid.

The alkali thus set free dissolves the grease by which the dirt is attached to the surface to be cleaned, and the water then carries the dirt off. But this is not all; the fatty acid from the soap neutralises any free alkali remaining after the loosening of the dirt, and thus prevents the alkali from attacking the cleansed surface itself. This is very important when soap is applied to the skin, and the painful effects produced by some varieties of soap are due to the fact that they possess an excess of free alkali, more than the fatty acids can neutralise.

But there are other factors concerned in the action of soap. Its cohesive power, upon which the formation of soap-bubbles and lather depends, enables it to gather up the dirt as it is loosened by the alkali. Then, too, the process is assisted by the curious property, which soap possesses, of producing a great agitation among solid particles suspended in water.

This, of course, tends to the ready removal of the dirt after it has been detached from the surface; and it is this action that Professor Jevons has pointed out as being one of the elements of the cleansing power of soap.—*Selected.*

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

A FATHER said to me: "The anchorage of my children has always been a bright, happy home." That man has not had one of his sons wrecked on the rocks of ruin.—*Dr. Cuyler.*



A CHILD'S PRAYER.

LOVING Jesus, through this day,
 Keep a little child, I pray;
 Teach me how to walk with Thee,
 Keep my heart from anger free.
 Teach me, when I go to school,
 How to live the Golden Rule;
 Oft a little message send,
 That Thy child may ne'er offend.
 When I lay me down to sleep,
 Let Thy holy angels keep;
 Smooth the pillow for my head;
 Watch around my little bed.
 And again at morning light,
 Let Thy holy angels bright
 Wake me up, again to be
 Just a little light for Thee.

HARRY ARMSTRONG.

HOW EDDIE PREACHED.

"WHEN I get big enough I'm going to be a preacher," said Eddie, one day.

"What is a preacher?" questioned grandma.

Eddie looked surprised. "Don't you know what a preacher is? A preacher is the man that tells people what the Bible means."

Grandma smiled. "I think you are big enough to preach now," she said.

"Really and truly, grandma?" asked the little boy, eagerly.

"Yes, really and truly."

"I'm 'fraid not," said Eddie, after a few minutes of thought, "or I'd know how, and I don't."

"What does the preacher do first?" asked grandma.

"He takes a text and then he 'splains it. I can't do that."

"Oh, yes, you can," said grandma. "Here is a good text for you to explain: 'Be ye kind one to another.'"

"There's nothing to 'splain 'bout that," said Eddie. "You just be kind to everybody, and that's all there is of it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a week."

"Preach a week? Why, grandma, I can't."

"Can't you be kind to everybody you meet for one week?"

Eddie looked thoughtful. "Would that be preaching?" he asked.

"It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he says in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try; but I wasn't thinking 'bout that kind of preaching."

"You'll be showing everybody what that verse in the Bible means, you know," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the next day; and he did not whisper once.

"It's not being kind to mamma when I don't do errands promptly" he said; and he did quickly and well whatever he was bid.

Every day and all day he thought about what was kind, and tried to do it.

The end of the week came. "How do you like preaching?" asked grandma.

"Why, I like it; but, grandma, I think everybody must have been preaching 'bout that text, for everybody has been so kind to me."—*The Mayflower.*

—o—

USEFULNESS.

THAT the children may better understand what we mean by usefulness, we give them the following story just as it occurred:—

A gentleman was asked to address some children, and, taking out his watch, he ask them what it was for.

"To keep time," answered the children.

"Well, suppose it won't keep time, and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil, and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out, and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife, and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing," they all cried.

"Then a watch, a pencil, or a knife is good for nothing unless it can do the thing for which it was made?"

"Yes, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

They hesitated; didn't know exactly what to say. Then he put the question:—

"What is the chief end of man?"

This they answered at once, "To glorify God, and to enjoy Him forever."

"Well done," said the gentleman; "that is right. Now, then, if a boy or girl does not do what he or she was made for, and glorify God, what is he good for?"

And the children all answered at the top of their voices without seeming to think how it would sound,

"Good for nothing!"

That was it exactly. But if this be so, there must be a great many boys and girls, and grown up people, too, who are just good for nothing. We trust that none of our boys or girls will ever be of that number. Let them take Christ as their King and obey Him; then they will be good for something.—*Presbyterian Journal.*

CHARLIE'S ANSWER.

TWO boys met in the street.

