

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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"Ye did it not to Me."

"He passed by on the other side ;"
'Twas not his kin that lay
All wounded on the cold, bare earth
Of Judah's road that day.

"He passed by on the other side ;"
That stranger's robe he knew
Was garb of nation most despised
And hated by a Jew.

"He passed by on the other side,"
And proved his priestly line
Belonged to other brotherhood
Than sons of God Divine.

But passing on the other side,
He to the temple sped,
To minister unto his Lord,
Who on the roadside bled ;

For suffering with His lonely ones,
Our Saviour makes His own
Their sorrows and their griefs, and bids
Them welcome to His home.

Thy soul was wounded, and the Christ
Knew well thou loved'st Him not ;
He crossed from o'er the other side
To lift thee from the spot.

He healed thee, paid thy debt, and gave
His life thine own to save ;
For in thy stead He suffered death,
With sinners made His grave.

Oh, pass not on the other side !
But henceforth ever prove
Thou art within the fellowship
Of Heaven's gracious love.

WORTHIE H. HOLDEN.

WHAT CHRISTIANITY IS.

AS JESUS taught the people, "Behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" Luke xi. 25.

JESUS referred the lawyer to the Scriptures, of which he professed to be a teacher: "What is written in the law? how readest thou?" "To the law and to the testimony"—that is the court of appeal. Jesus came fulfilling the Scriptures, magnifying the law and making it honourable, and teaching and living according to the word which His own Spirit had inspired. But the church of the day had so made void the Word of God by their traditions that the doctors of the law and the religious teachers charged Him with overturn-

ing the settled faith and introducing new things to lead the people astray. Jesus, however, swept aside the vain traditions by and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." Jesus said to him,



which the truth was obscured, and directed their minds to the infallible Word. "What is written in the law? how readest thou?"

"AND he answering said, thou shalt love the Lord thy God with all thy heart

"Thou hast answered right: this do, and thou shalt live."

THE lawyer knew the right; and what he needed was the will to do it, and the power. Every man in the world knows more than

he does, unless he lays hold upon Divine power to work in him, "both to will and to do." Even those who have not the written revelation of God's will in the Scriptures, have sufficient trace of the law of God written by nature in their hearts so that they have some knowledge of right and wrong, and their conscience will either accuse or excuse them in the day of judgment, according as they have walked in the light or acted contrary to it. Rom. ii. 12-17. If any man, knowing good that he does not do, will but seek God for power to do, that which he already knows, he will find power, and more of good will be revealed. For "light is sown for the righteous," and "the path of the just is as the shining light, which shineth more and more unto the perfect day."

NOW this lawyer asked his question only to draw the Lord into theological controversy. The Lord, however, made it a personal matter with the inquirer simply to live according to the plain Word of the Lord, which he knew. And putting the matter thus personally to him, it seemed to suggest that he, a doctor of the law, a leader of the church, was not doing this simple thing. And so, "willing to justify himself," he said, "And who is my neighbour?" Ah, here was still a chance for a discussion of those fine distinctions so dearly loved in speculative theology, and it would divert attention from the personal question.

JESUS answered by telling that familiar story of the man who had fallen among thieves, who stripped him and left him dying by the roadside. A certain priest chanced that way, "and when he saw him, he passed by on the other side." He was in a hurry to get on to the temple, where he ministered a service of heartless formality. "And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." He also had religious work to do and could not stop. And doubtless both of them were men of such "sympathetic feeling" that they did not like to look upon suffering. So they passed by on the other side, and God saw them pass by. For not a sparrow falls to the ground without the notice of the Heavenly Father; and men are of more value than many sparrows.

"BUT a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him," and left money to provide for his needs until his recovery. He might have said, "I am not responsible for this case; it is his own fault." But here was a man in need, and the Samaritan, a man of a race despised by the Jews, had a heart in him that God could influence. So while priest and Levite, with hearts full of lifeless formality, refused to be used of the Lord, this Samari-

tan, who may have known little, allowed God's love to constrain him to help the fallen stranger.

"WHICH now," asked Jesus of the lawyer, "Thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, go and do thou likewise," and thus would he inherit eternal life. Those only inherit eternal life in the world to come who accept the gift of the Divine life in this world, and allow it to work out the Divine character of goodness, mercy, and righteousness in the life. "I live," said Paul; "yet not I, but Christ liveth in me." And "the love of Christ constraineth us," he declared, in all that he did. This is Christianity—a life of loving service. It is the Christ-lived life, obeying God and helping the fallen, and saving the lost.

THIS lesson of the good Samaritan shows not only what should be our attitude toward every man in need, but it shows God's attitude toward man as well. Eternal life for man lies in this way of service because this is the way of God's life. Man was lost and fallen, robbed by Satan of righteousness and dominion, and left dying in his disobedience. Jesus saw him, and *He did not pass by on the other side*. He owned fallen man as His brother, and to the Father He said, "I will declare Thy name unto My brethren." Forsaking His glory that He had with the Father before the world was He took upon Himself man's burden. He "came where he was," and ministered to his needs. And "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Jno. iii. 16.

THE world divides sinners into the two classes, respectable sinners and disreputable sinners. But to God, who looks at the heart, there is no difference. "All have sinned, and come short of the glory of God." And this is how the unsaved sinner looks in the sight of heaven: "From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrefying sores." Isa. i. 6. It is a desperate case, hopeless so far as man's skill is concerned. "For thus saith the Lord, thy bruise is incurable, and thy wound is grievous." But the Great Physician can deal with it. "He is able also to save to the uttermost them that come unto God by Him." Heb. vii. 25. And when the enemy seeks to utterly cast down the afflicted, the Lord declares "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast." Jer. xxx. 12, 17. Wherever there is need, there God is; for where sin abounds, grace does much more abound. Rom. v. 20. And in that encouraging thirtieth of Jeremiah, from which we have quoted, the Lord declares to His sinful, helpless chil-

dren, "I am with thee, saith the Lord, to save thee." God's grace was hovering over the poor man by the way while priest and Levite passed by on the other side. He found an agent through whom He could minister help. So to-day Christ suffers with men and sends the Gospel of salvation from sin and death to them. Enough profess His service to carry it speedily to every creature. But so many have other business in life, and pass by on the other side. But the work must be done, and God is working upon hearts to make them channels of blessing.

THE immediate point of the lesson of the good Samaritan—which, evidently, was not a mere parable, but drawn from life by our Lord—was to teach that, as God is "no respecter of persons," he who loves Him with all the heart will see in every man whom he can serve, a neighbour and a brother in need, whatever the race or however high or low the degree. But let no one think to make it the sum of his religion merely to practise benevolence in ministering to men's physical and temporal needs. He who shuts the love and service of God away from his heart cannot rightly love and serve his fellowmen; "for love is of God." Infinitely beyond man's temporal need is his need of eternal life. If we found a helpless man on a sinking ship, we would scarcely think duty done in making him more comfortable and then leaving him to go down with the wreck in a little time. This is what is done by mere Humanitarianism. And Humanitarianism has not life enough to bear any great amount even of this fruit. Christianity ministers to the afflicted in temporal things, but it brings a message of comfort and salvation which makes the believer joyful, even in affliction and privation. It finds all men going down in the wreck of this perishing world, and offers a way of escape and salvation from sin, eternal life in Jesus Christ.

COMING BECAUSE HE LOVES.

"NOW before the feast of the pass-over, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." John xiii. 1. The same chapter recounts how He showed His love by washing the disciples' feet, and a few hours later He showed it by His death on the cross.

When one loves others so much that it is a joy to serve them and to die for them, one would desire above all things to be with those beloved. And so it is with our Lord. He said to these simple men whom He had just served, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." And He says it to "all them also that love His appearing." He wants us to be with Him, and He is hastening the time of His coming.



CHRIST'S SECOND COMING.

"He comes not an infant in Bethlehem born,
He comes not to lie in a manger;
He comes not again to be treated with scorn,
He comes not a shelterless stranger;
He comes not to Gethsemane,
To weep and sweat blood in the garden;
He comes not to die on the tree,
To purchase for rebels a pardon.
Oh, no; glory, bright glory
Enviorns Him now."

"LET not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am there ye may be also." John xiv. 1-3.

These words were spoken by our Saviour Himself, in His talk to His disciples, in the evening of the day on which He was crucified. He had been with them in constant companionship for over three years, and besides the tie of personal love which bound them to Him, they had given Him reverence as "the Christ, the Son of the living God," and had "trusted that it had been He which should have redeemed Israel." They had looked for a speedy deliverance from the Roman yoke, and now consternation and grief had taken hold of their hearts as they listened to His words: "Little children, yet a little while I am with you. Ye shall seek Me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John xiii. 33. Peter voiced the common desire, and said "Lord, whither goest Thou?" and to this question the Saviour replied, "Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards." And then He proceeded to comfort their troubled hearts telling them how and when they could follow Him and be with Him.

The "glorious appearing of the great God and our Saviour Jesus Christ" (Titus ii. 13), is the "blessed hope" that is set before the church of Christ. It has been the hope of the church in all ages. The ancient prophets foretold in minutest detail "the sufferings of Christ," and at His

first advent the "sure word of prophecy" was fulfilled to the letter; but "the glory that should follow" was no less the theme of inspired penmen, and the followers of Christ were pointed forward to the time when His glory should be revealed, as the time when they also should "appear with Him in glory," and "be glad also with exceeding joy." 1 Peter iv. 13; Col. iii. 4. It was with this hope that our Saviour comforted His sorrowing disciples.

"I will come *again*." This means "another time; once more." Not thousands of times, as they would have us believe, who claim that in fulfilment of His promise He comes whenever a saint dies, but only *once more* will He come again, to consummate the great plan of salvation. To this the apostle bears emphatic testimony, in these words: "And as it is appointed unto men once to die, but after this the Judgment; so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear *the second time* without sin unto salvation." Heb. ix. 27, 28. It is appointed unto men once to die; in order that men might have life, Christ was once offered for sin, bearing "our sins in His own body on the tree;" and so, when His work for sinners shall have been finished, He will come once more—"the second time"—not as a sin-bearer, but for the salvation of those who, by means of His sacrifice and mediation, have "put away sin."

