

The Oriental Watchman.

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

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The Oriental Watchman.

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Faith and Doubt.

FAITH ever walks with firmest, manly tread,
And builds upon the Rock, and knows no dread:
While Doubt sees naught on which to plant his
feet,
But talks of failures he is sure to meet.
Faith trusts His Word who framed all things
we see
But Doubt trusts what he feels and sees to be.
Faith says, "I know His Word who made all
things
Is stronger far than passing forms it brings;
I, therefore, build on what I cannot see;
The living Word foundation gives to me."
GEORGE T. WILSON.

THE ABIDING FOUNDATION.

THERE is nothing unreal or fanciful
about the Gospel of Christ. It is no mere
theory. "It is the power of God unto salvation
to every one that believeth." Rom.
i. 16.

* * *
GOD does not ask men to believe and
trust His power upon no evidence what-
ever that He has power. His eternal power
and Divinity are seen in "the things that
are made." Pointing to the heavens and
the earth, created by Him, and sustained
day by day by His power, He cries, "Be-
hold, I am the God of all flesh: is there
anything too hard for Me?"

* * *
MEN may put their trust in themselves,
in other men, in riches, or in anything
that is of this world, but they are building
their hopes on a crumbling foundation.
Everyone can see that change and decay
are in all around, and that here "there is
none abiding." There is but one foundation
that abides. "Trust ye in the Lord for
ever: for in the Lord Jehovah is the rock
of ages." Isa. xxvi. 4.

* * *
HOW shall a man build upon this rock?
By believing the Lord's words. "Whosoever
heareth these sayings of Mine and doeth
them, I will liken him unto a wise man
that built his house upon a rock." By a
word God created all things. "He spake
and it was." And now Jesus Christ is "up-
holding all things by the word of His
power." The very earth that we walk
upon is upheld by the powerful word of
the Lord. The by no means solid earth is

as substantial a foundation as men can find
in this world; but the word that upholds it
is the real substance. "Heaven and earth

thing that must be upheld and kept alive
by the man who holds it. It makes him
live, and sustains him. We have not to



shall pass away, but My words shall not
pass away." Matt. xxiv. 35.

* * *
WHEN, therefore, we study the Word
of God, we are giving attention to abiding
realities. "The Word of God is quick and
powerful," that is, it is full of life and
power. The hope that is based upon the
Word is "a lively hope," or a hope that
is alive. The Christian hope is not some-

maintain and uphold the Word of God; for
it upholds all things, and in the one who
believes it "effectually worketh." The
foundation bears that which rests upon it,
and God upholds all who rest in confidence
upon Him.

* * *
WHATEVER in creation conveys to us
the impression of greatness and might, the
Lord uses to teach us of His power to

help and to save. His righteousness is as the waves of the sea, inexhaustible, His mercy higher than the heavens, and His faithfulness as the great mountains. "The Lord is my rock and my fortress," said David, "and my deliverer; my God, my strength, in whom I will trust." David's history had been a stormy one, and Satan had tried to destroy his life and soul. But the raging waves beat only upon the Rock, and David was upheld upon it. When the enemy moved forward to assault him, the Lord was round about him as a fortress and turned back every blow. No wonder he exclaimed, "He only is my rock and my salvation: He is my defence; I shall not be moved."

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IT is a great thing to believe God, and yet the most simple and natural thing. In times of perplexity and trouble even those who profess to believe God so often take the burden upon themselves and are weighed down with anxiety and fear, as though they themselves were the rock and foundation. Our place is to keep on the rock by hearing and doing every word of the Lord that comes to us, and then to rest in confidence on God's power. It is a "sure foundation." All the strength to resist the storm is in the rock beneath, so that no weak one need fear. In fact, on the rock the weakest is strong with everlasting strength. That is why numbers do not count for strength in the matter of the truth of God. One person who stands upon the Word of God is "strengthened with all might," and all the world cannot overwhelm him.

**

NONE ever bore greater temptations and trials than Jesus Christ, when he came into this world and bore "the iniquity of us all." None ever was weaker, for He said, "I can of mine own self do nothing." But looking up to His Father He said, "I will put My trust in Him." "I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know that I shall not be ashamed." Isa. 1. 67. Even his enemies confessed, "He trusted in God to deliver Him," and God did deliver Him. By the power by which all through His life of weakness in the flesh He was delivered from the sin and temptation that beat upon Him, He was delivered from death and the grave to be the author of eternal salvation. As our example He built upon the rock, and showed how, in the weakness of human flesh, it is possible for men to live in this present world by the power of God.

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AND now our rock, the strength of our life, and the ground of our confidence is in the fact that by the power of His life of faithfulness and trust Jesus Christ, the foundation "tried" and "sure," to-day comes in His fulness to live over again the life of righteousness in every soul that will receive the words of God. "If a man love

Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." And then in the loving heart that keeps the words of the Lord by faith will dwell infinite power for righteousness. It means a power working in the heart that actually turns it from the evil that is natural to it to the right-doing that is natural to the Divine nature. Here is a power that every man knows that he needs. It is found only in the living Gospel of the living God. "There is none holy as the Lord: for there is none beside Thee: neither is there any rock like our God." "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

"Oh, wonderful, wonderful Word of the Lord!

Unchanging, abiding, and sure;

For we know that when time and the world pass away,

God's Word shall for ever endure."

WORDS OF CHEER FROM THE THRONE.

IN a review of the life of Sir George Grey, the Colonial Administrator, it is remarked how often, when his plans and efforts were not appreciated by the shifting ministries at home, he was cheered and encouraged by messages of appreciation and sympathy from Queen Victoria.

The reviewer recounts many other like cases, and it is a matter of common knowledge that the Queen has always been watchful and tactful to speak the cheering word. Many builders of the empire have been cheered by the knowledge that, though far away, and but small figures in the great empire, yet there was a personality representing it who was not blind to their sacrifices nor forgetful of their endeavours.

If such recognition is cheering to the man of the world engaged in building up a kingdom that must soon perish, how much more should the Christian worker find good cheer in the thought that from the very Throne of the Heavens Jesus sends the message of sympathy and courage. Though but an atom in the universe God's care is over him, and He speaks not once or twice but constantly by His Word, in which every promise is assured to every believer. Not the fall of a sparrow escapes His watchful eye, and even the faintest call He hears and answers from His throne.

STRANGE SIGHTS FOR ANGELS TO SEE.

A little verse from the German says:—

"The angels from their home on high
Look down on us with wondering eye,
That where we are but passing guests
We build our strong and solid nests,
But where we seek to dwell for aye
We scarce take heed a stone to lay,"

THE angel Gabriel appeared to Daniel, and explained to him the meaning of a prophetic vision, over five hundred years before Christ. Just before John the Baptist was born, he also appeared to Zacharias, saying, "I am Gabriel, that stand in the presence of God." The angel had seen kingdoms rise and fall, and men devoting their efforts to this or that fond

plan had perished and been forgotten by those who followed them. And all the time God was carrying out His purposes, and seeking to save those who, here and there, were willing to make Him first in their thoughts. But most of the human family have chosen the things which they could hold but for a little time.

And now, to this day, the same sight must meet the angels of heaven. Not Gabriel alone, but "all" are sent forth to minister to those who shall be heirs of salvation. Heb. i. 14. They see the world hastening on to the day of God, for the most part careless of eternal interests. Dreams of empire and colonial expansion, and the struggle for place and power and for necessary food and raiment take up the thoughts of men. How strange must the sight be to the angels, even after these thousands of years, to see the human family chasing after the unabiding things of earth and giving little or no thought to eternal realities. Those realities are not vague and undefined to the angels. Yet they see men making choices continually—taking practical common-sense views of life, men call it—which show that the darkened minds of men weigh the pleasures of life, or even a little bread and raiment, against all the kingdom of heaven. Yes, what a spectacle this little world must be to the angels, in this closing hour of its history.

THE SET TIME IS COME.

"THE time to favour Zion, yea, the set time, is come." The time is here for all the people to receive the baptism of the Holy Ghost. Do you want it?—Of course you do. Come then, "Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice." These things grieve the Holy Spirit. The two spirits cannot dwell together. Abandon the spirit of bitterness, malice, and evil-speaking, and the Holy Spirit will gladly take possession.

The Holy Spirit is God's seal of His own righteousness, upon him who receives it. But God never will put His seal upon sin for righteousness. And no person need ever ask Him to do so. Yet for any person to ask for the baptism, or the gift, of the Holy Ghost, while he has not the righteousness of God, this is in itself, though ignorantly and unintentionally, to ask God to put His seal upon sin for righteousness.

Therefore every one who would have the gift of the Holy Spirit must have such righteousness as that Spirit may approve as righteousness indeed. And the righteousness of God is the only righteousness known in the universe which the Spirit of God will approve.

Then let every soul "seek first the kingdom of God and His righteousness," as the divinely appointed preparation for receiving the baptism of the Holy Spirit.

A. T. JONES.



There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice,
Which is more than liberty.

The Revelation of Divine Love.

NATURE and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvellous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. In the beautiful words of the Psalmist,—

"The eyes of all wait upon Thee;
And Thou givest them their meat in due season,
Thou openest Thine hand,
And satisfiest the desire of every living thing."
(Ps. cxlv. 15, 16.)

* * *

GOD made man perfectly holy and happy; and the fair earth, as it came from the Creator's hand, bore no blight of decay or shadow of the curse. It is transgression of God's law—the law of love—that has brought woe and death. Yet even amid the suffering that results from sin God's love is revealed. "God is love," is written upon every opening bud, upon every spire of springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to His desire to make His children happy. Gen. iii. 17.

* * *

The Word of God reveals His character. He Himself has declared His infinite love and pity. When Moses prayed, "Show me Thy glory," the Lord answered, "I will make all My goodness pass before thee." Ex. xxxiii. 18, 19. This is His glory. The Lord passed before Moses, and proclaimed, "The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. xxxiv. 6, 7. He "is slow to anger, and of great kind-

ness" (Jonah iv. 2), "because He delighteth in mercy." Micah vii. 18.