"Hello, Charlie!" said one, "you are just the fellow I wanted to see. Come on out in the country with me, will you? I've got to go out to my grandfather's and if you will go along we can have lots of fun."

"I'd like to, first rate," said Charlie, "but I can't. Mother wouldn't want me to stay out of school to go."

"She needn't know anything about it. We can get back by the time school is out," urged Harry.

"No," was Charlie's answer; "I should feel so mean if I let her think I had been to school when I hadn't; and she might find it out sometime, too, and then she'd feel bad about it."

"I shouldn't think you'd care so much how she feels and what she wants, if she isn't willing you should have a little fun once in a while," said Harry, with a sneer.

"You don't know my mother, or you wouldn't say that," replied Charlie, indignantly. "She always likes me to have good times, and I'll trust her to let me have my full share of all the fun that's going, unless there's some good reason for not having it. I don't believe any other fellow ever had so good a mother as I've got, and I love her well enough to do what she wants me to do. I don't care if once in a while it is something I'd rather not do; she knows best, and if she would like to have it done, that makes me want to do it."

Charlie's feeling toward his mother is much like what Christians feel toward God. They love and trust Him because they know that He is good and wise, and they show their love by obeying Him.—*Selected.*

—o—

TWEED AND TAW.

"Says Tweed to Taw:
 'What makes ye rin sae slaw?'
 Says Taw to Tweed:
 'Though ye rin fast indeed,
 And I rin slaw,
 Where ye droon ae man,
 I droon twa.'"

Probably many boys and girls who know perfectly well that the Tay and the Tweed are the largest rivers of Scotland cannot at the first reading get much sense out of these quaint Scotch rhymes about them, but the lines convey so good a lesson that it is worth while to try to find out what they mean.

The idea is that the rapid-flowing river drowns only one man, where the slower stream drowns two; not at all a pleasant figure, but it is only a fable, and the teaching is that the slow worker may sometimes accomplish more than the fast one.

There is encouragement in this for those who do not learn quickly. If any of you who read this find the lessons at school harder to learn than some of your school-mates seem to find them, do not lose heart. Work hard, be thorough, and you will very likely in the end equal and perhaps surpass them. Remember Tweed and Taw, and

be determined that if you must go more slowly than some do, you will accomplish, if possible, twice as much.

And if some of you who read this are quick to learn, remember that what is easily learned is sometimes as easily forgotten, and be sure that you do not slight any part of your work, as you will sometimes be tempted to do.

Of course, the ability to do work rapidly and at the same time thoroughly well is something worth striving for, and you will be repaid for any trouble you may take to gain it.—*Christian Advocate*.

A CHILD'S VIEW.

"I WAS visting at my brother's one time," says a lady, "when Richard, his little boy, stopped suddenly in his play, and looked steadily at me for a minute.

"What are you thinking about?" I asked.

"If you are a Christian, auntie—are you?"

"I hope so, dear."

"But you never speak of Jesus. If you loved Him *very much*, would you not talk about Him sometimes?"

"We may love a person without speaking of him," I replied.

"May we? I did not know that. You love to talk of your brothers and sisters, and your papa and mamma, don't you, auntie?"

"Yes."

"And then you speak of other people and things you like; but you speak *no word* of Jesus. Don't you love Him, auntie?"

"Yes."

"Then I should think you could not help speaking of Him sometimes."—*Selected*.



IMPURE WATER.

THAT impure water is a fruitful source of deadly contagion, is well illustrated by a circumstance in the life of Elisha. While he was at Jericho after the translation of Elijah, the inhabitants came to him with a complaint in reference to the water. They said, "The water is naught, and the ground barren."—2 Kings ii. 19. The Jewish Translation (Benisch's) reads, "The water is *bad*, and the land is *depopulating*." This trouble was not caused by stagnant water, as it was a spring, but it was evidently water used by the people; and as a result of the impurities in the water, the mortality was so great that the land was becoming depopulated by death, and perhaps also by emigration from the city on account of the epidemic caused by the impurities in the water. The readiness with which the Lord worked to heal the waters, shows that he does not wish his people to drink such impurities.

It is a fact that water is often the agent by which disease is conveyed into the system, resulting in premature death, and in epidemics of various kinds.