The Manner of His Coming.—As the disciples stood gazing up into heaven after their ascending Lord, two shining ones—messengers from the heavenly courts—appeared and said to them: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts i. 11. And how did He go into heaven? Even "while they beheld, he was taken up; and a cloud received Him out of their sight." So His coming will be personal and visible. Said the angels: "*This same Jesus*, which is taken up from you into heaven,

shall so come in like manner as ye have seen Him go into heaven." Paul says, "*The Lord Himself* shall descend from heaven with a shout." 1 Thess. iv. 16. It will be the same one who was baptized by John in the Jordan, and who from that day "went about doing good, and healing all that were oppressed of the devil;" the same one who, wearied and faint, sat by Jacob's well, and found refreshment in revealing to a poor sinner the fountain of living water.

It was the knowledge that Christ Himself would come in person, that animated the patriarch in his deep affliction, when he said: "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job xix. 25-27.

"Whom I shall see for myself and not a stranger," is the reading according to the margin. And this serves to connect the hope of the patriarch with the promise of Christ. The disciples mourned the anticipated departure of the Saviour, as that of a dear friend and companion, as well as the one who should redeem Israel; and the patriarch triumphed, even in His sore distress, in the thought that when his Redeemer should stand at the latter day upon the earth, He should see in Him a friend, and not a stranger. Happy is the man whose acquaintance with Christ is such that He can look forward to His return with the same fond anticipation.

Jesus "shall so come in like manner" as He went into heaven. How did He go? While they beheld, He was taken up, and a cloud received Him out of their sight. Then when He comes a cloud will attend Him, and He will be seen. And the beloved disciple testified: "Behold, He cometh with clouds; and every eye shall see Him." Rev. i. 7. Again he says, describing Christ's coming as seen in prophetic vision: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. xiv. 14. Christ, speaking of events connected with His coming, said: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30.

He will come as He departed. But whereas only a few saw Him go away, "every eye shall see Him" when He returns. He will come "in the glory of His Father" (Matt. xvi. 27), accompanied by "all the holy angels." Matt. xxv. 31. He will then "sit upon the throne of His glory," and "a fire shall devour before Him, and it shall be very tempestuous round about Him." Ps. l. 3. He shall descend "with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. iv. 16), and "the heavens and the earth shall shake" (Joel iii. 16,

None will be able to hide from their eyes "the brightness of His coming;" "for as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in His day." Luke xvii. 24. Surely the question, "How will He come?" is sufficiently answered.

The purpose of His Coming.—WHY will He come? Because if He should not come the second time, His first coming would have been in vain. Said He, "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." He comes to take to Himself the purchase of His own blood. He has gone to prepare a place for those who become His friends indeed, and He will come and take them to it. His coming will be the grand consummation of the plan of salvation. In vain would be all His sufferings for men, if He should not return to complete that which He has begun.

Christ's words imply that if He should not come, His disciples could not be with Him. Notice: He said He would come to receive them to Himself *that* (in order that) where He was there they might be also. The object of His coming is to take His people to Himself. Now it is evident that Christ does not do things that are unnecessary, but it would be unnecessary for Him to come for His people, if they could be with Him without His coming. Not only so, but it would be the height of folly for Him to come for His disciples if they went to be with Him when they died, hundreds of years ago. So the fact that Christ will come for His people, is evidence that they cannot be with Him until He comes.

Since Christ's followers cannot be with Him until He comes, then they all will receive their reward at the same time. To this the apostle bears witness, when, speaking of the faithful of past ages, he says: "These all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40. And again the Apostle Paul says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up *together with them* in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. v. 15-17. "So," that is by the resurrection of the dead and the translation of the living, at the coming of Christ, will the Saviour's promise be fulfilled, to take His people to Himself, to be with Him.

But the taking of His people to Himself involves something else. The earth is the kingdom which God prepared for His people "from the foundation of the world."

Compare Matt. xxv., 34 and Gen. i. 26; To the meek it is promised that they shall inherit the earth. Matt. v. 5. They "shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. xxxvii. 11. But this cannot be done while the wicked remain upon it; for "there is no peace, saith the Lord, unto the wicked." Therefore before the righteous can delight themselves in "the abundance of peace," the wicked must be removed from the earth. And so when, in prophetic vision, John saw the kingdoms of this world become the kingdoms of our Lord and of His Christ, he heard the elders around the throne in heaven say: "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them that corrupt the earth." Rev. xi. 17, 18, margin. Christ Himself said that when He should come, it would be to "reward every man according to his works." Matt. xvi. 27. So, then, His coming means the salvation of the righteous, and the destruction of the wicked.

The Events of the End.—A FEW words as to the manner in which the final redemption of the righteous will be effected, may be in place. The Apostle Paul tells us that it will be by the resurrection of the dead, and the translation of the living. To the Corinthian church he wrote:—

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 51-54.

Thus the righteous enter into their eternal reward; but not immediately do they dwell on the earth. The earth must still be fitted for their dwelling-place, by the destruction of those who have corrupted it. When Christ appears in the clouds of heaven, in power and great glory, the righteous, because they are righteous, are strengthened to behold His glory; but the wicked cannot endure it. Says Isaiah: "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isa. xi. 4. And the Apostle Paul, speaking of "the man of sin," the lawless one, says that he is the one "whom the Lord shall consume with the spirit of His mouth, and shall destroy

with the brightness of His coming." 2 Thess. ii. 8.

This however, is not the final destruction, of the wicked, and the cleansing of the earth, for the millions who have died in sin lie all this time in their graves, unconscious of the wonderful events that are taking place on the earth. "The rest of the dead lived not again until the thousand years were finished." Rev. xx. 5. Not at that time do they receive the recompense for their evil deeds. Neither do the wicked who are alive at the time of Christ's appearing, and who are slain by the brightness of His coming, receive their punishment at that time. They simply drop dead, unable to endure the dazzling glory of Christ's presence. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth, they shall not be lamented neither gathered, nor buried; they shall be dung upon the ground." Jer. xxv. 33.

The condition of the earth at that time is thus described by the prophets:

"Destruction upon destruction is cried; for the whole land is spoiled; suddenly are My tents spoiled, and My curtains in a moment. . . . For My people is foolish, they have not known Me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. [Compare Gen. i. 2.] I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jer. iv. 20-27.

"Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and *after many days* shall they be visited." Isa. xxiv. 17-22.

The earth will then be in its original chaotic state; in the condition described as "the deep," "the abyss," or the bottomless pit." Upon this dark, dreary, desolate place, Satan will be left for a thousand years. Says the prophet:—

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. xx. 1-3.

Unable to practise any of his hellish de-

ceptions upon men, because there are no living men upon the earth, he is most effectually bound. No human convict in solitary confinement in the dark cell was ever more surely deprived of liberty.

During the thousand years the righteous will be in heaven, engaged with Christ, in passing judgment upon fallen angels and wicked men. See Rev. xx. 4; 1 Cor. vi. 1-3. This period of one thousand years comprises the "many days," at the end of which the wicked are to "be visited." At the end of that time Satan shall be loosed from his prison, because the wicked will then be raised (Rev. xx. 5), and he will have opportunity to practise for a little season the deceptive arts which are his very life. The holy city, the New Jerusalem, will have descended from God out of heaven, and Satan will gather the hosts of the wicked round it, making them believe that they can capture it for their own. Rev. xx. 8, 9. And then fire shall come down from God out of heaven, and shall devour Satan and all his hosts. That fire shall burn as an oven, and the proud and all that do wickedly shall be stubble; and the fire shall burn them up, and shall leave neither root nor branch. Mal. iv. 1.

The same fire that causes "the perdition of ungodly men," will also melt the earth, and purify it from the curse, so that from it shall come forth a renewed earth, fitted for the abode of righteousness. 2 Peter iii. 7, 9, 12, 13. The righteous, safe in the city of God, and thus enabled to "dwell with everlasting burnings" (Isa. xxxiii 14, 15), shall "meditate terror" which shall not come nigh them; for only with their eyes shall they behold and see the reward of the wicked. Then when the wicked shall have been consumed "like stubble fully dry" and the fires cease for lack of fuel upon which to feed, the righteous shall go forth to inherit the land for ever; "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste, cities the desolations of many generations;" yes, "they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them;" and then they "shall delight themselves in the abundance of peace." "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness, and assurance for ever." Then the "people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." Isa. xxxii 16-18. "For the Lord shall comfort Zion. He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein; thanksgiving, and the voice of melody." "This is the heritage of the servants of the Lord, and their righteousness is of Me saith the Lord."

E. J. WAGGONER.

The Last Great Battle.

"AND THE NATIONS WERE ANGRY," REV. XI. 18.

HARK! what means this martial music?
Neigh of horse and shout of men?
All earth's dreams of peace and safety
Vanish in the horrid din.

'Tis the war-cry of the nations
Falls upon the startled ear,
Turning faces pale and ashen
With a dark, foreboding fear.

Why are war drums wildly beating
Over many a peaceful land?
Are their scheming kings all dreaming
Of a triumph near at hand?

Millions upon millions training,
How their legions stretch away,—
Can it be that they are mustering
For earth's last great battle day?

Yes; the closing conflict cometh;
All its signs,—we know them well;
And how soon its threatening fury
Will burst o'er us, who can tell?

To the Bible, earnest student,
There the prophecy is clear,
That proud Armageddon's battle,
Dark with vengeance draweth near.

Blow, then blow the trumpet loudly;
Give it no uncertain sound;
May the message that you herald
Circle all the earth around.

May it bring sweet peace to every
Heart that holds the Saviour dear,
With the glad news, "Lo! He cometh!
Christ, our King, will soon appear!"

C. EDWIN JOHNSON.

"GROWTH OF THE WORLD'S ARMAMENTS."

A PAPER on this subject in the *Nineteenth Century* is thus summarised by the *Review of Reviews*:—

"In 1868 the actual expenditure on armaments by England, Russia, France, Italy, Austria, and Germany was £89,000,000. Their armies on a war footing mounted up to four and a half millions of men. In 1896 the same Powers spent £169,000,000 on armaments, and mustered 17,000,000 men in their armies on a war footing. In the same period the English-speaking states were the only countries which had reduced their National Debt. The United States had reduced theirs from £550,000,000 to £200,000,000, while the reduction in Great Britain was from £800,000,000 to £650,000,000. All the others had piled up their debt, France leading the way. Her debt, which stood at £500,000,000 in 1868, now stands at £1,250,000,000. The Russian debt has increased in the same time even more in proportion, and rose from £300,000,000 to £800,000,000. The debt of Austria and of Italy has more than doubled. Mr. Wilson is inclined to be a pessimist, but he thinks he can see some good in the prospect of universal military service in this country. He says:—

"Provided the State can procure its war material within its own boundaries, the expenditure on cannon and battleships goes almost entirely in wages to the working class, while the subtraction of hundreds of thousands of young men from domestic

life for a year or two years discourages premature marriage, develops the body, and implants the spirit of discipline and obedience."