* * *

GOD has bound our hearts to Him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, He has sought to reveal Himself to us. Yet these but imperfectly represent His love. Though all these evidences had been given, the enemy of good blinded the minds of men, so that they looked upon God with fear, they thought of Him as severe and unforgiving. Satan led men to conceive of God as a being whose chief attribute is stern justice,—one who is a severe judge, a harsh, exacting creditor. It was to remove this dark shadow, by revealing to the world the infinite love of God, that Jesus came to live among men. The Son of God came from heaven to make manifest the Father. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

* * *

IN describing His earthly mission, Jesus said, The Lord "hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." This was His work. He went about doing good, and healing all that were oppressed by Satan. He took man's nature, that He might reach man's wants. The poorest and humblest were not afraid to approach Him. Even little children were attracted to him.

* * *

JESUS did not suppress one word of truth, but He uttered it always in love. He was never rude. He did not censure human weakness. He spoke the truth, but always in love. He denounced hypocrisy, unbelief, and iniquity; but tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the

city He loved, who refused to receive Him, the Way, the Truth, and the Life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. Every soul was precious in His eyes.

* * *

SUCH is the character of Christ as revealed in His life. This is the character of God. It is from the Father's heart that the streams of Divine compassion, manifest in Christ, flow out to the children of men. Jesus, the tender, pitying Saviour, was "God manifest in the flesh."

It was to redeem us that Jesus lived and suffered and died. "The chastisement of our peace was upon Him; and with His stripes we are healed." Behold him in the wilderness, in Gethsemane, upon the cross. The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, "My God, My God, why hast Thou forsaken Me?" It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God,—it was this that broke the heart of the Son of God.

But this great sacrifice was not made in order to create in the Father's heart a love for man, not to make Him *willing* to save. No, no. "God so loved the world, that He gave His only begotten Son." The Father loves us, not because of the great propitiation, but He provided the propitiation because He loves us. Christ was the medium through which He could pour out His infinite love upon a fallen world. "God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19.

MRS. E. G. WHITE.

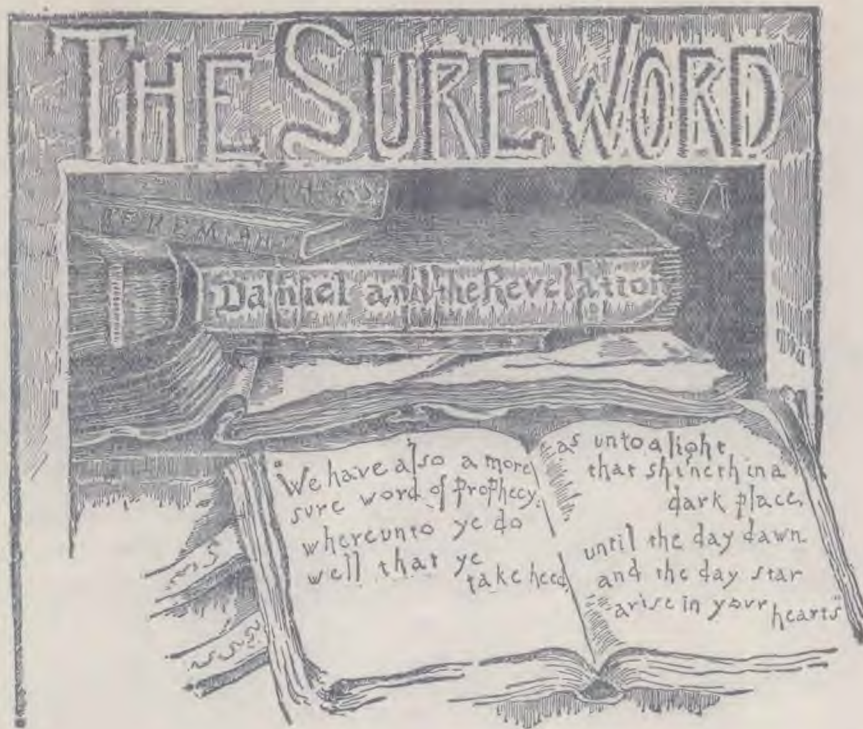
"SAY NOT, I AM A CHILD."

WHEN the Lord placed upon Jeremiah the sacred, responsible work of reproving, admonishing, and instructing His people, Jeremiah said, "Ah, Lord God! behold, I cannot speak; for I am a child."

This would seem to be only a consistent sense of his insufficiency for the great work, that leads him to draw back, yet the Lord says to him, "Say not, I am a child." Why not?—There is something more than Jeremiah's natural powers to be taken into consideration. "Whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth." Jer. i. 6-9.

When the Lord works for us and with us, there is no excuse for drawing back. Human frailty is not to do the work. God in His wisdom and might is sufficient for any work. Then it is only for us to let His power work, submitting to Him in all things, and His purpose will be fulfilled in us.

ALBERT WEEKS.



THE ALPHABET OF SYMBOLIC PROPHECY.

THE first great symbolic prophecy is found in the second chapter of Daniel. It spans all history, from the great Babylonian Empire to the everlasting kingdom of God, yet so wonderfully comprehensive is its Divine expression that it is contained in the limited space of less than one hundred and fifty words. Both prophecy and interpretation are found in verses 31-45.

To whom given, and why.

THE prophecy is a dream given to Nebuchadnezzar, the king of Babylon, the greatest ruler that ever sat upon the proud throne of "the glory of kingdoms, the beauty of the Chaldees' excellency." Both empire and city reached the height of their glory under Nebuchadnezzar's skill, genius, and power. It was the golden kingdom of a golden age, of most ancient renown, the metropolis of the earth. This proud monarch seemed to wish to know who would follow him, and what the course of empire would be after him. To answer this desire and the desire of every other one who might live after him, as well as to light a torch for His people in the world of darkness, God gave to Nebuchadnezzar a dream. In the morning the dream could not be remembered, but its importance was deeply impressed upon the mind of the king. This also was of God, that the king's mind might be led from the folly of idolatry to the true worship of Jehovah. The king demanded of his magi, soothsayers, wise men, etc., under penalty of death, not only the interpretation of the dream, but the dream itself, which he had for the time forgotten. Of course the magi could give neither the dream nor its interpretation, and on account of this the matter, in God's providence, was brought be-

fore Daniel. Acquainting his godly companions with the king's requirement, together they sought the God of heaven for Divine wisdom, and He made them know the dream and its interpretation. To Him they returned thanks, and gave to Him all the glory. A record of all this will be found in verses 1-30. The object of revealing these things is thus stated by Daniel:—

"But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . As for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart."

And for this purpose it was given to the king then, but it was written and the record has been preserved "for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv. 4. It is a part of the "more sure word of prophecy," to which we "do well that we take heed, as unto a light that shineth in a dark place, until the day dawn," and Jesus Christ appears. (See 2 Peter i. 19.)

The Dream.

AFTER thus giving the purpose of the dream, that all who desired might know what should come to pass, the prophet thus states the dream:—

"Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together,

and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream." Verses 31-36.

In these words are briefly stated the course of empire—the moulding, shaping, dominant empires of earth—till Christ's kingdom should supersede them all.

The Interpretation.

"THIS," said the prophet, "is the dream; and we will tell the interpretation thereof before the king" Verse 36.

The Head of Gold.—Thus is given the meaning of this part of the image:—

"Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

Nations and empires in prophecy are measured from the view-point of their influence upon the world, of their effect upon the Gospel, of their connection with the people of God. From this elevation Babylon stands at the head of the kingdoms. Its career as a city began in the days of Nimrod. (See Gen. x. 10, margin.) It reached the height of its power as a kingdom under Nebuchadnezzar, a little more than six hundred years before Christ. At this time also it took captive the people of Israel, led them to Babylon, and burned Jerusalem and the temple. Nebuchadnezzar, as the head of the empire, the great beautifier of the capital city, stood as its representative; and when the prophet said to the king, "Thou art this head of gold," he referred not simply to the king himself, but to his kingdom as well. This is evident from the fact that the words "king" and "kingdom" are used interchangeably in Daniel. The Babylonian Empire closed its career in B.C. 538. The same power is represented in Daniel vii. as a lion with eagle's wings.

The Breast and Arms of Silver—

The interpretation thus continues: "And after thee shall arise another kingdom inferior to thee" The successor in empire to Babylon was Medo-Persia, which overthrew, under Cyrus, the former power in B.C. 538. Babylon was weighed in the balances of God's righteous purposes, and was found wanting. See Dan. v. 18-31. Medo-Persia is represented in chap. vii. 5 by a bear, and in chap. viii. 3, 4, 20 by a ram with unequal horns, indicating the two nationalities composing the empire. Its career was closed at the battle of Arbela, B.C. 331, by the victory of Alexander the Great. It was inferior to Babylon in the general character of its rulers and the length of time it existed, as well as in imperial splendour.

The Trunk and Thighs of Brass.—

The metal depreciates in value, but increases in strength. Each metal was characteristic of the people it represented. The Greeks were known as "brazen coated." Under Alexander the Great, Grecia succeeded Medo-Persia, in B.C. 331,

as above stated. In chap. vii. 6 Grecia is represented by a four-headed leopard, and in chap. viii. 5-8, 21, by a rough goat, having at first one notable horn, representing "the first king," Alexander, and afterward by four horns, symbolising the four divisions in which Grecia was divided after his death.

The Iron and Clay.—The iron is of less value but stronger than the preceding metals. It represents the unbending imperialism of Rome "the iron monarchy," as Gibbon calls it. The same power is symbolised in chapter vii. as a great and terrible ten-horned beast, "strong exceedingly," with "great iron teeth." In chapter viii. its symbol is a little horn, waxing greater and greater, until it rules the world.

Rome conquered the Macedonian division of the Grecian Empire in B. C. 168. Later, in B. C. 65, it subjugated the Syrian division; in B. C. 30 Egypt fell before it, and Rome ruled the world. Rome's cruelty and rigour of rule are proverbial. This is the interpretation of the prophet:—

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Dan. ii. 40-43.

Rome was strong as iron in her imperial power and rule. She bruised and broke and subdued all nations, grinding them beneath her iron heel. But the iron of imperialism did not continue. The democracy of clay intermingled, and the one kingdom of iron became divided. This is symbolised by these two materials, which will not mix and become one compound. "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided." This division began soon after Constantine. Incursions of northern barbarians, religious feuds kindled by partisans of various isms of a paganised and State religion, the excessive burdens of profligate emperors, and ambition of generals and nobles, all conspired to bring in discord and weaken the empire, so that between the years A.D. 351 and 476 Rome was divided into ten kingdoms, as indicated by the ten horns of the fourth beast of Daniel vii. Yet though divided, the kingdoms thus formed should still be strong, dominating, moulding the world's civilisation. It would also possess the weakness of the clay, making it impossible to unite.