Springs, wells, and cisterns frequently become contaminated by impurities from decayed animal and vegetable matter, as well as by living animalcula. Great care should be exercised that all means of contamination are kept away from the water used for household purposes. The safest plan is to boil all water which is taken into the system; should it contain any germs of disease, this will destroy them, thus rendering the water harmless. If there is any suspicion as to whether or not the water used contains impurities, it should be tested. The following test, taken from Dr. Kellogg's "Home Hand-Book," is useful:—

"Dissolve in an ounce of water twelve grains of caustic potash and three grains of permanganate of potash crystals. Keep in a glass-stoppered bottle. Add a drop or two of this solution to a gill of the water to be examined, placing in a perfectly clean and clear bottle. The permanganate solution has a beautiful pink or purple colour. If this is changed to brown, or disappears after standing a few hours, the water is impure and unfit for use. The permanganate is found to be not always reliable, as it sometimes fails to detect the presence of some kinds of organic poisons."

G. B. THOMPSON.

TEA, COFFEE, AND DIGESTION.

A GERMAN physiologist, Schultzenstein, subjected chopped boiled egg to artificial digestion with hydrochloric acid, adding in different cases, pure water, tea, and coffee. The percentage of albumen digested by the pure acid was 94, with the water 92, with the tea 66, and with the coffee 61. Thus the addition of pure water affected the digestion little, but the tea and coffee lessened it very materially. In this experiment the egg was chopped into millimetre cubes. In a previous trial, in which the egg was not chopped so fine, the presence of tea and coffee was even more unfavourable.—*Zeitschrift für Physiologische Chemie*.

THE MARTYRDOM OF BABIES.

THE majority of people have their stomachs spoiled before they are a year old, through the ignorance of nurses and mothers. I know of no class of persons who suffer more from the transgression of natural law than do babies. The baby is often a martyr to its mother's mistaken kindness, and also to the nurse's mistaken kindness and ignorance. It is given confection and all sorts of unwholesome sweets to keep it quiet. The child cannot digest sweets, hence they ferment, and the child's stomach swells up causing it great distress. It needs to have something done to relieve the pain; perhaps a fomentation should be applied, or it may be the stomach needs rest. But what does the mother do?—She gives the baby more food, although the poor thing is already suffering from too much food.

Children are often fed to death! If the baby cries, it is given food; if it wriggles about or turns over in bed, it must have food. It may be that there is a pin sticking

into it somewhere, or it may have become chilled, or it is aroused from sleep by a noise. Whatever the cause, it must have food; food is the remedy for everything.

Food is a ready remedy, and that is the only good reason for its use. It stops the crying for the time being, because when the baby is eating, it cannot cry; but such treatment is repaid with interest by and by; it stores up groans and utterances of anguish as the result of this overfeeding in infancy, that will be wrung from the victim in later life. Many a man of forty years is mourning over abuses of this kind to which he was subjected when a year old.—*Good Health*.

THE CORRECT SITTING POSITION.

A CORRECT attitude in sitting requires proper height and width of seat, a desk, or a table of the proper height, when desk work is required, and care upon the part of the pupil to sit upon his seat in a proper position. The height of the seat should be such that the feet may rest squarely upon the floor without undue pressure upon the large nerves and blood-vessels at the bend of the knee. A high seat not only produces undue pressure upon the nerves and vessels, thus causing cold feet, numbness, and other unpleasant symptoms, and possibly also a deficient development of the legs, but has the effect to drag the trunk forward, thus creating a tendency to relaxation of the muscles of the trunk and posterior curvature.

The seat should be of such width that the hips can touch the back of the seat while the soles of the feet are still resting squarely upon the floor.

The relation of the person to the seat should be such that while the hips and shoulders touch the back of the seat (the back of the chair should be of sufficient height to reach the shoulders), the centre of the back remains free from the seat owing to its concavity. The centre of the back cannot touch the back of the seat without relaxation of the muscles and resulting flatness of the chest and waist, unless, of course, the seat back has a forward curvature.—*J. H. Kellogg, M. D., in Good Health*.

ABOUT TOBACCO.

THE late John Ruskin, a leading writer of English of this generation, said:—

"Tobacco is to-day the worst national curse of civilization."

The London *Lancet*, the greatest medical authority in the world, gives this verdict:—

"The habit of smoking, especially of cigarettes, is alarmingly on the increase. In view of its well-known deleterious effects, we would entreat the youth of our country to abandon it altogether. Let them give up a dubious and generally dangerous pleasure for a certain good. Ten years hence, if they follow our advice, we shall receive their thanks."