But what is this to the moral ruin which follows the turning of any country into a great fighting machine?

Every day's telegrams and every week's mail from Europe bear witness to the fact that the nations are straining their resources in preparations for war. Throughout Europe the products of the ploughshare are being turned into swords; and the people generally are full of the martial spirit. Spain is taxed almost to the death, but had any ministry proposed to sell Cuba it would have been turned out immediately. With this spirit of strife all abroad, the only thing the nations can do is to prepare war; and even the weak are saying they are strong, and running in the race of armaments.

THEY SHALL BE WHITE AS SNOW.

"We have some difficulty, said a scientific lecturer, who was explaining the process of paper-making, "with the iron dyes, but the most troublesome of all are the *turkey-red* rags. You see I have dipped this rag into my solution; its red is paler, but it is still strong. If I steep it long enough to efface the colour entirely, the fibre will be destroyed; it will be useless for our manufacture. How, then, are we to dispose of our red rags? We make them into red blotting paper. Perhaps you have wondered why your writing pad is red. Now you know the reason."

I could hardly sleep that night for joy at the acquisition of so striking, though unintentional, an illustration of the riches of grace, and the power of "the precious blood of Christ." The spirit of God led the prophet Isaiah to write—*not* though your sins be as blue as the sky, or as green as the olive leaf, or as black as night, but, "Though your sins be as *scarlet*, they shall be as white as snow; though they be red like *crimson*, they shall be as wool"—He chose the very colour which modern science, with all its appliances, finds to be indestructible.—*Selected.*

FORGIVES LIKE A FATHER.

A MINISTER had a deacon who was continually lamenting about his great sins. One day the minister said:—

"Deacon, you remember your son stoutly rebelled against your authority some time ago, but afterward felt sorry and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it when I saw how sorry he was."

"And does he still ask forgiveness?"

"No! no! Nothing is said about it. It is all settled for ever."

"Now do you believe that you can be better to your son than God is to you? He forgives like a father."—*Selected.*



HOW TO BE ASSURED OF SALVATION.

It is in looking upon our sinful condition, and talking and mourning over our wretchedness, that distress becomes more keen, and pain accumulates. Let the sinner arise in the strength of Jesus; for he has no strength of his own, and let him believe that the Lord has spoken truth, and trust in Him, whatever may be the feelings of the heart. Let the sinner say, I will look away from my own misery, from the wound of the serpent, to the uplifted Saviour, who has said, "Him that cometh to Me, I will in nowise cast out." Look upon Jesus. "Behold the Lamb of God that taketh away the sin of the world."

It is your privilege to believe that Christ has borne your sins; for God hath laid on Him the iniquity of us all. You are under the shelter of the sure refuge, under the cover of the atoning blood of the acceptable sacrifice.

All legalism, all the sorrow and woe by which you may encompass yourself, will not give you one moment of relief. You cannot rightly estimate sin. You must accept God's estimate, and it is heavy indeed. If you bore the guilt of your sin, it would crush you; but the sinless One has taken your place, and, though undeserving, He has borne your guilt. By accepting the provision God has made, you may stand free before Him in the merit and virtue of your Substitute.

Christ is the Friend of sinners. When the scribes and Pharisees accused Him of eating with publicans and sinners, Jesus said, "I came not to call the righteous, but sinners to repentance." If you feel yourself to be the greatest of sinners, then Christ is just what you need; for He is the greatest of Saviours. Lift up your head, and look away from yourself, away from the poisoned wound of the serpent, to the Lamb of God, who taketh away the sins of the world. What will all your groaning and the torturing of your soul avail? You may entertain thoughts that condemn you, but in them there is no salvation. Put away your thoughts, and receive the thoughts of God, through which your mind may be elevated, your soul purified and uplifted. The Lord says: "For a small moment have I for-

saken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Why will you carry your burden of sin, when Christ has come to be your burden-bearer? Roll your sin at the foot of the cross. Unload! unload! He takes away the sins of the world. "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins."

You have been pronounced a sinner, and Christ has announced Himself a Saviour. Accept the remedy God has provided for you in a sin-pardoning Saviour. How would you have felt had you been in the camp of Israel, and seen the people groaning and shrieking in distress because of their swollen and painful wounds, when the brazen serpent was uplifted, and when by one look they might be healed? Would you not have exclaimed, "Why do they not look at the uplifted serpent? How strange it is that they do not perform the one simple act by which they may receive healing!" But is it not as inconsistent for you to refuse to look at the crucified Saviour? Heed the invitation: "Seek ye the Lord while He may be found, call ye upon Him while He is near; 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."

Why should the repenting sinner forsake his thoughts?—It is because they are not in accordance with truth. He is tempted to believe that because of his sins God has given him up to the will of his enemy, and that there is no pardon for so great a sinner as he. But all these thoughts are dishonouring to God, because man is God's possession, both by creation and redemption. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him [as his personal Saviour, and accepts Him as the only provision whereby he can be saved] should not perish, but have everlasting life." You are one of the "whosoever may believe." But while you cherish unbelief, and permit feeling to govern you, your case will look hopeless to yourself. Forsake these unbelieving thoughts. God says: "For My thoughts are not your

thoughts, neither are your ways My ways. . . . For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Moses prayed that God would show him His glory, "and the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, 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, and that will by no means clear the guilty." This is the character of the God in whom you are to put your trust. "God is love." Repeat this sentence whenever temptation presses upon you. Remember that He is just and merciful, true and gracious, and will by no means clear the guilty. God can be just, and yet be the justifier of him that believeth in Jesus. He will accept you just as you are; for there is no hope of your becoming better until you come to Jesus for pardon and sanctification. Mourning and weeping will not purify you. You may mourn your life away in unbelief and in bitterness of soul; but the power to cleanse the vilest sinner is vested wholly in Him who can save unto the uttermost.

God does not ask you to feel that Jesus is your Saviour, but to believe that He died for you, and that His blood now cleanseth you from all sin. You have been bitten by the serpent, and as the serpent was lifted up in the wilderness that the dying might look and live, so Christ was lifted up, that whosoever believeth in Him should not perish, but have eternal life. Saving faith is simplicity itself. You must cry no more; you must cease to hang down your head as a bulrush. Look to the uplifted Saviour, and, however grievous may have been your sins, believe He saves you. All the remedies and medicines of the world would have failed to cure one soul who had been bitten by the venomous serpent; but God had provided a remedy that could not fail. "Believe on the Lord Jesus Christ, and thou shalt be saved." Be not among the number to whom the Saviour said, "Ye will not come unto Me that ye might have life." Oh, how He longed to save them; for while we were yet sinners (not waiting for us to make ourselves good), Christ died for us.

Take the word of Jesus as more sure and valuable than any word that can come from the human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible Word, so that the wicked one shall not touch you. God will give you the Holy Spirit, even though it may seem to you that it is too good to be true. "What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but de-

livered Him up for us all, how shall He not with Him also freely give us all things?"

MRS. E. G. WHITE.

—o—
INVINCIBLE.
—

A CHRISTIAN was brought before the emperor. The potentate thought to frighten him into obedience to him, and said, "I'll banish you." "No, you can't," said the Christian; "for you can't banish me from Christ."

"Then I'll take your life," cried the irate monarch.

"You can't," was the reply; "for in Christ I live and have my being."

"Then I'll confiscate your wealth."

"You can't," was still the response; "for in Christ I have all riches."

"At least," the tyrant said, "I shall cause you to lose all your friends, and you will virtually be an outcast."

"But you cannot," the Christian exultantly replied; "for I have a Friend that sticketh closer than a brother." Is it not sweet when to our own souls, as He was to this servant, Christ is "all and in all?"—*Selected.*

—o—
RECENT LESSONS OF EARLY CIVILISATION.
—

WE have become possessed, says the *Edinburgh Review* of certain very important indications as to the early civilisation of Palestine by means of clay tablets. Not that the knowledge so attained is altogether new, or that it conflicts with that which has been deducted from yet earlier Egyptian records. It is well known to scholars that Thothmes III., when he defeated the league of Hittites and the Phœnicians at Megiddo, in 1600 B. C.—a century before Amenophis III. acceded,—repeated a spoil which indicates the advanced civilisation of Syria, including not only the precious metals and chariots painted and plated, but also objects of art having a high æsthetic value, and that he found corn, wine and oil abundant in the country, and many hundreds of walled towns in which there were already temples of the gods.

Such evidence has, however, been slighted by those who regard the early Hebrews as savages, and who think that though placed in the very centre of the ancient civilised world, between the Egyptians and the Assyrians, they were, nevertheless, unacquainted with many arts, and uninfluenced by surrounding culture. The new discoveries insist on quite another understanding of their ancient history.

It is surely a lesson of humility that the modern student should learn from such discoveries. Voltaire was, no doubt, a writer of great originality and acumen, though from our present standpoint, wonderfully ignorant of antiquity. He finds it hard to believe that Homer's poems could have been written down before 500 B. C. and asserts that papyrus had not been in-

vented in Egypt in the time of Moses, though we now possess in the maxims Ptah-hotep a manuscript as old as the pyramids.

We find, on the contrary, that not only in Egypt or in Mesopotamia was the art of writing known in the time of Moses, but that the inhabitants of Palestine also could pen a brick epistle, which, in the space of a few inches, contained as much information as can now be condensed into a sheet of note paper. Such letters were neither heavy nor bulky, and could be carried in the turban or the folds of the shirt bosom just as easily as paper letters are now so carried, with the additional advantage that they were imperishable, as is witnessed by the fact that they are now being read, 3,400 years after they were written.