Verse 48 indicates that efforts would be put forth to unite these nations. They should mingle with the seed of men. Royal houses would intermarry, but it would be of no avail. There could be no union. Charlemagne, Charles V., and Napoleon I., all tried to unite Europe into one grand empire and failed. One writer has truly said that one line of God's prophecy is stronger than all the power and plotting of men. The last state of world empire is a divided state, each divi-



THE GREAT IMAGE OF DAN. II.

sion controlled by the same spirit and aims. What next?

The Everlasting Kingdom.—The prophet continues:—

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

It is well to note some of the more prominent features of this interpretation regarding this everlasting kingdom:—

1. *Whose Kingdom?*—The kingdom of Christ, the Stone (Isa. xxviii. 16, 17; Eph. ii. 20; 1 Peter ii. 6-8), not shaped by man, nor carved out by earthly hands. It is Christ's everlasting kingdom.

2. *How Set Up?*—The Stone kingdom is not established by the conversion of the other kingdoms, nor by their gradual overthrow, but it follows their utter destruction. "It shall break in pieces and consume all these kingdoms." They become "like the chaff of the summer threshing floors," carried away by the wind, so "that no place is found for them." Thus is the kingdom of Christ elsewhere said to be set up: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii. 9.

3. *When Set Up?*—Not at the first advent. It was not to be in the days of united, or iron Rome, but in the days of divided Rome—"in the days of these kings"—the last divisions of the Roman Empire—that the kingdom of Christ is to be set up. It could not be at the first advent of Christ; for Rome was not divided until more than three hundred years after that event. It is to be set up "at His appearing and His kingdom" (2 Tim. iv. 1); "when the son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory" (Matt. xxv. 31); when, under the sounding of the seventh trumpet, "the kingdoms of this world" "become the kingdoms of our Lord, and His Christ" (Rev. xi. 15); then, and not till then, will Christ take to Himself His great power, and reign (verse 17); and this He will do, not through politicians or politics, but "the zeal of the Lord of hosts will perform this" (Isa. ix. 7).

4. *Its Nature.*—This kingdom is not the church, or a kingdom now established. It is true that Christ now reigns a king priest after the order of Melchizedek, on the Father's throne. See Heb. viii. 1; v. 10; vii. 1, 2; Rev. iii. 21; Zech. vi. 12, 13. On this throne He "builds the temple of the Lord," gathers out His body, the church, or takes out of all nations and generations those who will be subjects of His future kingdom; but this priest reign does not last for ever; it is only preliminary to His eternal reign. When it is ended, when His work as priest is done, then will He yield up that throne, and receive from the Father the throne of eternal glory (see Dan. vii. 13, 14; Ps. cx. 1; 1 Cor. xv. 23-28), and will return again to reign (Luke xix. 12; Matt. xxv. 31). The kingdom of Christ is, therefore, a literal kingdom on this earth made new, a successor to all earthly kingdoms; but it is not the less spiritual because literal.

5. *Its Subjects* are the people of God, not as in this life but made immortal; for that "kingdom shall not be left to other people." One will not die and give place to another. "Thy people shall be all righteous," and righteousness is life. Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. vii. 27. "And there shall be no more curse; but

the throne of God and of the Lamb shall be in it; and His servants shall serve Him." Rev. xxii. 3. It will be Christ, a righteous immortal King, reigning over righteous, immortal subjects. And, reader, that Being who is "no respecter of persons," who gave His Son to save each and all, declares, "He that overcometh shall inherit all these things; and I will be his God, and he shall be My son." Rev. xxi. 7, margin. "And the dream is certain, and the interpretation thereof sure." And so may its precious promises be to all our readers.

M. C. WILCOX.

THE STRAIGHT PATH.

"THE Bible is so strict and old-fashioned!" said a young man to a grey-haired friend who was advising him to study God's Word, if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and don't bind one down as the Bible does."

The old merchant turned to his desk and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion.

"Well," said the lad, "what do you mean?"

"One line is not straight and true, is it? When you mark out your path in life, *don't use a crooked ruler!*"—Churchman.

PREPARATION FOR WAR.

A PROPHET of God, who saw our time exclaimed: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up." Joel iii. 9. Surely no one can say that a seer looking upon the great nations of to-day, could in any clearer language describe their condition.

The era of Napoleon is justly regarded as the most warlike period of European history; but a comparison of the size of the armies he commanded with the armies that may, at a moment's notice, be put into the field by any one of the great powers of Europe, will demonstrate that his campaigns were Lilliputian compared with the campaigns that the historian of the next great war in Europe will have to relate.

The invasion of Russia was undertaken with 1,200,000 men,—the greatest army that Napoleon ever commanded, or that Europe at that time had ever seen under one commander,—but these were inclusive of the troops of his allies, which at that time included Austria, Italy, Prussia, Bavaria, and Saxony; in fact, nearly all of Europe. Not one-half of this great army ever crossed the Niemen. The terrible struggle carried on by Napoleon after his retreat from Moscow was with an army of about 200,000 men; and at his last battle, Waterloo, he commanded but 75,000 men.

To-day there are five powers on the Continent of Europe, each of which can, at

very short notice, put into the field an army greater than Napoleon commanded when he began his disastrous Russian campaign. The smaller powers have caught the spirit, and have armies as large, in comparison to their size and resources, as those of the greater nations.

This time, then, is surely *the* era of warlike preparation, and there is no prospect of disarmament. M. E. KELLOGG.

The Light of the Nations.

O Light of the Nations, Thy splendour supernal,
Still flashes o'er earth with its kindling ray,
As it shines from the throne of the Father eternal,
And turns the dark night to a glorious day!

O Light of the Nations, how blest and how glorious
The bright Star of Bethlehem shone at Thy birth!
Let me dwell 'neath the blaze of Thy Gospel victorious
Till folds of Thy banner encompass the earth.

O Light of the Nations, how bright was Thy dawning,
How fair shone Thy light in the orient sky,
When the bright Sun of Righteousness rose in the morning
To glory more fair as the ages go by!

O Light of the Nations, how dark is the hour
In Gethsemane's garden which o'er Thee must roll,
When darkness and dread, with their terrible power,
In blackness and horror encompass Thy soul!

But, oh, the glad light from Thy sepulchre beaming,
Which scattered the darkness and terrible gloom!
And, oh, the bright glory in radiance streaming
As Christ, the Redeemer, arose from the tomb!

O Light of the Nations, soon, soon in Thy glory
Once more Thou shalt visit the children of men!
Oh, herald the tidings, proclaim the glad story,
The Light of the Nations returneth again!

MRS. L. D. STUTTLE.

TRUE WORSHIP.

THE Scriptural definition of worshipping is *believing*, and of believing, *doing*. He who worships the one true and living God, believes what God says, and he who believes what the Lord says, does what the Lord commands. He does not obey that he may have faith, but he obeys because he has faith.

Some people have a notion that worship is a thing that can be entered into at will, and be let alone at pleasure; that though a man is not an out-and-out Christian, if he regularly engages in what is termed worship it will be of great advantage to him, that even an unconverted man who "takes part in worship" will be credited for so much of goodness. To go to church on the Sabbath, and on that day to wear a serious look on the countenance, to reverently carry the Bible or Prayer Book, to

sit, stand, or kneel as the case may require—although those who may do all these things are during the week going in ways of their own choosing and serving themselves in whatever way the natural heart desires,—is too often thought to be the worship of God. Now the true worshipper may do all these things, but these things are not worship.

Again, I repeat that worshipping is believing. When Paul stood before Felix he confessed "that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." How did he worship the God of his Fathers? By believing all things which the God of his fathers had said, and believing what He said resulted in his having a hope. "And, behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean." This man simply expressed his faith in the power of Jesus Christ and in response to that faith the Lord did make him whole. The text tells us that by this expression of faith this man worshipped Jesus Christ. But if he had not believed what the Lord said, it would have been no worship at all; for "they that worship Him must worship Him in spirit and in truth."

"There came a certain ruler and worshipped Him, saying, My daughter is even now dead; but come and lay Thy hand upon her, and she shall live." Here again was a declaration of living faith, and by this declaration this man, we are told, worshipped the Lord. Of the Syrophenician woman we read that she came "and worshipped Him, saying, Lord, help me." Her cry of faith brought the help she needed, but that cry of "Lord help me" was true worship. Worship cannot be performed by an unbelieving heart. When certain ones saw Jesus "they worshipped Him, but some doubted." Some worshipped, some doubted. Are you a worshipper, or a doubter? You cannot be both at the same time.

Worshipping is believing, and believing is doing whatever the Lord says. Abraham worshipped God. But Abraham believed God, and his faith worked in him the works of God, and thus he was led to do exactly as the Lord directed. His faith was counted to him for righteousness, and then the works of righteousness could be wrought out in him; for only a righteous man can do righteous works, because "he that doeth righteousness is righteous." But he who is righteous has submitted himself to the righteousness of God, has yielded up his own life and ways and thoughts to the life and ways and thoughts of Jesus Christ the righteous, and thus through faith, righteousness is wrought in him. This is worship.

Worship, then, in spirit and in truth can be offered up anywhere, on the busy street, in the workshop, on the plains, in the mountains—in all places wherever there is a believing heart. Worship is not confined to

temples made with hands, but he who listens carefully to what God says and yields his heart to it day by day is a worshipper of God. He may be alone, with none of like faith, he may be so completely isolated that he cannot meet with others to worship God, yet every act of faith, every fresh word of God he receives into his heart and life is worship indeed.

"From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven, and find acceptance there."

D. A. R.

A WORD FOR ETERNITY.

A CHRISTIAN worker tells the following story of the comfort a poor dying sinner found in the word that fitted her case:—

A young woman who had led a wild, careless, sinful life, was dying in one of the London hospitals. A kind visitor sat by her bedside reading the word of life. The last hour of her life drew near, and with it an intense anxiety about her soul. Many passages of Scripture were turned to during these closing moments, and at last the verse, "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John i. 7), was read slowly and distinctly. The dying woman partly raised herself. "Read that again," she said. "Does it say all?" "Yes, all," replied her visitor. "The blood of Jesus Christ cleanseth us from all sin." "Are you sure it says all?" "Quite sure." "Put my dying finger on the word 'all,'" she replied, "I can go into the presence of God on that."

JESUS ALONE COULD HELP.