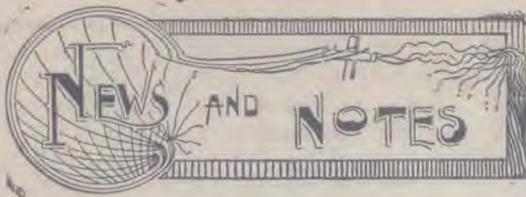
Professor Orfila, President of the Medical and Scientific Academy of Paris, says:—

"Tobacco contains the most deadly and subtle poison known to the chemist, except prussic acid."

Dr. Willard Parker, of New York, says:—

"Tobacco is undoubtedly not infrequently the cause of apoplexy, so common of later years among business men."

Dr. Landen of France, says that the testimony of the college of Physicians of France is that 20,000 die annually of tobacco poison, either directly or indirectly.



—The monarchs of Europe will soon hold a conference having for its object the organization of a detective force to "track conspirators."

—Owing to the probability of a reconciliation between General Booth and his son Ballington, the Salvation Army and the Volunteers of America may unite their forces.

—The Boer leaders are making "a formal appeal to The Hague arbitration court, promising to abide by the decision of the tribunal regarding the issues involved in the South African war." Possibly Great Britain might now be induced to arbitrate the question.

From America come the usual frequent reports of negroes burned at the stake by mobs of "respectable citizens." Altogether there seems to be a fierce spirit upon the people, such as was never before known, indicating the approach of the end.

DANGEROUS BACILLI IN BOOKS.—A special committee appointed by the Chicago Public Library Board reports that the books of the library ought to be immediately sterilized on account of the large number of bacilli, representing a hundred different poisons and disease-germs, found in them. Doctor Kuslewski reports that all of the 50 books submitted to him for examination were more or less infected. The dry process of sterilization, he thinks, will serve the required purpose.—*Youth's Companion*.

A NEW York exchange states that Emperor William, of Germany, recently dismissed "one of the best-known preachers in Berlin, who was one of the pastors in the garrison church, for preaching too long. His sermon was in length three quarters of an hour. Emperor William sent word to him to curtail it the next time to a quarter of an hour. But when the Sunday came, it was forty-five minutes. So the kaiser gave instructions to have him removed to another sphere of activity. Where the church and state are united, the sovereign can do many things that would not be allowed in any other situation."

THE art of photography is already so far developed that good prints in natural colours have been produced, and patents for the invention will soon be taken out. "The results obtained are, as far as can be judged, permanent, and are of an exceedingly delicate and beautiful character, resembling as

much as anything pale water-colour drawings, the colours being true to nature. All colours are secured, the reds and greens being exceptionally brilliant."

FULL to overflowing as the daily papers are of reports of crime, only a small portion of the crimes committed in the world are recorded in any one journal; and it is well that it is so. It is enough to know the fact that the earth is fast becoming "filled with violence," as in the days before the flood. Reports state that in almost all the provincial towns and large villages of Russia, extensive fires have occurred, nearly all of which are incendiary. "In almost each instance these fires have been followed by an outbreak of Jew-baiting, as the inhabitants accuse the Jews of arson. The military have had to be called out to protect the Jews, who are subjected to terrible persecution."

A RECENT instance illustrates the usefulness of a single old letter in certain circumstances. After the death of one who had occupied almost the highest position in national government, a lawyer wrote to a friend of the deceased statesman, asking if she had preserved any of his letters between certain dates. An effort to set aside the will because of the testator's alleged weakness of mind was afoot. The woman returned a half-dozen letters full of humour, keen observation and common sense. One included the statement, "I am making my will, and endeavouring so to draw it as to leave no loophole for litigation." As the attorney for the opponents of the will came to this sentence in the letter he spread out his hands. "I shall tell my clients," he observed, "that their efforts are entirely futile."—*Youth's Companion*.