—o—
THE UNSEARCHABLE RICHES OF CHRIST.
—

EYE hath not seen, except in holy vision
Vouchsafed to those who know and love the Lord,
The glory of His throne, the fields Elysian,
The music of the universe of God;
The crystal stream, the tree of life, the fame
Of which have sung the prophet and seer;
The splendour of immortal fruits and flowers; the same
That never fade in Eden's atmosphere;
The pastures fair; the Lamb of life and glory,
Leading His flock like shepherd kind and great.
O precious Word! O true and ancient story!
I wait for Him; for Him my soul doth wait.
And glittering stones! I close my eyes and see them;
Or gazing up into the azure blue,
Methinks the grandeur of the heavenly beacon
Above the mist is almost gleaming through.
And oh, to think that earth-born souls shall know Thee!
Earth-born, but changed in spirit birth before.
Blest Lord, on earth in rapture we behold Thee
In all Thy works, and worship and adore.

MRS. S. L. STOUT.

—o—
AS JESUS WOULD DO.
—

AS representatives of Christ, we are in this world as He is. 1 John 4: 17. The pronouns in this text refer to Jesus and His followers,—those who profess to be known by His name. It is our great privilege to hold precisely the same relation to the things of this world that the Lord Jesus Christ would if He were here in our place.

Suppose that in the morning, as we come to prepare ourselves for the day's duties, we should find the Lord Jesus Christ by our side in person, and he should say, "I know how you have tried to follow me, I know how you have wanted to live a true life, but you have made a great many mistakes; your life has been very imperfect; but now, as you have this true desire in your heart, I will lead you personally to-day; I will live your life, and will do your work. I will represent you, and so show you how to represent me." What would He find in our daily living which must be eliminated before He could represent us without defilement?

At the close of an address, a young lady came to me, and said:—

"Will you tell me what you think to be the harm in dancing?"

"Why do you suppose I think there is any harm in dancing?" I said. "I have not said anything about it."

"The whole trend of your talk leads me to suppose so."

"Very well," I replied, "but it is not necessary to discuss the question at length; just allow me to ask you a question. Can you imagine the Lord Jesus Christ as a young man of this day in which we live, coming to you and inviting you, as a young lady, to accompany Him to the most select parlor dance?"

"O," she exclaimed, "it seems sacrilegious to think of such a thing!"

"Why?"

"Because He would never—I can't imagine Him doing such a thing."

"But why not?"

"Because He would not have time for such things."

"But if anybody who ever lived in this world had time for anything, Christ did. He had all the time there was; and if He did not have enough, He could make more."

"But He had other work," she said. "These things would have spoiled His work."

"And we have precisely the same work to do that He would have to do if He were here, for His Spirit says, 'As He is, so are we in this world.'"

"Well, of course He would not go," she said.

"If He would not go as a young man in the flesh, would He go in the Spirit?"

"No, no; O, no!"

"Then if you go, you must go without Him; and between the place where you leave Him and the place to which you go for your own selfish pleasure, there is room for all eternity to drop in between you. Can you afford that?"

She dropped down at the altar, before which she was standing, and, with her face on the knee cushion, made her answer to God.

Go, preach,—walk as He walked; obey as He obeyed; serve as He served; love as He loved; live pure, as He was pure, to the same end for which He died, that His salvation may, through our ministry, reach some poor soul with the joy of deliverance.

MRS. S. M. I. HENRY.

—o—
HE who sit at Christ's feet here shall sit on His throne hereafter.—*Matthew Henry.*

* * *

IF we do not do good to others, we generally get evil from them; and if we are in any company where we are not influencing for Christ, we are being influenced in some measure against Him.—*Spurgeon.*



In the School of Christ.

SCIENCE WITH THE BIBLE, AND WITHOUT THE BIBLE.

SALVATION is the one great subject of the Bible.

Other things are referred to, and to some extent discussed in the Bible; but always in subordination to the one great and only *subject*, which is Salvation.

Salvation itself is science, and while this is treated in the Bible as the one great science—the science of sciences—yet other sciences are not ignored, but are often referred to.

* *

No Science Without God.—It is true that in the Bible no science is considered without God; yet this is nothing against its being science. The idea of science without God is a vain and fallacious thing, infinitely more incongruous than the drama of Hamlet with Hamlet left out. It is a palpable contradiction, for how can there be true knowledge where the very Source of knowledge is ignored?

In all science without God, "there is a painful uncertainty, a constant searching and reaching for assurances that can be found only in God." In all the discussions of such science there is betrayed a conscious inability, sometimes acknowledged, to trace things back to the first great principle, to that which is fixed and final, and where the mind can rest in assured certainty.

In the Bible, however, that is, in science with God, there is none of this uncertainty. In that there is no feeling about for a standing place; there are no proffers of "a working hypothesis;" but everything is placed at once upon God as the origin and ultimate of every phenomenon, the sure resting-place of the mind after every "last analysis."

* *

Unscientific Methods.—In science without the Bible, that by which things are held together is Cohesion. But when it is asked, "What is Cohesion?" the only answer is "That by which things are held together." In science without the Bible, that by which all things are held up or held in place, is Gravitation. But when it is asked, "What is Gravitation?" the only answer is, "That by which all things are held up or held in place." But such answers as these are not answers at all: they are

simply the saying of the same thing in another way.

Yet it is a fact that such is just the instruction that is given in the books, and such is the teaching that is given to students. But by it the mind of the student is caused to travel in a circle, and is left wandering there, ever inquiring and finding no certain or satisfactory answer.

It is proper for a student to ask, "What holds, in their places the worlds and all things?" And it is proper enough that the answer should be, "Gravitation." It is then proper for him to ask, "What is Gravitation?" But it is not in any sense proper to answer that, "Gravitation is that by which all things are held in their places." It is proper for the student to ask, "What is it that holds things together?" And it is proper enough that the answer should be, "Cohesion." It is then proper that he should ask, "What is Cohesion?" But it is not in any sense proper, nor is it at all sensible, to answer this question by saying that "Cohesion is what holds things together."

Yet that and such as that throughout the curriculum, is what is offered as science. It is science without God, science without the Bible; but it is not genuine science. By it, all that any person can ever know is merely something *about* things; he cannot know the reality of the things themselves.

* *

Bible Science.—In science with the Bible, it is altogether different. In that, when a child or a student asks, "What holds all things in their places?" he can be told that it is Gravitation. And when he asks, "What is Gravitation?" he can be answered, "God made the worlds by His Son, "who, being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power." Heb. i. 1-3. Thus, gravitation is the power of God manifested in His word through Jesus Christ. When it is asked, "What holds all things together?" and it is answered, "Cohesion;" and when it is asked, "What is Cohesion?" the true answer is, "God hath translated us into the kingdom of His dear Son. . . . by whom all things were created, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were made by Him and for Him;

and He is before all things and by Him *all things consist*"—[hold together]. Thus Cohesion is the power of God manifested through Jesus Christ our Lord.

All things came neither by evolution, nor by the "nebular hypothesis," but by the word of God. For "by the word of the Lord were the heavens made and all the host of them by the breath of His mouth. For He spake, and it was." And "Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear."

Gravitation was taught in the Bible more than twenty-three hundred years before it was discovered by Newton. That the air has weight and that dew is formed by distillation, was taught in the Bible more than twenty-five hundred years before science without the Bible had discovered it. That there is a difference in the radiance of the stars, and not simply a difference in their distance, was declared in the Bible more than fifteen hundred years before modern science had learned it. That there is healing in the sunshine was taught in the Bible twenty-three hundred years ago, and medical science has only lately discovered it. The science of meteorology—the sources of the wind and the rain, the circulation of the waters and of the atmosphere—was revealed in the Bible more than twenty-five hundred years before science without the Bible had become at all acquainted with it.

* *

Forgetting God.—The world of science and philosophy to day is going farther and farther astray, "in wandering mazes lost," because of its persistent ignoring of God in the Bible. By such pretended knowledge and wisdom the world is fast coming to the point where again it does not know God. And through the glamor of this so-called science and philosophy, even the professed Church of Christ is fast forgetting God.

He who believes the Bible and thus becomes so acquainted with God and the power of His word, that he knows and rests with perfect confidence in the knowledge that God possesses and has revealed in the Bible a philosophy and a science that is as far beyond any that this world ever knew, as heaven is higher than the earth, is counted as fairly beyond the pale of respectability. But all that makes no difference with the truth. And it is the everlasting truth that in the Bible there is more and better science, truer and more profound philosophy, than this world ever knew or ever can know without that book.

God is. He is the former of all things. He is the only true Teacher. He is ever ready and is waiting to be the teacher of all. He will willingly teach all who will be taught by Him. And to all such He will teach all knowledge and all wisdom, all science and all philosophy. For in Him are hid all the treasures of philosophy and science, and ye are complete in Him who is the head of all principality and power.

A. T. JONES.

“JUST LIKE GOD.”

LITTLE Mary was reading with her mother in the New Testament, as every morning they were accustomed to do, and one of the verses of the chapter was that of John iii. 16. “For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.”

Stopping a moment in the reading, the mother asked, “Don’t you think this is very wonderful?” The child, looking up as if surprised at the question, replied in the negative. The mother, surprised at the reply of the child, repeated the question, to which the little daughter replied, “Why, no, mamma; it would be wonderful if it was anybody else; but it’s just like God.”—*Sel.*

LI HUNG CHANG AND THE BIBLE.

DR COLTMAN, of Peking, relates in *The Church at Home and Abroad* the following interview with that eminent Chinese statesman, Li Hung Chang:—

“At a recent visit I made to His Excellency, Viceroy Li Hung Chang, I found him reading a beautiful Russian-leather bound copy of the New Testament, that had just been sent him by the Rev. George Owen, of the London Mission. The type and paper were of the same kind as that presented to the Empress Dowager on her jubilee celebration a few years ago. The old gentleman was so intent on his reading that he did not notice me for several minutes, and as I could see the title of the book, I put up a silent but earnest prayer that God might send him some message in his reading that would appeal to his heart.