A CONVERTED Chinaman thus graphically describes the difference between the religion of Jesus Christ, in its marvellous power to save from sin and death, and the impotency of other religions, when appealed to by fallen humanity for help:—

"I was down in a deep pit, half sunk in the mire, crying for some one to help me out.

CONFUCIUS.

"As I looked up I saw a venerable, grey-haired man, looking down at me. 'My son,' he said, 'this is a dreadful place.' 'Yes,' I answered, 'I fell into it; can't you help me out?' 'My son,' was his reply, 'I am Confucius, if you had read my books, and followed what they taught, you would never have been here.' 'Yes, father,' I said, 'but can't you help me out?' As I looked he was gone.

BUDDHA.

"Soon I saw another form approaching, and another man bent over me, . . . this time with closed eyes and folded arms. He seemed to be looking at some far-off place. 'My son,' Buddha said, 'just close your eyes and fold your arms, and forget all about yourself. Get into a state of rest. Don't think about anything that can disturb. Get so still that nothing can move you. Then, my child, you will be in such delicious rest as I am.' 'Yes,

father,' I answered, 'I will when I am above ground. Can't you help me out?' But Buddha too was gone.

JESUS.

"I was just beginning to sink into despair when I saw another figure above me, different from the others. There were marks of suffering on His face. I cried out to Him: 'Oh, Father, can you help me?' My child,' He said, 'what is the matter?' Before I could answer Him, He was down in the mire by my side: He folded His arms about me and lifted me up; then He fed me and rested me. When I was well, He did not say: 'Now, don't do that again,' but He said: 'We will walk on together now, and I will keep you from falling,' and we have been walking together until this day."—*Bible Echo*.



CHRIST OR CREED: WHICH?

WHEN Christ came to this world as the bearer of life and light and love from God to man, He found that the plain teachings of God's word had been obscured and even made of no effect through the teachings of those who were the leaders of the people; that religion had been made a burden upon the people; and that what God had given as a blessed means of union and communion with Him had been turned into a yoke of bondage. Much of His example and teaching was directed towards changing all this.

He taught the people that religion was a life and not a mere form, ceremony or creed; and He presented the plain teaching of the Scripture as the basis of faith and the rule of conduct, even though it should be in open opposition to the customs and traditions of the time. He Himself *was* the Gospel which He preached; and the word which had already been revealed in language, now "was made flesh" (John i. 14), and revealed in life. Thus Christ became the embodiment and the interpretation of all God's thought for man as set forth in the Scriptures. But this brought Him into continual conflict with the religious teachers of His day, who placed their own traditions above the clearest statements of the Word of God.

To His disciples He said, "Follow Me," and then He lived before them, and taught them by precept, the Scriptures which He Himself had caused to be written (1 Peter i. 10, 11), "that the man of God may be perfect." 2 Tim. iii. 16, 17. And when those who moulded the religious sentiment of the time asked Him, "Why walk not Thy disciples according to the tradition of the elders?" He replied, "Full well ye

reject the commandment of God, that ye may keep your own tradition . . . making the Word of God of none effect through your tradition." See Mark vii. 5—13.

"Why do ye also transgress the commandment of God by your tradition?" was His inquiry. Their ideas of the character of God and of religion, both in form and spirit, had become so distorted that when Jesus appeared among them, "the image of the invisible God," they persecuted Him because He would not conform to their ideas of religion, and even claimed Scripture authority for putting him to death (John xix. 7), yet being all the time full of zeal for their creed. The experience of Saul, the Pharisee, as told by himself (Gal. i. 13 14), shows how the true spirit of religion may be wholly disregarded in the settled determination to maintain tradition and creed.

This conflict which was waged in Christ's time and against Him has been continued, in one form and another, ever since. In the Acts of the Apostles we have a record of the struggle on the part of the early disciples to establish the truth of the Bible, as lived and taught by Christ, as against the most determined effort on the part of those who professed to be the people of God to maintain the traditions and creed of the Church. Light was refused, and the power of the Holy Ghost was resisted (Acts vii. 51) in the vain effort to put man's idea of religion and man's interpretation of the Scripture in the place of "the truth as it is in Jesus." It was in vain that Paul, the Christian, said: "I continue unto this day, . . . saying none other things than those which the prophets and Moses did say should come" (Acts xxvi. 22), "believing all things which are written in the law and in the prophets" (Acts xxiv. 14), since their zeal for their creed was so much greater than their regard for what the Word of God taught.

These same experiences were repeated in the great Reformation of the sixteenth century. The Church had departed from the plain teaching of the Scripture, and had placed the authority of man and the traditions of the Church above the clearest statements of the Word of God. The sole and infallible authority of the Word of God was the primary and fundamental principle of the Reformation. Said the Reformers, as quoted by D'Aubigne:—

The Christians receive no other doctrines than those founded on the express words of Jesus Christ, of the apostles, and of the prophets. No man, no assembly of doctors, has a right to prescribe new ones.

When Luther at the Diet of Worms was asked to retract all that he had written contrary to the traditions and the creed of the Church, he appealed to the authority of the Bible, and said:—

For this reason, most serene Emperor, and you most illustrious Princes, and all men of every degree, I conjure you, by the mercy of God, to prove from the writings of the prophets and apostles, that I have erred.

But the conflict is not ended, and the platform upon which the Reformers stood

is the platform upon which to stand to-day, —an appeal to the plain teaching of the Word of God. All the truth was not seen by Luther and his associates, and their teaching can be safely followed only so far as it is in harmony with the principle which they themselves laid down, the appeal to the Word of God. The principle which is openly avowed by the Roman Catholic Church ("Tradition is to us more clear and safe"—*Catholic Belief*, p. 45) has received altogether too much sanction in some Protestant Churches, and there is need that we "should earnestly contend for the faith once delivered to the saints," and should build only "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone."

Let everyone follow the example of the "more noble" Bereans (Acts xvii. 10, 11), who "searched the Scriptures daily." All teaching is to be subjected to the test of the Word (Isa. viii. 20), and only truth received. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John ii. 6. "If any man willeth to do His will, he shall know of the teaching." John vii. 17, R.V. "He that followeth Me shall not walk in darkness, but shall have the light of life." John viii. 12. Are we ready to follow the plain instruction of the Bible, as interpreted by the example and teaching of Christ, even though it be contrary to creed and tradition? This is the test of our Christianity,

W. W. PRESCOTT.

WHAT MADE WYCLIFFE A REFORMER.

SUMMING up the qualities which Wycliffe's life exhibited, Wylie says, in his "History of Protestantism":—

"But above all his other qualities—above his scholastic genius, his intuitive insight into the working of institutions, his statesmanship—was his fearless submission to the Bible. It was in this that the strength of Wycliffe's wisdom lay. It was this that made him a Reformer, and that placed him in the front rank of Reformers. He held the Bible to contain a perfect revelation of the will of God, a full, plain, and infallible rule of both what man is to believe and what he is to do; and turning away from all other teachers, from the precedents of the thousands of years which had gone before, from all the doctors and Councils of the Church, he placed himself before the Word of God, and bowed to God's voice speaking in that Word, with the docility of a child.

"And the authority to which he himself so implicitly bowed, he called on all men to submit to. His aim was to bring men back to the Bible. The reformer restored to the Church, first of all, the principle of authority. There must be a Divine and

infallible authority in the Church. That authority cannot be the Church herself, for the guide and those whom he guides cannot be the same. The Divine infallible authority which Wycliffe restored for the guidance of men was the Bible—God speaking in His Word. And by setting up this Divine authority he displaced that human and fallible authority which the corruption of the ages had imposed upon the Church. He turned the eyes of men from Popes and Councils to the inspired oracles of God. Wycliffe, by restoring authority to the Church, restored to her liberty also."

LED BY THE SPIRIT.

HE who is led is neither dragged nor driven and whosoever is dragged or driven is not led. But, "as many as are led by the Spirit of God they are the sons of God." Rom. viii. 14. Being led implies at once a willingness on the part of the individual to be led. Now the Lord desires to lead every man, but He will do this only as men are willing to be led by Him. God has given His Son not only as a witness, but as "a leader and commander to the people" Isa. iv. 4. He is the infallible guide, and all who yield to His guidance will not be led astray. "The meek will He guide in judgment and the meek will He teach His way," and "His ways are ways of pleasantness, and all His paths are peace."

When the Lord Jesus left our world He said to His disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." The Comforter here mentioned is the Holy Spirit. But "when He, the Spirit of truth, is come, He will guide you into all truth." Then just as surely as men are led by the Spirit they will be led into the truth, because that is where the Spirit leads all who are willing to be led. God's Word is the truth, and every man can measure his real desire to know the truth and to be made free by the truth by his willingness to be led by the Holy Spirit. He who knowingly and willfully goes contrary to the Word of God cannot claim to be led by the Spirit, because the Spirit and the Word are always in agreement with each other.

Now the Lord wants every man to agree with him, not for His own benefit, but for man's good; for He "is righteous in all His ways, and holy in all His works." But every man who agrees with the Lord agrees with all that the Lord says, agrees to let the Word of God come into his heart and transform him, and bring him into conformity with the life of the Lord. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth," and by the power of that same word are men made new creatures in Christ Jesus. Man's part is to yield himself unto God. As the Holy Spirit by

the Word convinces us of the truth, it is for us to submit to the guidance of Him who is ever ready to guide us into all truth.

It is worse than madness to go on in our own ways and at the same time claim to be led by the Spirit of God; because man's ways are ways of iniquity. Of men the Lord says, "The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Therefore, our ways are to be abandoned. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon."

Not only is the Holy Spirit present to lead every man who will forsake his own way and yield himself to God's way, but He is so anxious to do this that He comes with entreaty to every heart, pleading with the sinner and inviting him to turn to God. Are you led by the Spirit? Remember the promise that "He will guide you into all truth." You never need fear that He will lead you away from the truth. He will lead you into it; but you will never be forced to follow the truth. Are you willing to be led?

D. A. R.

"HE SAVED MY SOUL."

AN unlettered preacher, who knew little of books of theology, but who had what was a vast deal better,—a practical knowledge of salvation through Christ,—was before a conference committee for examination.

"Brother," said one of his examiners, "will you please name some of the evidence of the Divinity of our Lord Jesus Christ?"

The brother's face wore an expression of puzzled bewilderment, and he was silent. The examiner repeated his question. "What makes you think Christ is Divine?"