"The fastest nation on earth" has been the United States, but both English and German engineers are planning electric railways now, with which to contest that distinction. The projected line between Manchester and Liverpool which is expected to cover the distance, thirty-four miles, in twenty minutes, or at the rate of more than a hundred miles an hour. The German design is to connect Berlin and Hamburg, one hundred and fifty-six miles apart, with an electric railway, at a cost of thirty-three million dollars; to isolate the tracks, eliminate grade crossings and switches, and run a train every six minutes at a speed of one hundred and twenty-five miles an hour. Railroad men have long debated which was cheaper, steam or electricity, as a motive power for fast trains covering considerable distances. The German experiment may throw some light on this question—that is, provided the scheme itself does not run off the track, as such large designs sometimes do.—*id.*

THE Bombay Guardian gives the following explanation for the high rate of mortality in that city:—Of the great cities of

the world, Bombay is supposed to be the "unhealthiest," with a death rate of 69.0 per thousand. The *Indian Witness* places Mexico as "a distant second" with 49.99 per thousand. If death rate be taken as an exclusive test of the unhealthiness of a place, then the inference about Bombay is very nearly right. But there are conditions and causes other than climatic, and beyond Municipal control, which produce a high rate of mortality; and hence it is difficult to say what constitutes the unhealthiness of a place."

Salvation for all.—"This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved."—1 Tim. ii. 3, 4, R. V.

Every man.—God can desire to save all only as He desires to save each one. If He wants to save each one He must think of and care for each one. Then He is thinking of you. And all those who are finally lost will be lost because they would not let the Lord save them.

Can you Breathe?—If you are ever tempted to think the Lord has forgotten you, draw a breath. Where does it come from?—From God, who made the earth and "giveth breath unto the people upon it." If He were to forget you for one moment you would perish. If He sends you breath every moment, He knows where you are, and your need of Him. The fact that He gives you the breath of life shows that He cares for you. Thank Him for it.

Over all Flesh.—In His prayer to the Father, Christ said of Himself, "Thou hast given Him power over all flesh."—John xvii. Here is hope for that one who is discouraged over some trait of character, some habit against which he has struggled in vain. It is one of the evils of the flesh. Christ has power over all flesh. Then He has power over your flesh. Let the struggle be to believe it constantly, to yield yourself a helpless sinner to Jesus Christ, and His power will work the deliverance.

"As He Walked."—Christ had ample provocation from men if there had been any root of evil in Him to respond to the evil without. He to whom all power in heaven and in earth was committed suffered every ignominy, and never contended for His own. Suppose, when the people took Him to the brow of the hill to cast Him over, that He had begun to fight them, or when they took up stones to cast at Him that He had retaliated in kind! No one who knows the life of Christ could imagine such a thing. We say that would have been utterly unlike Christ. He trusted God, and Divine power preserved His life until his hour was come, and then He died praying for His enemies, not cursing them. That was Jesus Christ. "He that saith he abideth in Him ought himself also so to walk, even as He walked."—1 John ii. 6. This for ever shuts every Christian away from war and from the spirit of this world which leads to fighting.



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SOME people imagine that to be tolerant in one thing gives them liberty to be intolerant in other things.

THE excommunication of Tolstoi by the Russian orthodox church is likely to result in the rise of a new sect in that country, comprising those who believe in Tolstoi's teachings, of which there are a large number in the empire. This would make serious trouble for the Greek Church.

A "CHRISTIAN JOURNAL" calls Mr. Herbert Spencer "the great philosopher;" but if he is this, what shall we say of Jesus of Nazareth, between whom and Mr. Spencer there is but one great common truth—individualism? But this leads on Mr. Spencer's part to make man his own Saviour if he has any; it leads in the teaching of Jesus to simple, childlike faith in God.

WHILE the "Christian" Powers are having in hand the matter of the indemnity for damages to be extorted from China, let it not be forgotten that one of them—perhaps the most "Christian" one of all—forced the opium traffic on the Chinese. Some one has suggested that the Powers might do something for China by arranging for the abolition of this deadly trade.

SPEAKING of laws against Romanists still on the statute books of Great Britain, although obsolete, a Roman Catholic says: "All the religious orders, and thousands of Dominican and Franciscan Tertiaries now in this country are liable to summary expulsion from their native land at any time."

LUTHER was not the first priest whose visit to Rome, where he expected to find the highest piety, convinced him that it was the very seat of Antichrist. More than a century before his day Milicius, a Bohemian archdeacon, went to the "Holy City" to find peace; but when he left he wrote over the door of one member of the Sacred College, "Antichrist is now come, and sitteth in the Church." If it had not been for fear of a popular uprising in his town of Prague, the Pope would have made him feel the vengeance that was frequently visited upon those who dared to tell the truth about the papal church.