“In a little while he raised his eyes and looked attentively at me and said, ‘Dr. Coltman,’ or, as he addresses me in Chinese, ‘Man Tai Fu, do you believe this book?’ ‘Your Excellency,’ I replied, ‘if I did not believe that book, I should not have the honor of being your physician. I thoroughly believe it.’ ‘Are you sure it is not all rumor and report?’ he again asked. ‘Very sure,’ I replied. ‘How do you know?’ he continued. ‘By a test given in the book itself. Does it not say in the book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your Excellency has admitted to me, previously, that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited are in direct proportion to the nearness with which they live to the precepts taught in that book. Would that your Excellency also believed it.’ ‘Why, I believe that you would like me to turn Christian,’ he said, in a half-joking, half-earnest way. ‘Not only you,’ I replied, but your young emperor and all his children.’ ‘We have Confucius,’ he replied ‘and you have your Jesus: are they

not much the same?’ ‘By their fruits ye shall know them,’ I replied. Then, before we could carry on the conversation further, important despatches were brought in, and the Viceroy had to give them his attention; but as the servant took the book from his hands to place it in his library, he said, ‘Don’t carry it to the library; take it to my bed-room table. I wish to look at it again.’”

TURNT TOWARD THE LORD.

“When thy judgments are in the earth,” says the prophet, “the inhabitants of the world will learn righteousness.” This scripture is illustrated by the religious awakening in the Garo Hills, caused by the great earthquake last year. Many who felt the earth shaking beneath their feet began to desire some firmer foundation to rest upon. In the New York *Independent* the Rev. E. G. Phillips, of the Assam Baptist Missions, says of this experience:—

The twelfth of June, 1897, will stand in history as the date of the most terrific earthquake of modern times. It will also stand as the date of the beginning of the salvation of many souls among the Garos. Men had been convinced that their own demon-worship was a false and useless worship, and that they were without hope for the future; but their old worship, with its license to sin still held them. But when they felt the earth heaving and shaking beneath them, in many places opening in great fissures, the hillsides falling down and such a deafening roar within the earth as to drown all other sounds, they realized their hopeless condition, and in many hearts there came an earnest desire for a better spiritual foundation. The feeling of many is illustrated by what happened in one heathen village that was being visited that day by an evangelist and his helper. A number of the people rushed to them and clung to them, saying that if they must die they wished to die with them who worshiped God. Another village, where the Gospel had been preached more or less for years, but with no apparent success, they at once asked for a Christian teacher, and nearly the whole village has turned to Christ.

CHURCH DOMINION.

“CHRIST is the head of the church,” and “the church is subject unto Christ.” Eph. v. 23, 24. Not only is Christ the head of the church, as “the body of Christ,” but He is the “head of every man” 1 Cor. xi. 3. It is claimed by the Church of Rome that Peter was the delegated head of the church after the ascension of Christ, and that the Pope as successor of Peter is the vicegerent of Christ, and therefore the visible head, having spiritual dominion of the body. Hence, as head of the church, he assumes to be director of the faith. The only man mentioned in the Scriptures as having a general oversight is not Peter, but Paul. In referring to the persecutions and trials through which he had passed, he says, “Beside those things that are without, that which cometh upon me daily, the care of all the churches.” 2 Cor. xi. 28. But this “care” is not one of dominion or authority, it is an obligation. “I am debtor both to the Greeks, and to

the Barbarians; both to the wise, and to the unwise.” Rom. i. 14. “For though I preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel!” 1 Cor. ix. 16. Although God, had anointed him, yet he says to the church at Corinth, “Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.” 2 Cor. i. 24.

This is the only true principle upon which any one can have a proper oversight of churches. Jesus said to his disciples: “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.” Matt. xx. 25--28.

W. N. GLENN.

THE JEWISH RULERS AND MOSES.

THE Jewish rulers in the days of Jesus made their boast of Moses. That Moses against whom their fathers so often rebelled, had been exalted to the place of Deity. Professor Graetz says of this, in his “History of the Jews:”—

His memory and name were endeared to all the Jews within and beyond Palestine. They took oaths in the name of Moses, and bestowed that name on no other man. They carried their devotion to such an extreme that he who spoke against the name of Moses was treated as one who blasphemed God.

Yet Jesus said to these men: “There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?” John v. 41-45. They did not believe the very writings that they counted it blasphemy to speak against. Jesus showed that their profession of regard for Moses and also, on another occasion, for the prophets, was but a theological formula. Because they did not believe the Scriptures which they read through the traditions of the schools, they fulfilled them in condemning Christ.

There is a lesson in this for us. Not a theoretical belief that the Bible is from God, but a yielding of the heart and life to it is the essential thing. Multitudes, called Evangelical, are ready to fight higher critics for the inspiration of the Bible who nevertheless will not receive it as God’s voice, meaning just what He says, when the voice calls for practical reform in the life. The Bible is talked of in all Christendom, but yet Christendom is swiftly running on in the very course of apostasy that the Bible marks out and warns against.



The Least of These.

SHE had little of earthly beauty,
 She had less of earthly lore;
 She climbed by a path so narrow,
 Such wearisome burdens bore!
 And she came with heart a-tremble,
 To the warder at heaven's door,
 And said, "There were hearts of heroes;"
 She said, "There were hands of might;
 I had only my little children,
 That called to me day and night;
 I could only soothe their sorrows,
 Their childish hearts make light,"
 And she bowed her head in silence,
 She hid her face in shame,
 When, out from a blaze of glory,
 A form majestic came,
 And, sweeter than all heaven's music,
 Lo, someone called her name!
 "Dear heart that hath self forgotten,
 That never its own hath sought,
 Who keepeth the weak from falling,
 To the King hath jewels brought.
 Lo, what thou hast done for the children,
 For the Lord Himself was wrought!"

—Woman's Journal.

TWO WAYS OF MANAGING HARRY.

FIVE-YEAR-OLD Harry sat at the dinner-table, between his father and mother. The dinner was plentiful and good, and a large company had gathered to do it justice. Everything was going pleasantly; there was a cheerful buzz of conversation, mingled with merry laughter, when suddenly Harry spied the pickle-dish. "I want some pickles!" he announced in a loud voice, breaking in unceremoniously upon the conversation.

"No, dear," said his mother, "pickles are not good for little boys."

"I tell you I *want* some!" This with a decided whine.

"Well, I tell you, you can't have them," said the mother, with not a little sharpness.

"I will have them! I won't eat any dinner if you don't, so now." This was followed by a snarl to which pen and paper can do no justice, and at the same time he began a lively tattoo with his feet.

"Harry, keep still!" said his father angrily.

The only effect of this admonition was to give redoubled vigour to the kicking, while Harry's plate was angrily pushed from him, and the snarl gave place to a howl, interspersed with wrathful exclamation:

"I *will* have some! Ow! I won't eat my nasty dinner! I want some pickles!"

"Harry, if you don't keep still, I'll take you away and punish you," exclaimed his mother.

Increased volume to the howls.

"Harry, do you hear?" from the wrathful father.

"No!" screamed the irate youth, beginning to bang the table with his fists. The mother pushed his chair away from the table, and started to lift him out.

"Oh, oh, I will be good, I will!" screamed Harry. "Don't whip me. I'm sorry. I will be good!"

"Well, be good, then!" said his mother, as she replaced the chair.

No sooner was she back at the table than the howls, kicks, and banging recommenced, with redoubled force, if possible. Then the father started away with him. The pleadings for mercy and promises of reformation were repeated, and once more prevailed, only to be followed by renewed howling. This performance was repeated four times, till finally the parental forbearance gave way, and Harry was borne into the next room, whence various sounds issued giving evidence that the promised whipping was in process of administration. After a time he was brought back, tearful and repentant, to the table whence all joviality had long been banished by the noisy and dismal drama. After he had again sat down, he said, "Mamma, now can't I have some pickles?"

"Well," replied his mother, "I don't know that they'll really hurt you," and she helped him to a liberal supply.

This was one way of managing Harry.

Harry's mother was ill. "And she'll never get well as long as that child is about," said the doctor, grimly. So Harry's Aunt Lou offered to take him with her on a visit she was about to make, and the offer was thankfully accepted.

The first few days flew by most pleasantly, and the sunny-faced, well-behaved little boy was a joy to all. But, alas, that sunshine cannot always last! The day came when Harry did not think he liked the pudding which was set before him.

"I don't like that old pudding, and I won't eat it," said Harry, audibly, as he pushed the plate from him.

"Harry," said Aunt Lou, in the low, gentle, but firm tone that he had learned to know, "do not speak in that way; it is not gentlemanly. Now think twice before you say you won't eat that nice pudding."

"Well, I won't. It isn't nice."

"Very well, dear, just as you choose," said Aunt Lou, pleasantly, and she pushed the plate out of his reach, and went on with the conversation in which she had been engaged, paying no further attention to Harry.

That young gentleman maintained the silence of utter amazement for a few

minutes. Was he not to be coaxed? Presently he said, "I want that pudding."

"You can't have it dear," replied Aunt Lou, cheerfully. "Auntie gave you a chance to think, You made up your mind, and now you must stick by it."

"But I *want* it, now," whined Harry. Aunt Lou paid no attention to this remark. Harry stared. Plainly, Aunt Lou was obdurate, yet he would try his powers. So he began a dismal scream, accompanied by a steady drumming with his heels.

"Harry, dear," said Aunt Lou's pleasant, even tones, "you can take your choice—either stop all noise or leave the table."

The noise increased. Aunt Lou arose, excusing herself, lifted Harry from his chair, ignoring his pleas, "I will be good! I'm sorry! I won't be naughty any more!" and led him, to her room, where she left him, still screaming.

After dinner she went back to him, and was met by a very penitent little boy who put loving arms round her neck, saying, "Auntie, I'm sorry. Please forgive me."

"Auntie was sorry, too, dear, and she gladly forgives you. Now whom else must you go to for forgiveness?"

"Aunt Sue," cause I was impolite 'bout her pudding."

"Yes, but someone else is still more grieved."

"Jesus?" whispered Harry.

"Yes, darling. Let's tell Him all about it now."

Pardon having been asked of those against whom he had most sinned, Harry's face grew bright again.

"Now you'll give me the pudding, won't you, auntie?" he said, joyfully.

"No, dear," answered Aunt Lou, sorrowfully. "I can't; I wish I could; but do you really think I ought to, Harry?"

Harry's face fell, and his lip quivered. "Then he said bravely," No, 'cause you'd be fibbing, then."

That one struggle over, Aunt Lou never had another with him. And this was another way of managing Harry.—*Lucy S. White, in Congregationalist.*

"MR." AND "MRS."