With his eyes full of tears, the humble preacher started to his feet, and, stretching out his arms and hands, exclaimed:—

"How do I know He's Divine? Why, bless you, He saved my soul, and I love Him for it."—*Presbyterian Banner*.

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"I WAS never of any use until I found out that God did not make me for a great man." Such was the confession of a Christian minister. It is a lesson many need to learn. "Before honour is humility." "He that humbleth himself shall be exalted."

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ONE ounce of "it is written," gives more confidence than a ton of what we have felt.—*Spurgeon*.

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THE devil is a great helper if a man is going his way.



Nature's Lessons.

THE beautiful sunlight that shineth above
Is only the light of God's wonderful love,
And since on the evil and good it doth fall,
It shows that our Father is loving to all,
No malice with Him, for His life-giving rain
Descends on the praising, and on the profane
Refreshing alike those who curse and who
bless,

He thus doth His love e'en for sinners express,
In God no respecter of persons we find;
Unto the unthankful and evil He's kind,
All nature His love and His goodness declare;
To teach us to trust in His Fatherly care.

JENNIE E. OWEN.

ABOUT SOME "COMMON THINGS."

HOW many go on day after day and year after year receiving the light of the sun, breathing the air of heaven, and never think of recognising God in them. These things are regarded as only "natural;" the sun shines because it is natural for it to do so, the air is here as a regular thing, the grain and the fruits grow because that is their nature, and these all are but common things.

"Common things!" If it were possible for one who goes on day after day receiving these things from God without recognising them continually and praising God for them,—if it were possible for such an one to get to heaven, he would think it a common thing to see the glory of God day by day, and would regard the water of life as a common thing. If a man sees the glory of God in His works here, and takes it as a common thing, he would regard the glory seen in the works of God in heaven just the same; for it is the same glory and the same power, only there it will be revealed in fuller measure than the eye of mortal man can endure.

Common Paganism.

A MAN may profess to be a Christian, may belong to the church, and may use the name of God in his prayers every day,—taking His name in vain,—but if he does not recognise God as a present, living Saviour, who in the gifts of food and drink, and air, and sunshine, and everything, is simply giving us His own life and salvation, that man is simply in Paganism. The Gospel is the power of God unto salvation, "for therein is the righteousness of God revealed

from faith to faith: as it is written, The just shall live by faith." Rom. i. 16, 17. And the power of God is seen in the things that He has made. Verse 20. Therefore, as the Gospel is the power of God, we should see the Gospel in the things that are made, in the sunlight, air, food, and drink, and all things. The righteousness of God is revealed in them. It was the failure to recognise the power and righteousness of God in the things that are created, that made men lose the knowledge of God and become heathen. See Rom. i. 18-28.

Drinking in the Life.

PEOPLE speak of the water on the earth as a "natural product," almost with the thought that it is self-existent. The falling rain and the flowing spring are referred to "natural causes." Convenient terms are these to avoid giving God the glory. Stand by a stream of clear, sparkling water as it rushes on its way from its birthplace in the mountains. It is ever changing, yet ever the same. Unceasing in its flow, why does it not exhaust the supply? Is there a reservoir of infinite capacity in the heart of the earth, that enables the brook to "go on for ever," without ever diminishing the quantity. Is there not something marvelous about that constant flow? "Oh no," says the man who knows it all, "it is a very simple matter; the water on the earth's surface is drawn up to the clouds, and these give rain which keeps the supply constantly good." But who causes the rain? "The Lord is the true God, He is the living God, and an everlasting King; . . . when He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapours to ascend from the ends of the earth." "He layeth up the depth in storehouses." He is "the living God" and the operations of "nature" are but manifestations of His ceaseless activity.

Breathing in the Gospel.

"THE just shall live by faith." But men live by breathing, whether just or unjust. When God made man He breathed into his nostrils the breath of life, and man became a living being. The ungodly man has all his life been using that breath,—not recognising God in it,—to speak his own words, and even to blaspheme. He has been making the Lord to serve with

his sins (Isa. xliii. 24), by perverting the breath of the life of God. But when that unjust man takes the breath by which he lives as being indeed the very breath of the life of God, and lives in the recognition of it, then he is living by faith. And faith justifies. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Such a recognition of the life of God, implies a constant yielding to God to direct the life to His own glory. God has multiplied the means of grace, so that in all the things that He has made men may see Him, and believe on Him unto salvation.

A Glorious Gospel.

SHOULD a man ask how he can receive this breath of the life of God, we can say, You have it. "The word is nigh thee, even in thy mouth and in thy heart." God has given His life to all, and has surrounded all with an atmosphere of life. This is the glorious Gospel, and if it be hid, it is hid to them that are lost; in whom the God of this world has pulled a veil over the eyes of them that believe not, lest the light of the glorious Gospel of Jesus Christ should shine in. It cannot help shining in if men will let it. We have not to go and search for it. In the power of God His righteousness is revealed, and the power of God is seen in the things that He has made, which are all about us and in us. So if a man will only recognise it, the light of the sun will shine the righteousness of God into the heart. The sun will shine every precept of the law of God into the heart of the man who recognises God in the light, and walks "in the light as He is in the light." E. J. WAGGONER.

PLANT INTELLIGENCE.

AN observer of plant life says:—

Plants often exhibit something very much like intelligence. If a bucket of water during a dry season be placed a few inches from a growing pumpkin or melon vine, the latter will turn from its course and in a day or two will get one of its leaves in the water. If a prop or support of any kind be placed within six feet of a climbing plant, the tendrils of the plant will surely find it, even though its position be shifted every day.

This is certainly "very like" intelligence. The same intelligent guidance is seen in the ordinary life of all the plants. The rootlets of a plant will pick and choose from the soil the elements needed for its life, rejecting those not required. Another kind of plant, in the same soil, may choose differently. Each provides for its needs after its own kind. What intelligence guides the roots in this? It is the life of God's word, working in all the vegetable kingdom ever since God said, "Let the earth bring forth grass, herb yielding seed, and the fruit tree yielding fruit after his kind." Would that men were as ready to receive the word which "effectually worketh" out God's purposes in every life that does not resist it. Men would exhibit more intelligent choice if they would allow Divine intelligence to guide them to sure supports and to the fountains of living water.



Are all the Children in ?

ARE all the children in ? The night is falling,
And storm-clouds gather in the threatening
west :
The lowing cattle seek a friendly shelter,
The bird hies to her nest ;
The thunder crashes ; wilder grows the tempest,
And darkness settles o'er the fearful din :
Come, shut the door, and gather round the
hearthstone,—
Are all the children in ?

Are all the children in ? The night is falling,
When gilded sin doth walk about the streets,
Oh, "at the last it biteth like a serpent" !
Poisoned are stolen sweets.
O mothers, guard the feet of inexperience,
Too prone to wander in the paths of sin !
Oh, shut the door of love against temptation !
Are all the children in ?

Are all the children in ? The night is falling ;
The night of death is hastening on apace ;
The Lord is calling, "Enter thou thy chamber,
And tarry there a space."
And when He comes, the King in all his
glory,
Who died the shameful death our hearts to
win,
Oh, may the gates of heaven shut about us,
With all the children in !

ELIZABETH ROSSER.

"IN YOUR TRACKS."

"NOT till you say, 'Please,' mamma!"
The tiny three-year-old bowed her little
body in complacent determination, refusing
to obey until she had been bidden politely.
And why not? Many times her child-
ish requests had been met by the reply,
"Not till you say, 'Please;'" and by
what logic can this wise little mind be
persuaded that children must needs be
courteous, but that rudeness is not rude in
adults? True, a child should not dictate
to a parent; but what is more important is
that he should see no occasion thus to do.
To enforce submission to all requirements,
consistent, or inconsistent, might satisfy a
tyrant; but children will not fail to recog-
nise tyranny where it exists, and resent-
ment is sure to rankle in the young heart
as a result.

Teachers wishing to instruct their pupils
in decorum are often perplexed as to how
they can do so without bringing the parents
into disrepute with the children. That
unanswerable, "Mamma does so,"—how
we dread it! To pretend that there is one
code of ethics for little folks and another

for older people, is not only falsehood, but
it also leads to the conclusion that good
manners are babyish, and that in order to
be manly or womanly, one must be boorish.
Children who hear proper language adopt
the same unconsciously; and it is never
necessary to reprove them for uncouth
speech, or to remind them to use polite
terms.

This principle was pertinently illustrat-
ed by a little girl of my acquaintance. Her
grandfather, by way of recreation, cultivat-
ed a small garden, of which he was very
choice. One day, as he was walking
through it, he espied his small grand-
daughter following after him, among his
most delicate plants.

"Oh, Nellie!" he exclaimed, "be very
careful not to tread on the vines!"

But the child replied, unconcernedly,
"Ho grandpa! it's *you* that needs to be
careful; for I am stepping *right in your*
tracks!"

Mrs. ADA WELLMAN.

SHARP WORDS.

"NONSENSE!" said Mr. Wheaton
curtly. Mrs. Wheaton's face flushed scar-
let; she looked up at him, and, if I mistake
not, a sharp reply got up as far as her
throat, but she choked it down; it did not
part her lips. She looked furtively at me,
but I looked steadily at the fire. Mr.
Wheaton all the time was quite uncon-
scious of the stir his word had made in
a tender and sensitive heart. Then Mrs.
Wheaton murmured something about her
scissors and slipped out of the room.

Mrs. Wheaton had ventured to make
some remark on some business-question;
I think it concerned the morality of some
financial operations. The subject was one
with which she had no great acquaintance,
and perhaps her woman wit was at fault.
Indeed, I remember thinking at the time
that it was, at least in part; but what she
said was not nonsense.

After Mrs. Wheaton had gone out
there was a moment or two of silence;
then I broke it. Mr. Wheaton and I are
old friends, and I presumed a little on that
fact.

"Tom," said I, "how long have you been
married?"

"Twenty-four years next May," said he.
"A year from next May, if we both live so
long, will be our silver wedding. And yet
it seems but yesterday that Lucy and I
were riding in the moonlight that Christ-
mas that I ran away from home for my
holidays, much to the chagrin and vexation
of my sisters, because I found greater at-
tractions at Lucy Vine's."

"I wonder," said I, speaking slowly and
musingly, and as it were to myself,—
"I wonder if that Christmas holiday you
would have spoken to Lucy Vine as you
spoke to your wife just now."

"How?" said Mr. Wheaton; and he
turned sharply upon me.