It was a saying of the late Bishop Young of Florida, that no religion the world had

seen, whether Jewish, Christian, or Pagan, had ever dared to address its God in an ordinary conversational tone until three hundred years ago, when Protestantism took its rise. He contended that ordinary respect for the Almighty ought to dictate a special voice of prayer. Then we suppose we must think of the publican, when he went up to the temple to pray, as having put on his special prayer-suit, and then his special prayer-voice, and we may suppose that it was in part his holy tone and his precatory clothes that secured the favour by which he went down to his house justified, for God is very particular about etiquette.

Over 200 resolutions of protest from cities, towns, and parishes of the United Kingdom have been received by the Church Association against any alteration in the language of the King's Oath. This is quite independent of resolutions passed by vestries, Free Church Councils, branches of the Young Men's Christian Association, and Orange Lodges. It is claimed that each of the 200 resolutions expresses the Protestant sentiment of the district they profess to represent.

Trustworthy advices from Armenia state that the country is overrun by agitators who are endeavouring to stir up a rebellion. This is published in European journals, and is therefore well known; yet as soon as the rebellion breaks out we shall hear the customary tales of Turkish barbarity in the attempt to repress it. By the classification of people as Christians and Turks, and the assumption that whatever the "Christians" do is right, and all that the Turks do is wrong, it is easy for violent men to get a reputation for Christianity.

"When He Shall Appear."—What then? "We shall be like Him." How is that? "And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin."—1 John iii. 2-5. Some times people ask, "What practical bearing has the doctrine of the second coming of Christ?" The Scripture quoted shows that it has a most practical bearing on present living. "This hope" is elsewhere called "the blessed hope" of the church; and every one who has this hope of being like Christ when His glory is revealed, will be daily yielding the life to Him now, to follow in His steps.

The Mind.—"The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." It is the peace of God that must guard the mind. But let no one think that this relieves the person of responsibility. For the apostle continues by the Spirit, and says in the very next words that we must think on those things that are pure and honest and of good report.—Phil. iv. 7, 8. Let no one think who allows his mind to dwell upon evil that the assurance of being kept is

for him. It is only the peace of God continually guarding the heart that can cast away every approach of the evil that would engage the mind. It is a good thing for newspaper readers to remember this.

Is the Bible Heretical?—"Books of apostates, heretics, schismatics, and all other writers which defend heresy and schism, or in any way tend to overthrow the basis of religion are absolutely forbidden." Thus the Pope decrees. But the same decree forbids the Bible in the tongue of the people without the explanations of the Church. Granting the creed of Rome to be the standard of orthodoxy, the Bible is truly the most heretical book extant.

Good Advice to Missionaries.—How missionaries should and should not behave in China was the theme of a recent address by an English clergyman, Rev. Roland Allen, in which he said:

"Missionaries should avoid violating the conscience of the Chinese. Never should young, unmarried women or girls be sent about the country without a proper escort of elderly Chinese women, so as to observe the proprieties. There should be no overzealous resistance to native superstitions; and missionaries make a great mistake in showing wanton disregard and disrespect to places, persons, or objects that are sacred in the eyes of the Chinese. Nor should they attack native customs, like foot-binding, as such. Plant the gospel and there inevitably followed the exaltation of women and the abolition of customs out of harmony with Christ's teaching."

The consciences, even of the heathen, ought not to be violated and shocked, but enlightened and instructed. Denunciation makes men either fierce or fanatical, or both; instruction in righteousness is what they need.

Bible Translations.—The Bible has now been translated in whole or in part into four hundred and twenty-one different languages and dialects. At the beginning of the last century, there were but fifty different translations of the Scriptures. This great work, performed with so little noise, has been performed almost wholly by missionaries, as Dr. Judson Smith points out, "Think of the time and pains that are necessary to obtain such an understanding of Chinese, Japanese, Tamil, Hindustani, Persian, Turkish, and the hundreds of other tongues, as to be able to converse intelligibly with those to whom these are the mother tongue. And the translator must go quite beyond this, and so familiarize himself with vocabulary and idioms as to think in the strange tongue, and to put the very meaning of the Bible, narratives, poetry, prophecy, and doctrine, clearly and unmistakably before the reader." This is so easy to say, but it involves untold labour. Each year there are circulated in heathen lands Bibles or portions of Bibles to the extent of over 2,500,000 copies. We praise God that it is done, and the Lord will know how at last to render to each his merit of meed.