THE history of the origin and development of the titles of Mr. and Mrs. is, says a newspaper, rather interesting. When the ordinary Christian names had nicknames derived from their owner's trade, or his dwelling-place, or from some personal peculiarity tacked on, there were as yet no "Misters" in the land. Some John Bull accumulated more wealth than the bulk of his fellows—became, perhaps, a landed proprietor, or an employer of hired labour. Then he began to be called in the Norman-French of the day the "maistre," of this place or that, of these workmen or of those. In time the "maistre," or "maistre," became a prefix to his Christian name, and he became Maister Bull and his wife was Maistress

Bull. Gradually the title was conferred upon any kind—by mere possession of wealth, or holding some position of more or less consideration and importance.

MEASURING EARTHQUAKES.

AT the time of the last great earthquake in Japan, the instruments of Professor Milne, in England, registered the earth-waves, and enabled him to give information that such a calamity had occurred long before the cables brought corroborative news and accounts of the great loss of life. These instruments for measuring earthquakes are of very recent device, and Professor Milne is the greatest authority in this line of observation. In a recent *Pearson's Magazine* a writer describes a visit to the Professor's home in the Isle of Wight. Of greatest interest is the description of the working of the instruments, of which the writer says:—

My first view of the instruments was at night, and perhaps the darkness and the silence added to the impressiveness of the moment. Professor Milne walked beside me carrying a lantern, and his Japanese assistant, Shinobo Hirota, who is nicknamed "Snow" on the Isle of Wight, went ahead to open the doors of the strong walled little houses where the pendulums were guarded. There are two of these pendulums, both constructed on the same principle, but the one more sensitive than the other. "Snow" showed us the sensitive one first, and when I saw it I saw only a little lamp burning on a red box with steps to it. The box covered the pendulum. The whole place suggested some silent altar with undying flame. I could hear a clock ticking inside the box.

"What is the lamp for?" I asked.

"To photograph the end of the boom," said the Professor. "It lets a point of light down through that slit. When the earth moves, the boom swings"

"Oh," said I. "And what is the clock for?"

"The clock works the machinery. I'll explain it in the morning, and show you how 'Snow' develops the seismograms."

"Snow" looked pleased, and led the way to the other little house. Here we found a pendulum that was not covered up. It rested on a heavy column of masonry, and one end of it pressed a tiny silver needle against a vertical band of smoked paper, that moved slowly between two rollers. There was a clock ticking here also, but no little lamp.

"This," said the Professor, "is an everyday pendulum to let us know if anything is happening. If there is, then we look at the other pendulum for fuller details. The other one is not so easy to get at. Just glance along that paper band and you can see if there has been an earthquake any where in the last twenty-four hours. No, there has been nothing, the line is straight, see—that long white line, the needle makes it as the band turns."

"Suppose there had been an earthquake?"

"I'll show you what would have happened. Come round here; that's right. Now press against the column, not hard, just with your hand. There it goes. See?"

It was like pressing against a chimney, but the boom of the pendulum responded instantly, and the needle swerved out on paper and then back again, marking a narrow loop.

"You tipped the column and altered its level just as an earthquake wave from Japan or Borneo would have done. That is the whole purpose of these instruments to indicate slight changes of level. They are sensitive to a difference in level of 1 inch in ten miles. That's not a very steep grade, is it?"

And then he went on to tell how a pair of these pendulums, placed on two buildings at opposite sides of a city thoroughfare, would show that the buildings literally lean toward each other during the heavy traffic period of the day, dagged over from their level by the load of vehicles and people pressing down upon the pavement.

A WET WEATHER HINT.

NOT infrequently, says a writer, you see people with their arms full of bundles, trying hard to open an umbrella. There is a very simple and easy way of opening an umbrella with one hand, known to many, but perhaps not to all. You grasp the little cylinder round the handle, to which the lower ends of the ribs are attached, plant the point of the umbrella against a lamp-post or wall, and push until the little cylinder catches on the upper catch, and there you are, without the least trouble in the world.

A GIRL IN POOR COMPANY.

COMING down to the office on a train a few mornings since, says a writer in a foreign journal, we noticed a girl of our acquaintance eagerly reading a book. Our seat was just behind the one occupied by her, and it was almost impossible not to see the title of the volume she was devouring. It was a well-known sentimental novel of questionable moral teaching. That evening we chanced to meet this young friend, just as we reached the station, and upon entering the carriage, we sat down together. Presently I said:—

"I was sorry to see you in questionable company on the train this morning."

The young woman looked startled and said:—

"Why, you are certainly mistaken; I was alone."

"No, not alone," we said; "and you seemed to be very much delighted with your company."

"What do you mean?" our young friend demanded, her eyes flashing with indignation.

"Simply this," was the reply; "you were reading a silly book. You were reading it with evident relish. You were held so

by its fascination that you noticed nothing that was happening about you, and looked up in real surprise when you found yourself at journey's end. A book is a companion. A silly book is a silly companion. A silly companion is a questionable one. A questionable one is a dangerous one. You judge people by the society they seem to enjoy. Is it not fair to judge them also by the books they choose?"

The question was not pressed, and we passed on to more agreeable themes.

The books and periodicals we read influence us tremendously. Next to the people with whom we mingle, the literature we devour shapes our sentiment, determines our convictions, and makes us what we really are. We cannot afford to spend one day, one hour, one minute, in the company of a questionable book.

SIR WILLIAM GULL AND THE WIDOW'S SON.

MANY stories are told of the kindness of heart of the late Sir William Gull, the Queen's physician in his day. Here is one:—

When Sir William Gull was in the height of his successful career, he received a telegram early one morning asking him to visit a patient in Gloucestershire at his earliest convenience, as the case was urgent. The necessary arrangement having been made, Sir William left London, for a small roadside station, and in stepping out of the carriage was saluted by a small boy, who, touching his cap, said, "Be you Mr. Gull?"

"That is my name," said the great physician, "and who are you?"

"The driver of the pony-cart which has come to meet you."

Sir William was somewhat puzzled, but determined to go through with the episode. So he jumped into a rough cart and was jostled over six miles of country road, enjoying, as he said, "the novelty of the situation." The boy pulled up at a very small cottage and said, "'Ere you be, sur." Alighting from the cart he walked into a one-roomed cottage, where a poor widow woman met him with a curtsy, saying, "My boy is very ill, and the doctors say he can't get well—that's him in the corner." And there lay the lad with the pink cheeks, wasted trunk, bright eye, and filbert-shaped nails of a consumptive patient. After making a careful examination, and giving what instructions were necessary, the widow said, "And 'ow much do you charge for coming from London?" "My charge is a hundred guineas," said Sir William.

The poor woman exclaimed, "That's a sight of money, more than I ever had in all my life," and she began to shed tears.

"Now tell me," said Gull, "how was it that you sent for me?"

The poor woman then related how she had read in the papers that he had saved the Prince of Wales, and as her boy's life was more precious to her than anything in the whole world, she thought she would

like him to see "her Frank."

"But surely you must have thought about my charges?"

"No; I thought of nothing but my boy," she said.

Sir William then, with that touch of the Good Samaritan which always led him to not only play the part, but never to forget the oil and two pence, laid his hand on the widow's shoulder and said,

"I can do nothing for your son; the finger of death is laid upon him; I see you are poor. Take this."

And he placed in the palm of the woman's hand a five-pound note, adding these touching words:—

"My visit here to-day has taught me that the strongest passion which sways the human heart is a mother's love."

It is very foolish to give your children good advice, while you are setting them a bad example.

HEALTH HINTS

PREVENTION vs. CURE.

WE often hear the question, "What can I do to relieve this cold?" but the question seldom is asked, "What caused this cold?"

Every trouble has its cause. By preventing disease we enjoy health.

By curing disease we are only correcting mistakes; which, to most of us, is not a pleasant task.

Preventive treatment is not a new system of treatment, but is that from which the human family have largely departed.

The price of preventive treatment is care, which can be paid by every individual, whether rich or poor. The price of curative treatment is our suffering and the doctor's bill.

Many to-day are suffering from organic nervous diseases, resulting from the use of alcoholic poison. More are suffering from the less pernicious, yet more universally used, poisons of tobacco, coffee, and tea. It is now curative treatment for headaches, confused feelings, insomnia, loss of memory, and lack of ambition, which always come from long use of these whips, that is demanded; and how many ask for a cure for the tired body while these whips are still applied.

The driver who should habitually run his train with the brakes set would soon be dismissed for lack of judgment. His saying that, "when I see that it is injuring the engine I will open the brakes" would not excuse him in the mind any.

How many of us are putting on more steam, and whipping the flagging energies! As truly (yet unconsciously it may be) as the driver we are setting the wheels of health by the "patent" brakes,—*"Narcotic."*

That which is not a food to the body, is either an irritant, or a poison.

Preventive treatment means the preventing of all sources of injury to the body.

All poisons are an injury. To escape the injury avoid the poison.

The old-time adage, "An ounce of prevention is worth a pound of cure," has in no sense lost its force, even for us in this "enlightened nineteenth century."

O. G. PLACE, M. D.

TAKING COLD.

A COLD is not an entity, floating about in the air, waiting to be caught. When one person "catches" a "cold" no one seems to have lost the one caught.

A cold, then, is not a thing but a condition. The skin which covers the outside of the body, also continues into the mouth, and in a modified form lines the whole interior of the body. Here it is called mucous membrane.

The skin and the mucous membrane have very important work in throwing off the poisons from the blood.

There are thousands of small openings in the skin called "pores".

From these pour the sweat, loaded with poisons from the body.

The mucous membrane has the same work to do on the interior of the body, together with other important functions.

When the body is heated by work or exercise, the poisons are more rapidly produced, and more rapidly thrown off. Sudden cooling of some exposed portion of the body produces contraction of the skin, and its work of throwing off poison is stopped.

The mucous membranes, including that in the lungs and throat, now become overworked and congested, so that they also are greatly crippled, in their work, and the poison goes on accumulating in the blood and tissues of the body.

In case the congestion is mild, we get simply a "sore throat". If severe we may get inflammation of the lungs, called "pneumonia", or inflammation of the stomach, or bowels.

Taking cold, then, means a severe contraction of the skin, and a corresponding rush of blood to the interior of the body.

The cause suggests the remedy.

O. G. PLACE, M. D.

DRINKING TOO MUCH AT MEALS.

(From *The Good Health Magazine*.)