"Nonsense!" I repeated, and I threw
into my own voice all the vigour and the
sharpness there had been in his. It was
a hazardous experiment, but Tom and I
were old friends, and, at all events, there
was no drawing back now.

He looked at me sharply for a moment,
and I looked at him; then his eyes went
back to the fire. "Pshaw!" said he, speak-
ing to himself, "I wonder—" and then
quickly turning back to me, "Do you sup-
pose she minded it?"

"What did she get up and go out for
without a word in reply?" I asked.

"To get her scissors, I believe," said he.

I laughed at him. "It is taking a long
time to find them," I replied. "Yes, she
did mind it. If you had seen the quick
flush on her face, and the quick look, first
at you and then at me, and the choking at
the throat, and the nervous movement of
the hands, you would not have doubted
that she minded it. Suppose that she had
said to you 'Nonsense!'" and I fired it at
him as explosively as I could; "how would
you have liked it?"

He shook his head slowly; he was still
studying the fire.

"Suppose I had said to her, 'Nonsense!'
how would you have liked it?"

"I should have said you were no gentle-
man," said Mr. Wheaton; "but—"

"But what?" said I.

"Pshaw, John, a fellow can't be studying
all the time how he'll talk to his own wife,
you know! If he can't be free at home, he
he can't be free anywhere. She ought not
to be so sensitive. She knows I didn't
mean anything."

"Tom," said I, "if anyone else accused
you of saying something you didn't mean,
you'd get redder in the face over it than
she was just now. You did mean some-
thing. You meant exactly what you said.
You thought what your wife said was not
right, and you blurted it right out."

"Well, it was nonsense," said Mr.
Wheaton.

"I am not so sure of that," said I, "but
if it were, that was no reason why you
should tell her so."

"Do you always weigh your words when
talking with your wife, as if you were in a
witness box?"

"No matter what I do," said I. "Per-
haps I have learned a lesson here to-night
that will make me more careful hereafter.
Of one thing I am sure, Tom, if we were
as careful of our wives after twenty-five
years of married life as we are of our girls
in courtship—"

But I did not finish my sentence, for just
at that moment the door opened, and Mrs.
Wheaton came in. I had barely time to
notice that she had forgotten what she
went for, for she had no scissors in her
hand, when Mr. Wheaton, in his warm,
impulsive way, reached out his hand,
caught hers, drew her to him, and said:
"Lucy, my dear, Mr. Laicus has been
giving me a regular lecture for speaking
to you as I did just now. It was nonsense,
you know, but I had no business to tell

you so, at least, not in that brutal style."

She flushed redder than before, then stooped down, brushed the rich black hair off his forehead, put a kiss upon it, thanked me with her eyes, and then said, "I declare, I forgot my scissors after all," and slipped out of the room again.

"John," said Mr. Wheaton, grasping me by the hand, "I am much obliged to you. I remember Lucy always had a sensitive soul; I wonder if I have been pricking it with sharp words without knowing it all these years. I think I have learned a lesson to-night that I shall not soon forget."

"I think I have learned one, too," I replied.—*Christian Union.*

WAR ABOUT A BUCKET.

EVERY one knows that a very small matter may grow into a quarrel, when two small people feel quarrelsome. And when grown people allow pride and selfishness to rule their hearts they can quarrel about as small a thing as children. So nations may fall out and fight, spending large sums of money and many lives over a very little thing. The following shows what "standing up for their rights" may lead men to do:—

"In the year 1005 a soldier of the commonwealth of Modena ran away with a bucket from a public well belonging to the State of Bologna. The bucket might have been worth a shilling; but it produced a quarrel which was worked up into a long and bloody war. Henry, King of Sardinia, assisted the Modenese to keep possession of the bucket, and in one of the battles he was made a prisoner. His father, the Emperor, offered a chain of gold that would encircle Bologna, which is seven miles in compass, for his son's ransom; but in vain. After twenty-two years' imprisonment, he pined away. His monument is in the Church of the Dominicans. The fatal bucket is still exhibited in the Cathedral of Modena, enclosed in an iron cage."

THE STORY OF A POULTICE.

FIRMNESS (in gentleness) is essential to parental discipline, but the following story from a foreign journal shows that it is wise to hear all the evidence before suppressing the witness and pronouncing the decision:—

"A small boy got a splinter in his foot, and his mother expressed her intention of putting a poultice on the wound.

The boy, with the natural foolishness which is bound up in the heart of a child, objected to the proposed remedy.

"I won't have any poultice," he declared.

"Yes, you will," said both mother and grandmother, firmly. The majority was two to one against him, and at bedtime the poultice was ready.

The patient was not ready. On the contrary, he resisted so stoutly that a switch was brought into requisition.

It was arranged that the grandmother should apply the poultice, while the mother with uplifted stick was to stand at the bedside. The boy was told that if he "opened his mouth" he would receive something that would keep him quiet.

The hot poultice touched his foot, and he opened his mouth.

"You——" he began.

"Keep still!" said his mother, shaking her stick, while the grandmother applied the poultice.

Once more the little fellow opened his mouth.

"I——"

But the uplifted switch awed him into silence.

In a minute more the poultice was firmly in place, and the boy was tucked in bed.

"There, now," said the mother. "The old splinter will be drawn out, and Eddie's foot will be all well."

The mother and grandmother were moving triumphantly away, when a shrill voice piped from under the bedclothes—

"You've got it on the wrong foot!"

A BANK OF THE YEAR 600 B. C.

THE spade of the explorer is frequently revealing some interesting picture of domestic or business-life in the buried cities of antiquity. Here is an account of a recent find; showing how similar to our own was the ancient banking system:—

"The very earliest banking firm of which there is any record was that of Egibi & Son, an institution which carried on advance, exchange and general financial business in Babylon in the year 600 B. C. Knowledge of this firm is obtained from certain records on clay tablets which have been found in recent excavations made by a party of English and French archaeologists near the site of the ancient city above mentioned. Bills of credit, drafts, etc., in the form of small burnt tablets, each bearing the characteristic signature of Egibi & Son, have been found in many other parts of Asia Minor, and it is believed that close study will prove that some of the clay tablets found in tombs and pyramids in Egypt will finally prove to be Egibi 'negotiable notes.'"

MECHANICS IN NATURE.

IT is said that the engineer who put the first tunnel under the Thames, in London, got his suggestion of the necessary machinery from an earthworm which he observed boring its way through a lump of clay. An observer of nature says:—

"Most of the skilful devices invented by men for doing fine work rapidly can be traced to nature, where for countless ages they have been operating. The hoofs of horses are made of parallel plates like carriage springs. The jaws of the tortoise are natural scissors.

"The squirrel carries chisels in its mouth, and the hippopotamus is provided with adzes which are constantly sharpened as they are worn. The carpenter's plane is

found in the jaws of a bee. The woodpecker has a powerful little trip-hammer.

"The diving-bell imitates the water-spider which constructs a small cell under the water, clasps a bubble of air between its hind legs, and dives down to the submarine chamber with the bubble, displacing the water gradually, until its abode with fishes contains a large airy room surrounded with water. In leaving its eggs on the water, the gnat fastens them into the shape of a life-boat, which it is impossible to sink without tearing it to pieces.

"The iron mast of a modern ship is strengthened by deep ribs running along its interior. A porcupine's quill is strengthened by similar ribs. A wheat-straw, if solid, could not support its head of grain. The bones of higher animals are porous; those of birds, where lightness and strength are most beautifully combined, are hollow. The framework of a ship resembles the skeleton of a herring."

HOW TO ROLL AN UMBRELLA.

"If half the citizens of the world," said a young man who works on umbrella covers, "only knew such a simple thing as how to roll up an umbrella, most of the umbrellas brought to dealers to be mended would never have needed repair.

"The right way to roll your umbrella is to take hold of the ends of the ribs and the stick with the same hand and hold them tightly enough to prevent their being twisted while the covering is being twirled round with the other hand. Then your umbrella will be as nicely closed as when you bought it, and the only wear and tear will be on the cloth. It is twisting the ribs out of shape around the stick and fastening them there that spoils most of the umbrellas. Never hold the umbrella by the handle alone when you roll it up, and you will find it will last longer and cost less for repairs."

"AS THE TWIG IS BENT."

"I'LL grow any way you please next year," said the little vine; "but let me have my own way now." "Ah," said the gardener, "that only shows how little you know about it! Where one nail will hold you now, it would take a dozen in twelve months' time."

* *

A DROP of cinnamon essence is a pleasant and useful addition to a tooth wash, no "living germ," says a bacteriologist, "can resist the antiseptic power of essence of cinnamon for more than a few hours."

* *

"A LITTLE girl once said, when she had been disobedient, "I want to go outdoors and get some fresh air in my mind!" Many mothers might get a useful hint from this little girl."

* *

IT IS said that flour thrown upon burning paraffin oil will instantly extinguish it.

HEALTH HINTS

SOMETHING HOT.

ON a recent sea trip I sat opposite a young lady who was "awfully fond of hot things." So she helped herself liberally to hot curries and mustard, until I thought the temperature of her stomach must surely be at the blazing point. And, sure enough, her head began to have a chronic ache, and our ship's doctor prescribed a mustard plaster at the back of her neck. Now, is it not plain enough that if she had not put the mustard in her stomach she would not have required it on the back of her neck? The plaster was prescribed because mustard blisters the skin, and acts as a counter irritant. Any irritant that has this effect on the outside of the body is surely a most improper thing to put into the stomach, with its delicate membrane. One need not know much of physiology to understand this.

CORRECT POSITION IN SITTING.

(From the Good Health Magazine.)

RELAXED or improper sitting is a most common cause of physical deformity and disease. Probably but few people are aware of the fact that the organs of the abdomen, the stomach, spleen, kidneys, and bowels, depend chiefly upon the strength and firmness of the abdominal muscles to support them in their normal position. Anything which narrows or flattens the waist, whether it be a constricting waistband or corset, or a malposition, must result in displacement of these organs.

A certain degree of energy or forcible contraction of the muscles must be maintained whenever the body is in an upright or erect position, whether standing or sitting. This is necessary for the reason that the internal organs depend for their support upon the contraction of the muscles and the elevated position of the chest. When the chest is dropped and the anterior wall of the abdomen sinks in as the result of the relaxation of the muscles of the back, allowing the natural hollow of the back to disappear, the head and shoulders droop forward, and the centre of the back drops backward, the stomach, liver, bowels, and other organs at once drop downward, and the result is an abnormal strain upon the abdominal sympathetic nerve, and a more or less marked derangement of the functions of the stomach, liver, kidneys, and other organs.

Figure 1, shows the correct position in sitting, and Fig. 2, the incorrect position,

a habit of sitting which is easily fallen into. The result of this relaxed position, when it becomes habitual, is much more serious than simply an inferior appearance.

A flat, hollow chest means compressed lungs, which are never for a moment free to expand to their fullest extent, and hence are more liable to consumption and other diseases than lungs which are well developed and have full play in their movements. Round shoulders resulting from posterior curvature of the upper part of the spine are always connected with a flat or



FIG. 1 CORRECT POSITION.

hollow chest, and signify not only compressed lungs but also a depressed stomach.

The lungs and heart constitute the great vital engine by which all the vital processes are kept in active operation. Seventy-two heart-beats and eighteen respiratory movements mark the rythmical activity which keeps in circulation the vital fluid throughout the body, and supplies to each cell and the vital fluid of the blood and tissues the life-giving oxygen necessary for their activity and repair.

A depressed chest is a weakened and inactive one. A prolapsed stomach resulting from a relaxed position in sitting or from waist constriction by the corset or



FIG. 2 INCORRECT POSITION.

from any other cause, is a crippled and diseased organ. A dislocated stomach, kidney, liver, or colon is a much more serious matter as regards health than a dislocated shoulder or hip.

A great share of the disorders of digestion and resulting impairment of the mental and nervous energy complained of by students, is the result of this depression of the stomach and other viscera. When the stomach is prolapsed, the food cannot readily find its way out, the organ being unnaturally lowered. The food, being thus retained for an unusual length of time, undergoes fermentation, and putrefactive processes are set up, whereby the system is robbed of the nutrient elements necessary for proper nourishment of the

blood and repair of the tissues, and the whole body contaminated.

This is the chief source of headache, of palpitation of the heart, and so-called biliousness.—*J. H. Kellogg, M. D.*

LIQUID "BREAD."

I REMEMBER once seeing over a public house door in Liverpool, "Good ale is liquid bread." I went into the house and said, "Get me a quart of liquid bread."

The landlord said, "Ah, first-rate sign, isn't it?"

"Yes," said I, "if it's true."

"Oh, it's true enough; my beer is all right!"

"Well, give me a bottle to take home." He gave me a bottle of this liquid bread. I took it to Dr. Samuelson, an analytical chemist, and I said to him:—

"I want you to tell me how much bread there is in this bottle."

He smelled it and said, "It's beer."

"No, no," said I, "it's liquid bread."

"Well," he said, "if you will come again in a week, I'll tell you all about it." He charged me three guineas. In a week's time I went to know all about the liquid bread. The first thing about it was there was 93 per cent. of water.

"It's liquid, anyhow," I said; "we'll pass that. Now let us get on to the bread."

"Alcohol, five per cent."

"What's alcohol?" I said.

"There's the dictionary; you can hunt it up for yourself." I hunted it up and found alcohol described as a "powerful narcotic poison." Well, I thought, this is the queerest description of bread I ever read in my life. Then he gave me a number of small percentages of curious things, which he had put carefully down on each corner of a piece of white paper, and which amounted to about a quarter of a thimbleful of dirty-looking powder. That was the bread—two per cent.

"And there would not be so much as that," said Dr. Samuelson, "If it were Bass' or Alsopp's. This is bad beer."

"So the better the beer the less bread there is in it?"

"Certainly. It is the business of the brewer to get the bread out of it, not to put bread into it."

This is the simple, scientific truth with regard to beer, and the case is stronger with regard to wine and spirits. There is practically no nourishment in them at all.—*Sel.*

"BEHIND the nutty loaf is the mill wheel; behind the mill is the wheat field; on the wheat field rests the sunlight; above the sun is God."—*Lowell.*

THE superintendent of the insane hospital at Vienna, one of the largest in the world, says: "From fifty to sixty per cent. of the cases of insanity are due to rum." So great a percentage in a country where it is claimed by many that alcoholic drinks do no harm is well worth noticing.



The Child of Nazareth.

THAT little home in Nazareth—
How bright it must have been—
When in it dwelt the blessed Child
Who knew no touch of sin.

How glad His mother must have felt,
As day by day He grew
In strength and beauty by her side,
So pure, so sweet, so true.

I think He was a joyous child,
And where He went and came,
The mountain kids about Him played,
The wild wood birds grew tame.

None ever heard a hasty word
From this fair, sinless child;
None ever saw Him frown, but all
Were happy when He smiled.

I'm sure He did not fully know
His Father's business, yet,
But, still, His hands were swift to do
The task His mother set.

And up and down the hillside paths
His feet were quick to run
On errands, if His mother sent,
For was He not her son?

I like to think, my little ones,
That, on the birthday page,
The very age that you are now
Was once the Christ-Child's age.

And, as He stands at God's right hand,
The King of earth and heaven,
He comprehends your childish thoughts,
Though you are only seven,

Or nine, or twelve. He knows about
The prizes you would win—
He was like you in everything,
Except the blight of sin.

Oh; who can help but love Him well,
This Friend for life and death,
Whom God and man with favour crowned,
The Child of Nazareth?

—Mrs. M. E. Sangster.

LIGHT FOR LITTLE FEET.

THE Bible is called a "lamp" and a "light" to our feet. It tells us how we ought to live, just as a light on a dark night shows us the way to go. By hearing God's word and doing it we are kept in the safe path. When we do not obey God's word, we do wrong, or sin.

When God made Adam He gave him all things good for him. But Adam did not obey God's word. He chose his own way and sinned. So he lost the home that the LORD gave him, and at last had to die. It was God's word that made man and gave him life, and when man would not keep that word and obey it he could not always keep the life. The Bible says, "The wages of sin is death."

But God loved man even when he had done wrong. He wanted to save him from everlasting death. He loves each one of us now; even when we do wrong. He is sorry for us, for He knows that wrong ways lead to death. God loved man so much that He gave all that He had to save him. He gave up His beloved Son Jesus to die for us—for you, so that you might live. The Bible says, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

So Jesus left His bright home in heaven, and came to this earth. He came as a babe, and grew up to be a man. This was to show little ones and grown-up people how they ought to live. Jesus was kind and gentle, and went about doing good. He was never selfish, and did no sin; because He always believed and obeyed the word of God. Jesus lived to make other happy. The Bible says that the children loved Jesus, and He took them in His arms and blessed them. This shows how good the Lord is. He loves everybody, and does not want us to be afraid of Him. When we pray we talk to the Lord, and when we read His word He talks to us.

HELPING ONE ANOTHER.

THE basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy. "Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said their little cousin with a pout.

Mamma looked from her open window, and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other; then they all took hold of the basket together, and found it was very easy to carry.

"The way to do all hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—*Christian Leader.*

A "GOOD SAMARITAN" WASP.

THE parable of the good Samaritan is in the tenth chapter of Luke, verses 30 to 35. If you will read that, you will better understand what is meant by a "good Samaritan wasp."

A man was reading a newspaper, when a wasp came buzzing about his head. He knocked it away with the paper, and it fell on the window sill, and seemed to be dead. The window was open, and in a few minutes a larger wasp lit on the sill.

Seeing the injured one lying there, it began to examine it. Then it began to rub the sick one, and kept on licking and rubbing it all over. After a little while the wounded wasp began to move and show signs of life.

Then the big, strong fellow gently dragged the weak one to the very edge of the window sill. Here it rested a moment, then, picking up the wounded one, flew off with it.

We are apt to think that wasps are only cruel things, with no business in life but to sting. But here was one that had feelings of kindness, and may we not believe that many other wasps have like feelings? We might learn good lessons from many other creatures which we only fear or despise.—*Little Friend.*

BOYS WHO SUCCEED.

"A NEW boy came into our office to-day," said a merchant to the wife, at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things; but I feel sure that the boy will be out of the office in less than a week."

"Why do you think so?"

"Because the first thing he wanted to know was just exactly what he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant. Three days later the business man said to his wife:—

"You remember that boy I mentioned three or four days ago? Well, he is the best boy that ever entered the office."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work, he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said, 'Mr. H, I have finished all that work. Now what can I do?'"

"I was a little surprised, but I gave him a job of work, and forgot all about him until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

Business men know capacity when they see it, and they make a note of it.

DOING GOD'S ERRANDS.

HESTER was a little girl who had begun to love and serve Jesus. And she showed her love for Jesus by seeking to please Him in all she did. She loved to do errands for her mother, and to have her mother say she was a faithful girl when she did them well.

One day she had been talking with her mother about God. As they finished, she looked up with a bright thought beaming in her eyes, and said:—

"Why, mother, then God is sending us on errands all the time! Oh, it is so nice to think that I am God's little errand girl!"

"Yes, dear," said her mother: "God has given us all errands to do for Him, and plenty of time to do them in, and a Book full of directions to show us how to do them. Every day we can learn what He would have us do, and ask Him to help us."

"I like that," said Hester. "It is good to be allowed to do errands for God."

"One of my errands," said her mother, "is to take care of you."

"And one of mine, dear mother, is to honour and obey you. I think God gives us very pleasant errands to do."

You know that nothing makes us more happy than to do something for a person that we really love. This is what Jesus meant when He said, "My yoke is easy, and My burden is light." This is what the Apostle John meant when he said that "His commandments are not grievous." God's people serve Him from love, and that makes everything they do for Him light and pleasant to them—*Selected.*



THE annual football bill of Great Britain is, says the London *Present Truth*, estimated at £1,175,000, and the money spent on the six leading sports at £33,000,000, while the total contributions of all the Christian churches in the land was only £1,300,000 in 1897. That certainly does not give any indication that this is a "Christian nation."

LONDON papers describe a scheme for building a gigantic reservoir on the Nile, at Assouan, for storing water when the river is high, so that when the water in the Nile is low the reserve store may be drawn upon as needed. It is estimated that this will add thousands of acres to the cultivable area of Lower Egypt, and the value per acre of the summer crop is about £10. Thus the undertaking is expected to add largely to the resources of Egypt. The contract has been signed by a Scotch engineering firm and the work is to be done in five years.