TOO much liquid of any kind is prejudicial to digestion, because it delays the action of the gastric juice, weakens its digestive qualities, and overtakes the absorbents. In case the fluid is hot, it relaxes and weakens the stomach. If it is cold, it checks digestion by colling the contents of the stomach to a degree at which digestion cannot proceed. Few people are aware how serious a disturbance even a

small quantity of cold water, iced cream, or other cold substance, will create when taken into a stomach where food is undergoing digestion, as this process cannot be carried on at a temperature less than that of the body, or about 100° F. Dr. Beaumont observed that when Alexis St. Martin drank a glassful of water at the usual temperature of freshly drawn well-water, the temperature of the food undergoing digestion fell immediately to 70°, and did not regain the proper temperature until after the lapse of more than half an hour.

Of course the eating of very cold food must have a similar effect, making digestion very tardy and slow. If any drink at all is taken, it should be a short time before eating, so as to allow time for absorption before digestion begins. If the meal is mostly composed of dry foods, a few sips of warm or moderately hot water will be beneficial rather than otherwise, taken either at the beginning of the meal or at its close. The habit of drinking during the meal should be discontinued wholly by those whose digestive powers are weak. If the diet is of proper quality, and the food is well masticated, there will be little inclination to eat too much. When the food is rendered fiery with spices and stimulating condiments, it is no wonder that there is an imperious demand for water or liquid of some kind to allay the irritation.

TOBACCO.

I KNOW of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more irritable and feeble ultimately. I have had large experience in brain diseases, and I am satisfied that smoking is a most noxious habit. I know of no other cause or agent that so much tends to bring on functional disease, and through this in the end to lead to organic disease of the brain.—*Dr. Solly, Surgeon of St. Thomas's Hospital, London.*

HOW TO GET AN APPETITE.—Stop eating and wait for it.

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HOW TO GET MORE STRENGTH.—Keep using what you have; strength, like faith, increases by use.

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MISS FIDGETY.—"Doctor, I want you to do something for this pain."

DR. O'BIGING.—"Madam, shall I cure you, or kill the pain?"

MISS FIDGETY.—"Never mind me, kill the pain."

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A STIMULANT applied to the human body is like a whip applied to a tired horse. It produces a temporary exertion only at the expense of already weakened vitality. The whip frequently applied soon produces heedless horses and shiftless men.



TWO WAYS OF LOOKING AT LIFE.

THEY were two horses, owned by the same master, and engaged in the same work. And this is what each one thought about it, as the story goes:—

Said the gray horse to the brown horse:

"Oh, but life's a pull!
Half at least of every day
My cart is full.

Half of every year—
Talk about the lark—
I must leave my soft bed
While it is yet dark.

"Half the food I live on
Every day
Is—I give my word for it—
Only hay,

Half my time, yes, fully,
Cold days and hot,
I must still keep going,
Whether I'm well or not.

Said the brown horse to the gray horse:

"My work is half play,
For my cart is empty
Half of every day;

"Half of every year, too,
I go to bed at night
Knowing I can stay there
Till it is light.

"Master likes his horses
With glossy coats,
So half my food is always
The best of oats.

What with nights and standing
While they unload,
Half my time I'm resting,
Not on the road."

—Selected.

TRAPPING MONKEYS IN BRAZIL.

IN the Brazilian forests, says a traveller, the hunters catch the monkeys in this way: They have some very small boots made and covered inside with pitch. These they carry into the woods, and then in full sight of the monkeys, who are watching them from the tree-tops, they pull off and on their own boots several times. They then go away, leaving the little boots behind. Down come the monkeys and pull them on in imitation of the hunters. Then the hunters rush upon them and catch the silly creatures—for they can't climb with boots on, and they can't shake the boots off.

About the worst "tight boots" that young people can get trapped with, is bad company, says the writer who tells this story. Children put on the ways of those with whom they like to play. The only safe thing to do is to avoid keeping bad company and to refuse to put on any evil

habit. Many a boy has begun to smoke because he has seen other boys or men doing so, and thought it manly, and after a few years has found an evil habit fastened tight upon him. He is more foolish than the monkeys in Brazil. Don't put your feet into Satan's traps.

THE FIRST USE OF GAS.

GREAT was the amazement of all Europe when, at about the close of the last century, William Murdoch discovered that gas could be used for illuminating purposes. So little was the invention understood by those who had not seen it in use, that even the wise men of the British Parliament laughed at the idea. "How can there be light without a wick?" said one member of that august body, with a wink and a knowing nod.

Even the great Sir Humphrey Davy ridiculed the idea of lighting towns and cities with gas. He one day asked Murdoch, "Do you mean to use the dome of St. Paul's for your gas meter?"

Sir Walter Scott also made merry of the gas idea and of the coming attempt at "illuminating London with smoke from a tar factory." When the House of Commons was finally lighted with the new illuminant, the architect and custodian of the building, who imagined that the gas ran as fire through the pipes, insisted that they be removed several inches from the wall to prevent the building from taking fire. Several distinguished members were also observed carefully touching the pipes with their gloved fingers and then smelling of them to see if they could detect the odor of burnt leather.

The first shop in London lighted by gas was one of which a Mr. Ackerman, a German, was the proprietor. This shop was on the Strand, and the date was 1810. One of the ladies of rank who often visited the Ackerman shop was so delighted with the brilliancy of a gas jet on one of the counters that she requested the proprietor to let her take it home for the evening, promising to return it safe and sound on the morrow.

Although many lay claim to the honor of being the first to introduce gas for practical purposes, all the glory there is in it should be accorded to Murdoch, who was, no doubt, the original discoverer of the art.—Selected.

"HONOUR THY FATHER AND THY MOTHER."

I ASKED little Mary what she understood by the above command, and her answer surprised me. She said, "Being kind to them."

I wondered how she thought such a very little girl could be "kind" to her parents. So I asked: If your mother told you to do something, sweep a room perhaps, and you did as she told you, would that be honouring her?

"Yes," said Mary, "if I wanted to, it would, but if I didn't it would not be honouring her."

This, then, was her idea—not simply doing as she was told, but doing it cheerfully—not obedience only, but loving obedience. Real obedience is obedience from the heart. Children, was little Mary right?

Sometimes boys and girls do what their parents tell them, not cheerfully, but with angry, scowling faces. The anger manifests itself too in the way the work is done. They do not take pains to do as well as they can, and if they have an opportunity, by some apparently careless act to make more work than they do, they do not fail to avail themselves of it. Yet if you were to tell some little girl whom you should see behaving so that she was not minding her mother, very likely she would be surprised, and say, Why, I am doing just what she told me to. But there was no obedience in her heart.

Perhaps some boy or girl will say, "How can I always want to do what I am told to? How can I love to do disagreeable things?"

By thinking how much you owe your parents, how kind they have been to you, and how many times they have done things for you that were unpleasant and hard too. You may love to do things that are disagreeable because, when you do them cheerfully, you prove that you really love your parents.

There is One who has said, "My son, give Me thy heart." He has proclaimed Himself a jealous God, requiring "truth in the inward parts." The promise is recorded. "They that seek Me early shall find Me." Are you honouring God?

ELIZA J. BURNHAM.

TRYING TO FOOL A WATCH-DOG.

UNCLE Henry had a large dog named Watch. George was visiting at his uncle's, and he and Watch had become great friends. One day Uncle Henry was praising the dog, and telling how good he was to guard the house at night. He said:—

"Watch will not let a stranger come near the house after dark, without giving notice. I do not think any of us could come into the house at night without his knowing it."

"I mean to try," said George, "and see if I can't fool the old fellow."

And Watch looked up in his face with a very knowing wink, which seemed to say, "Don't try to be too clever, or you may get into trouble."

That very afternoon, while they were enjoying a grand tumble on the grass, George's aunt called him into the house to do an errand for her. It was a long walk, and when he got back it was quite dark. Just as he reached the garden gate, he thought of Watch.

"Now," said he to himself, "I'll just see if I can't get into the house without his knowing it, and, if I can't, he is cleverer than I think he is."

So George took off his shoes, and went stealing along on the soft grass, looking like a little thief. But he soon came to the broad gravel walk, which he must cross to get round to the back of the house. He stopped for a minute, while he looked about for Watch, and soon spied him lying at the front door, with his keen nose resting upon his great white paws, looking as if he were fast asleep.

Then George very cautiously stepped upon the gravel-walk, first with one foot, and then with the other. As he did so, Watch pricked up both ears; but it was so dark, that George did not see them. And thinking that the dog had not moved, he went on very quickly, and, as he thought, very quietly. But all at once, just as he was beginning to chuckle at the success of his trick, he heard a gruff "bow-wow." In an instant he found himself flat upon the ground, with the dog upon his back, and two rows of sharp, white teeth very near his throat.

George was hurt by the fall, and was a good deal frightened; but he had his wits about him, and said, "Watch, Watch, don't you me?"

I wish you could have seen Watch then, when he found that he had mistaken his little friend for a thief. He jumped up and down, and whined as if he had been whipped. He was so ashamed of his mistake that it was a long time before George could coax him into the house.

At last they both went in, and George told his story. When the laughing was over, and Watch had been patted and comforted by every one, Uncle Henry said:—

"Well, George, we shall have to say that you were fooled about as badly as Watch was."—*Selected.*



THE great navies of the powers are nowadays useless without coal. Admiral Bland, of the British Navy, says of the war between Spain and the United States:—

The object-lesson of this war will be coal—coal—nothing but coal. It will demonstrate that modern naval warfare depends entirely upon coal, and coal will eventually win the victories. Whatever the naval strength of Spain may be she cannot hold her own in the Western Hemisphere, for she cannot obtain coal.

* *

FREDERICK THE GREAT was not only wise, remarks the Melbourne *Bible Echo*, but also very witty. On one occasion a Catholic priest refused to allow an officer, who had not complied with all his duties, to be buried in consecrated ground. Frederick

sent for the priest and asked him, "You say that the graveyard is consecrated ground." "Yes, your majesty." "How far down does your consecration go?" The parties somewhat puzzled, replied, "Five feet." "All right, then; the officer shall be buried six feet underground. He will then be one foot outside of your jurisdiction."

* *

African Slave Trade.—The slave traffic still flourishes in the African interior. In West Africa a slave is worth from Rs. 45 to 135, and slaves and cowry shells are the currency of the country. Canon Robinson, who has visited the Lagos hinterland, says in the *Contemporary Review*:—

During my three months' stay in Kano, the chief town in the hinterland of West Africa, and probably the second largest in the continent, there were as a rule five hundred slaves on sale in the open market. I witnessed on one occasion nearly a thousand new slaves brought into the town as the result of a single raiding expedition. The slave population of the town could not be less than fifty thousand. Moreover, what is to be seen in Kano is to be seen on a proportionate scale in every other town throughout the greater part of the West African hinterland.