THE THOUGHTLESS CROWD.—A newspaper correspondent in Cuba remarked not long ago on the apparent indifference of the pleasure-seeking crowd to the horrors of the state of war in which they have been living. He said:—

"It is truly astonishing how accustomed one becomes even to the most tragic affairs of life. In Cuba people are dying by hundreds. The Archbishop of Havana has said that his parish registers show over 500,000 missing since the war began. Almost every woman in the street wears deep mourning;

plantations are burned and devastated; the tramp of armed men and the rattle of gun-carriages awaken all from morning slumbers; food is scarce, and becoming scarcer; the bare necessities of life are dear and becoming dearer; yet the music and the dance go on. There is money to gamble at the clubs and pennies for the poor to risk in lottery schemes. Spain has spent £56,000,000 to put down the rebellion; her representatives are pent up in Havana; yet the national pastime—the bull fight—goes on every Sunday as if there were no hungry, fiercely determined men in the hills."

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THE recent engineering strike in England sent a large amount of shipbuilding to German yards, which have been greatly increasing in numbers and capacity during the past few years. A newspaper says:—

"The following figures, from an authentic source, show very clearly the enormous development that this branch of industry has undergone in united Germany since the Franco-Prussian war. From 1871 to 1880 the ten leading shipyards in Germany turned out work to the amount of 6,500,000 marks; from 1881 to 1890 the amount was 87,900,000 marks, and from 1891 to 1899 the total was 103,000,000 marks."

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THE American school-children of Longfellow's day loved to stand at the Village Blacksmith's open door,

To see the flaming forge, and hear the bellows roar.

A New York paper reports a new method of heating iron for the anvil that promises to revolutionise the forge and bellows out of existence. It substitutes a water tank for the forge and an electrical battery for the bellows. The method is thus described:—

"The tank is about as big as a kitchen sink, and stands on four legs. It is a portable affair. Two carefully insulated wires, proceeding either from a dynamo on the premises or from some general power and lighting circuit outside, are led into the room. The 'positive' wire is connected with the metallic lining of the reservoir. The other wire is secured by welding or solder, or otherwise, to a pair of tongs, whose handles are covered with insulating material. The negative wire is long enough and flexible enough to allow considerable movement by the workman. The latter merely grasps with these insulated tongs the spike, bolt, horseshoe or other object which is to be heated and dips it into the liquid. That's all. When it is hot enough he turns to his anvil, and hammers the thing, or drops it where another workman can pick it up, and then uses his magnetic tongs afresh to handle something else."

**

THE chemist holds an important place in the commercial world nowadays. In the recent discussion in the British press on the question of German competition in trade, it was generally recognised that the German chemist had played a large part in perfecting new and improved methods and in developing entirely new industries. Many products which before were counted as waste are now utilized, thanks to the

chemist. The other day a newspaper printed the following:—

"It is announced that a German chemist has discovered a method of preparing indigo on a commercial scale from coal tar. As yet it is too early to say definitely whether the process will be a success, but it is anticipated that the cost of production will be sufficiently low to enable the artificial dye to compete successfully with that prepared from the indigo plant. The news can hardly be pleasant to indigo growers, and may cause the Indian Government to anticipate a further addition to its difficulties should the cultivation of indigo cease to be profitable."

**

THE demand for improved implements of war has stimulated the inventive faculties of men who think along the lines of destruction and war until nearly every month sees some new weapon produced. A new quick-firing gun has just been brought out by a Birmingham firm. A newspaper report says of it:—

"By turning a wheel the whole mechanism is set working and 600 magazine bullets are discharged per minute. The gun which only weighs a hundred weight, is single-barrelled, and, while in action, is kept cool by a water jacket which is filled automatically. The firing action is supplied with cartridges by an endless belt, which passes through a box and collects the cartridges. The gun will kill at three miles, and as the barrel is made to swing from right to left, it will probably prove to be one of the most deadly weapons of modern warfare."

**

ACCORDING to the latest statistics, the missionary societies of the United States, Canada, Great Britain, Continental Europe, Asia, Africa, and Australia, number 249, with 4,694 stations, and 15,200 out-stations. There are 11,659 missionaries, 64,290 native labourers, and 1,121,699 communicants. There are 913,478 persons under instruction; and the income in all these countries is £2,651,856.

**

ANTI-SEMITISM, or Jew-hatred has long been a fighting force in Austria and Germany, and now the agitation has broken out in France. The success of Jewish financiers, and the abilities of the Jew generally have given rise to a popular resentment against the whole race. The Anti-Semite in France complains that, though the Jews are but one five-hundredth part of the population of the country, they own one-quarter of the personal property. This is enough to furnish a party cry, and in the name of patriotism and "Christianity" agitators are stirring up the spirit of race hatred. M. Drumont, the leader of this campaign of hatred in France, says that he sees "no way out of the present awful situation excepting by a general revolution," and France has come perilously near it during the recent military scandals, which gave a stimulus to the Anti-Semite cause.

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JESUS CHRIST "went about doing good . . . for God was with Him." That is the religion of Jesus Christ, a life of service.

"GOD was with Him," and His name, Immanuel—which means, "God with us"—is the pledge that God is with every man, to give to every one who will believe in the power of the Holy Spirit for the life of obedience and service.

THE religion of Christ, or Christianity, means the religion that Christ had. And He is "the same yesterday, and to day, and for ever." So that to day His religion is exactly the same as of old. He now comes by the Spirit into the heart that will receive His words, and there is power in that presence to enable men to "walk in His steps." Nothing short of this will do, for anything less than following Jesus Christ is not Christianity.

AS we go to press news comes that war between Spain and the United States is in progress. May God save the peace-loving Christians in both countries from being drawn into the war spirit that sweeps over peoples in these crises, and leaves religious life always at a lower ebb. Protestant Christianity in the United States owes a debt of the Gospel to Spanish Catholics which cannot be discharged by war, whatever the cause of trouble.

THE Naval Estimates, which Parliament and people have accepted with alacrity show a large increase over last year. The London correspondent of the *Statesman* says that it is "nearly double the expenditure of ten years ago," being £25,560,000. And he says the public will cheerfully bear still greater burdens. At the same time we must remember that other European nations are increasing their armaments in like proportion.

VOICES which take up the cry of, Peace and safety, assure us that war has always been the normal condition of the world; but they are dumb to the facts which statesmen and men of the world regard with anxiety. In his last Mansion House speech Lord Salisbury said:—

You notice that on all sides the instruments of destruction are piling up—armies become larger, the Powers who concentrate them become greater, the instruments of death become more effective and more numerous, and are improved with every year, and each nation is bound for its own safety to take part in this competition.

And recently he has said that this burden of armaments marks "the great change

which has passed over Europe since the older of us were young men." What do these things mean? They mean that we are coming into that time of "distress of nations, with perplexity" which Christ said should precede His second coming. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi. 28.

THE angels, who are witnesses of all the glorious works of God in the universe, watch the church of Christ on earth for fresh revelations of God's wisdom and power. Eph. iii. 10. What do they learn of God's power by watching your life?

THE lines of Church and Dissent are not so sharply drawn in India as at home, but they are here nevertheless. However, the real question is not one of Conformity or Nonconformity, but rather—to coin a word—of Transformity. "Be not conformed to this world: but be ye transformed by the renewing of your mind." Not a creed subscribed to, but a transformation of life is the door of entrance into Christ's church.

OUR FIRST VOLUME.—The monthly parts of the *ORIENTAL WATCHMAN* for 1898 will make a volume of 128 pages, which our subscribers will receive for one rupee. We invite all readers of this number to subscribe for the volume. Some may desire also to subscribe for one or more copies to friends. We shall appreciate any such efforts to extend the circulation of the paper. If, too, any desire a sample copy sent to a friend we shall be glad to send it on receipt of the name and address. Subscriptions should be sent to us early, as we expect to publish the paper promptly the first of each month.

THE Gospel by no means neglects the physical man in ministering to the spiritual. Therefore we shall in this journal give attention to questions of health and right living. It is a Christian duty for every person to study to care for the health of the body, and to learn the laws of the physical nature, which are the laws of God. On every side may be seen much suffering due directly to ignorance of right ways of living. We are not our own, and are therefore to glorify God in our bodies and spirits, which are God's. 1 Cor. vi. 20.

THE *Pioneer* estimates the probable export of wheat from India this year at a million tons. Would that this meant cheap food for all India. But the harvest goes where prices are highest. And the measure of the earth's fruitfulness, does not always fix the price of food. The modern system of "corners" and "deals" sends prices up and down in a wholly artificial manner. Thus, a young man in Chicago, fresh from

college, has just been creating a sensation in the commercial world by buying up most of the surplus wheat of America. He is expected to make a profit of several millions by holding it till prices go as high as they will. The commercial code of morals may accept these ways of making fortunes by withholding the necessities of life in order to force prices up, but the Word says: "He that withholdeth corn the people shall curse him; but blessings shall be upon the head of him that selleth it." Prov. xi. 26.

The only question.—There is no question whatever in religion as to who is right or who is wrong. God alone is right, and there is no question about it. Unquestionably we are to believe what *He* says. The only question is, What does *He* say? Here it is not a question as to what this or that man, or one party or another may say that *He* says, but, What does *He* say? Every man must listen for himself, as only those who hear His voice can receive life from it. God is talking to you in His Word. "Hear, and your soul shall live."

GOD'S ARMOUR.

"PUT on the whole armour of God." The apostle says we need it because the fight is against principalities and powers and wicked spirits. When David was to fight Goliath, they put Saul's armour on him. It did not fit him, he had not "proved" it; and so he laid it off. Really he fought in the armour of God. He had proved that. Now, God's armour has been fitted to every man. "The Man Christ Jesus," was God made flesh, and He, "for every man," fought the battle against the enemy and won it. It is this armour, tried and invulnerable that Christians are to wear. Think of fighting in God's own armour! There is safety in that. And the shield of faith is "the faith of Jesus," and the sword is the Word, "the sword of the Spirit."

To the Reader.

WHEN it was decided to issue the first number of *THE ORIENTAL WATCHMAN*, which appeared in January, it was expected that help would reach Calcutta by the end of that month to take the editorial management of the paper. This was delayed, however, until the end of March.

This is the only explanation necessary for the non-appearance of the paper in February, March and April.

The first number was experimental, yet we did hope to issue the paper monthly during 1898. Beginning with the present number *THE ORIENTAL WATCHMAN* will be issued about the first of each month, and the subscription price for the eight remaining months of the present year, by post or otherwise, will be one rupee.

All business communications and subscriptions should be addressed to International Tract Society, 154 Bow Bazar Street, Calcutta.

D. A. B.