* *

Commercial.—A writer in the *Nineteenth Century Review* deplores what he calls the "Limited Liability Craze" in England. He charges it with substituting company sway for personal care and energy. "It has," he says, "encouraged speculation at the expense of prudence and thrift." A new profession has been developed by it, that of the professional company promoter. One of these who a year ago was the most brilliant financier in England, in the popular mind, and who celebrated one successful company flotation by presenting St. Pauls Cathedral with a service of gold plate, has, we are told by the telegrams, just been declared a bankrupt on his own petition. The following figures show how the growth of great companies is tending to crush out the small dealer:—

A year ago not less than 23,728 limited companies, with a total paid-up capital of £1,285,042,021, were, according to official statistics, carrying on business in the United Kingdom. Now the most recent estimate with which I am acquainted, places the wealth of this country at £11,806,000,000 and so, assuming this estimate to be approximately correct, we may make the broad statement that approximately one-tenth of our possessions belong to, or are represented by, concerns regulated by the Companies Acts passed since 1861.

* *

Italy's Trouble.—Mail news the past month has had much to say of the condition of Italy. The revolts and riotings were widespread and the situation is still regarded as grave. The London *Present Truth* says:—

"THE disturbances have ceased for the present, because of superior force, but the causes and the spirit that started them still exist. The causes are excessive taxation (12s. in the pound) in order to maintain Italy's standing as a military power, scarcity of food, and political ambition on the part of persons who are ready to take advantage of the general discontent, in order to advance their own ends. To all

this must certainly be added the scheming of the agents of the Catholic Church, which will never rest so long as another than the Pope rules in Rome. That this outbreak will be successfully used by the Papists to show the necessity of the restoration of the Pope's rule, is a matter of course. The Papacy has always flourished best when there was tumult and anarchy. The fact is noted with regret that all that Garibaldi fought for is virtually lost; but none think of what this teaches, namely, that nothing is ever really gained by force of arms. Nothing that seems to be gained by fighting is ever held. No evil is ever put down, so long as men's hearts remain unchanged. But this is a lesson that the mass of men will not learn, and so troubles will increase until the end comes."

* *

THE White Cross Society of America has transformed a passenger steamer into a well equipped hospital ship, which is stationed in Cuban waters to accompany the fleet attacking the Spanish ships and forts. It is the first time the Society has thus taken peaceful part in naval combat. The ship has swift steam launches to pick up the drowning and gather in the disabled.

* *

IN MANILA.—A newspaper description of the Phillipine capital unconsciously pays a poor compliment to the Roman Catholic prelates, who have been practically the rulers of the island. The writer says:—

The inhabitants are very faithful to their Church, and the archbishop possesses almost unlimited influence with the inhabitants. There is no library, and their amusements are mostly limited to hearing the band play, attending balls on Sundays and cock fights. The cockpits are licensed by the government, and, though the betting is limited by law, the citizens will not hold to it.

Of nearly 300,000 people in the province, there were not more than 5,000 Spaniards before the outbreak of the war.

* *

TO MEET the needs of a nation suddenly called upon to face a conflict for which it is poorly prepared, some company promoters in England propose forming a syndicate for building ships of war for the trade. It is proposed to keep a few in stock and to keep abreast of the latest styles. Only lately both Spain and America were looking for war-ships for sale, and those who are promoting the scheme count on making large profits. Whatever may be the outcome, the proposal of such a syndicate is characteristic of the times.

* *

A CHRISTIAN woman in Illinois says the London *Freeman*, recently followed a drinker, in whom she was deeply interested, into a saloon. Just as he was about to take a glass she tapped him gently on the shoulder and requested him to go with her. Her comrade complied, and as they marched toward the door the saloon keeper recovered sufficiently from his amazement to ejaculate: "That beats the devil!" The lady turned and emphatically retorted: "Yes sir; it was my intention to beat the devil." If it is the intention of the Church to beat the devil, his Gibraltar of intemperance must not be ignored.

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THE India Sunday School Union reports just over a quarter of a million persons connected with Sunday Schools in India.

THE *Indian Churchman* repudiates the name Protestant, saying, "Our Church does not formally or officially describe herself as Protestant."

EXCAVATIONS in Athens have just brought to light an inscription that was over the ancient Jewish synagogue, very likely the same one in which the Apostle Paul spoke the word when waiting in Athens.

THE great strike among the Welsh colliers has so limited the output of coal that the usual manœuvres of the Fleet have been postponed. "The increasing frequency of labour disputes is," says an English trade journal, "a feature of social life to-day to which neither the practical man nor the student can blind himself."

SPEAKING of the general feeling of unrest among the nations, the *London Daily Chronicle* says:—

There is a sense of gathering clouds; and though no man knows exactly how or where the storm may burst, and no one would venture to say that it will not in all human probability blow over, yet there is a conviction that there is thunder somewhere about, and that any spark might let loose the baleful forces of the Armageddon, which has been foretold so often.

JOURNALISTS frequently use this term Armageddon to describe the general upheaval which statesmen fear. But if they really believed what the Bible says about it, their leading articles would read very differently. That great gathering is plainly preparing; and what then? Then the voice from heaven cries, "It is done," and the earth shakes, "the cities of the nations" fall, and the end comes. Rev. xvi. 16—21.

Holding the Winds of Strife.—In prophecy winds are repeatedly used as symbols of war and political strife. As John, in the Revelation, saw the agencies of evil spirits gathering the whole world to the great battle of the day of the Lord (Rev. xvi. 14), he was shown, also the angels of God restraining the tempest of hate. The cry to the angels was that they should not loose the four winds of universal strife "till we have sealed the servants of our God." Rev. vii. 1—3. "This Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." Matt. xxiv. 14. The storm is held back that the Gospel may be carried to all, and save from the coming ruin all who will receive it. How much this means to Christians everywhere,

but especially in the great unevangelised mission fields!

What is the message?—What is the message to non-Christian peoples? As they point to professedly Christian nations engaged in mortal combat and ask if this is a fruit of Christianity, what shall we say? Some have the hardihood to teach that all this is perfectly compatible with Christianity. But even intelligent non-Christians scoff at such a reading of the life of Christ. They are keener to appreciate the principles of Christ's life than are those whose perversion of the Gospel causes the name of God to be "blasphemed among the heathen." No; for Christ's sake and for the sake of the souls of men, let the non-Christian know that Christians do not fight and kill one another. "This wisdom descendeth not from above, but is earthly, sensual, and devilish. For where envy and strife is there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Jas. iii. 15-18.

"FOLLOW me," is Christ's answer to anyone who complains that there are so many conflicting voices in the religious world that he does not know whom to follow. The only object in preaching or publishing should be to persuade people to go themselves to the Word to find how Jesus Christ lives. The test of every doctrine and practice is, does the Word teach it? Did Jesus practise it? As He walked let us follow.

IN the Bible God has revealed things to come through His prophets, and from the days of Assyria and Babylon on through the history of Rome and modern times, history has borne witness to the truthfulness of the words spoken. The things spoken of the future are just as sure to come to pass. The Lord says: "I am God, and there is none else; I am God and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Let any one study the prophetic word with history and he may know of a surety that the voice of the Scriptures is the voice of God.

Which Arm?—The promoters of the "Lord's Day Union" of India are in danger of falling into the same error that has been a source of weakness to religious life in the home churches—that of turning from the Gospel, which is "the power of God," to the power of man. They appeal to "the strong arm of the law" to promote Sunday observance. They cannot afford thus to represent their cause as weak before non-Christians in India. Idols must needs be fastened with nails, for they are man-made and cannot stand alone; but every institution that is of God has power to stand in the strength of the Lord. Christ's religion is not at all of compulsion. There are two

arms, "the strong arm of the law," and the stronger "arm of the Lord." If we take one we must let go the other. "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Gospel work can be done only by Gospel methods—by the preaching of the word that is able to save men's souls.

M. Pobedonostzeff.—This Russian Minister of religion is perhaps the most widely known Russian, except the Czar. He has acquired his reputation by those ruthless efforts to put down all Dissent and Protestantism in Russia, which have desolated thousands of homes. But all descriptions of him that we have ever seen set him down as an apparently kindly, genial man. Thus a former American Minister to Russia describes him in the *Century Magazine*. His is simply the case of a personally pleasant man who has espoused that evil principle of State-enforced religion, and the principle blinds him to the enormous iniquity that he has been responsible for in his time.

"Back to Date".—In an excellent article on "Self-Nutrition in Native Churches," in the *Baptist Missionary Review*, Dr. Ashmore, of China, urges that churches dying for lack of pastoral care be encouraged to feed upon the Word and to seek for the spiritual gifts which God has set in the Church, as recorded in 1 Cor. xii and xiv. As he says, the heavenly manna is lying throughout the Word for simple souls to gather and eat, and the people themselves must be taught to expect spiritual endowments and capabilities for service. He says:—

We shall be told that our theological seminaries do not teach that way. Yes, but Paul does. Are there lost arts in the propagation of Christianity, in the planting of churches and in the evangelization of nations? The question is worth pondering. The pride and glory of some of our leaders to-day is in being what they call "up-to-date." In matters of faith and practice, and notably of the kind now under consideration, it would be a more safe and sensible thing to change the formula, and make it *back to date*. It is this which is called for in the inauguration of twentieth century missions. The man who goes back to date is the one who in the end will be found, most up-to-date.

GOVERNMENT has sanctioned the building of a new Roman Catholic Chapel in Lahore. Rs. 11,000 are to be paid by Government, and Rs. 9,000 by voluntary contributions. That is, people who believe in the Roman Catholic religion pay less than those who do not. Fancy the Apostle Paul—who did not desire even believers to give "grudgingly, or of necessity: for God loveth a cheerful giver"—getting a government to tax non-Christians in order to raise money for a house of Christian worship!

WE have a few sample copies of the March, April, and May numbers of the *Good Health Magazine*, the journal advertised on the preceding page, for which we receive subscriptions. Any desiring to see a sample copy may obtain it, post-paid, for As. 8 (in stamps).